B.986.51

WE DEDICATE THIS VOLUME TO

H.W. PLEKET

COLLEAGUE, FRIEND, AND SENIOR CO-EDITOR OF SEG XXVI-XLIX
ON THE OCCASION OF HIS 75TH BIRTHDAY ON SEPTEMBER 22, 2005

SUPPLEMENTUM EPIGRAPHICUM GRAECUM

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VOLUME LI
2001

J.C. GIEBEN, PUBLISHER
AMSTERDAM 2005

The Internet address of SEG:

www.history.leidenuniv.nl/seg

CIP-DATA KONINKLIJKE BIBLIOTHEEK, DEN HAAG

Supplementum

Supplementum epigraphicum graecum / cur. J.J.E. Hondius. -
Vol. I (1923) - . . . . . - Amsterdam : Gieben
ISSN 0920-8399
Appears annually
Supplementum Vol. LI : 2001 / edd. A. Chaniotis, T. Corsten, R.S. Stroud, R.A. Tybout ; assistant-edd. M.B. Richardson, E. Sverkos
With index.
ISBN 90 5063 459 1 bound
SISO 902 UDC 930.27
Subject heading : epigraphy.

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Printed in The Netherlands

PREFACE

This volume covers the publications of the year 2001, with occasional additions from previous years that we missed in earlier volumes and from studies published after 2001 but pertaining to material from 2001. We do not claim to have seen all the relevant studies published between 2002 and 2005.

As to the abbreviation system (see the Preface of volume XXXIX) we continue our policy outlined in the Preface of *SEG* XLVI. We start from the list of Abbreviations in the Consolidated Index for the volumes XXXVI–XLV (1986–1995) pp. 677–688, and from the lists of abbreviations in *L'Année Philologique* 67–70 (1999–2001). Abbreviations not covered by these four lists have been included in the list of Abbreviations on pp. XXIII-XXXII.

As we remarked in the preface of the previous volume, *SEG* L is the last volume for which Johan Strubbe signed as one of the editors. We are very grateful for his contribution to *SEG* as an assistant editor (1988–1995) and editor (1995–2004), as well as editor of the Consolidated Index for *SEG* XXXVI–XLV (1999).

From the present volume onward Thomas Corsten (Heidelberg) and Rolf Tybout (Leiden) assume the responsibilities of editors. Corsten's work is being funded through a grant offered by the Deutsche Forschungsgemeinschaft (2003–2006). Tybout's position was funded by the 1984 Foundation of Philadelphia, the University of Leiden, and the Netherlands Organization for Scientific Research (NWO). We gratefully acknowledge a generous grant made by the Packard Humanities Institute, which will allow us to fund the position of an editor for the next five years (2005–2009).

In the present volume Stroud and Richardson were responsible for Attica and the Peloponnese. Chaniotis, with the assistance of Sverkos, contributed the lemmata pertaining to Greece (from Boiotia to Thrace), Moesia, Dacia, the North Shore of the Black Sea, and the islands (except Cyprus). Corsten wrote the lemmata on Asia Minor. Tybout contributed the sections dedicated to Sicily, Italy, the other regions covered by *IG* XIV western Europe, the Near East (the sections from Cyprus to Kyrenaika), and Unknown Provenance. The lemmata in the section 'Varia' were primarily written by Tybout with contributions from his editorial colleagues. Chaniotis, with the assistance of Sverkos, Corsten, Stroud, Richardson, and Tybout have produced the Indices for their respective sections, which were subsequently consolidated into final form in Heidelberg by Chaniotis, Corsten, and Sverkos. The Concordance was made by Sverkos.

We are deeply indebted to our advisory editors for their valuable assistance. Pleket has submitted several lemmata and has carefully read almost the entire manuscript, offering valuable comments. Martin's and Lazzarini's help has also been invaluable. They have provided publications that were either inaccessible or unknown to us, have promptly corrected the relevant parts of the manuscript, and have offered expert assistance. Avram has read the sections dedicated to Dacia, Moesia, and the North Shore of the Black Sea, offering many valuable comments; he has also made lemmata based on Romanian publications.

In Athens, Voula Bardani has generously helped us with the inscriptions of Messene. We also warmly acknowledge our thanks to John Camp and Bruce Hartzler for their tireless and crucial support. In Heidelberg we are grateful for the help of Dr. Gian Franco Chiai and Dr. Carola Zimmermann, who typed part of the indices. Chaniotis would like to express his gratitude to K.Hallof (Berlin), who has read the sections of his manuscript which correspond to IG IX 1 and IG XII 4–6, making many useful remarks and preventing several mistakes. His thanks also go to Johannes Bauer (Archäologisches Institut, Vienna), K.Buraselis (Athens), M.B.Hatzopoulos (Athens), C.Kritzas (Athens), and A.Matthaiou (Athens), who have provided information concerning inscriptions of his section or have sent him publications. In Leiden, Tybout is very grateful to Leah di Segni (Jerusalem) for her continued bibliographical help and interpretative support with regard to inscriptions from Palestine.

We acknowledge our gratitude to the Union Académique Internationale and to the 1984 Foundation of Philadelphia for providing part of the operating expenses and also to our publisher, who covers another part of these costs and otherwise serves our purposes well by his kindness, efficiency, and alertness.

We repeat our request to our colleagues from all over the world to send us copies, offprints, or xeroxes of their epigraphical publications, particularly those that appear in Festschriften, Acta of Conferences and Symposia, occasional collections of papers, and other obscure media. Xeroxes and offprints should be sent to R.S. Stroud, University of California, Department of Classics, Dwinelle Hall, Berkeley, 94720, USA; to A.Chaniotis, Seminar für Alte Geschichte und Epigraphik, University of Heidelberg, Marstallhof 4, D–69117 Heidelberg, Germany; and R.A.Tybout, University of Leiden, Department of History, Postbox 9515, 2300 RA Leiden, Holland.

April 2005

A.Chaniotis
T.Corsten
R.S.Stroud
R.A.Tybout

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ABBREVIATIONS

(see p. VII of the Preface)

AAAS = *Annales Archéologiques Arabes Syriennes*

ADAJ = *Annual of the Department of Antiquities of Jordan*

ACSS = *Ancient Civilizations from Scythia to Siberia*

AEMΘ = *Το Αρχαιολογικό Έργο στη Μακεδονία και Θράκη* (Thessaloniki 1989→)

Ager, *Arbitration* = S.L.Ager, *Interstate Arbitration in the Greek World, 337-90 B.C.* (Berkeley-Los Angeles-London 1996).

Ameling, *IJO* II = W.Ameling, *Inscriptiones Judaicae Orientis* II (Tübingen 2004)

AMS = *Asia Minor Studien* (Münster)

Ancient Greek Cult Practice = R.Hägg (ed.), *Ancient Greek Cult Practice from the Epigraphical Evidence. Proceedings of the Second International Seminar on Ancient Greek Cult, Organized by the Swedish Institute at Athens, 22-24 November 1991* (Skrifter utgivna av Svenska institutet i Athen, 8°; Stockholm 1994)

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AP = *Anthologia Palatina*

Arena I-V = R.Arena, *Iscrizioni greche arcaiche di Sicilia e Magna Grecia* vol. I-V (Milan-Torino 1989-1998). Second editions of vol. I and II, referred to as Arena I^2 and II^2, appeared in 1996 and 2002, respectively

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AST = *Araştırma Sonuçları Toplantısı* (Ankara)

Ἀττικαὶ Ἐπιγραφαὶ Wilhelm = A.P.Matthaiou, G.E.Malouchou (eds.), *Ἀττικαί Ἐπιγραφαί. Πρακτικὰ Συμποσίου εἰς Μνήμην Adolf Wilhelm* (Athens 2004)

AvP VIII 3 = C.Habicht, *Altertümer von Pergamon.* VIII 3. *Die Inschriften des Asklepieions* (Berlin 1969)

BAAH = *Βιβλιοθήκη τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας*

Between Magic and Religion = S.R.Asirvatham, C.O.Pache, J.Watrous (edd.), *Between Magic and Religion: Interdisciplinary Studies in Ancient Mediterranean Religion and Society* (Lanham, MD 2001)

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Domingo Gygax, *Untersuchungen* = M.Domingo Gygax, *Untersuchungen zu den lykischen Gemeinwesen in klassischer und hellenistischer Zeit* (Bonn 2001)

EAH = *Τὸ Ἔργον τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας*

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EBGR = A.Chaniotis et alii, *Epigraphic Bulletin for Greek Religion* in *Kernos*

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The Greek East in the Roman Context = O.Salomies (ed.), *The Greek East in the Roman Context. Proceedings of a Colloquium Organised by the Finnish Institute at Athens, May 21 and 22, 1999* (Papers and Monographs of the Finnish Institute at Athens 7; Helsinki 2001)

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Το Μουσεῖον = *Το Μουσείον. Περιοδική Έκδοση του Εθνικού Αρχαιολογικού Μουσείου* (Athens)

MUSJ = *Mélanges de l'Université Saint-Joseph* (Beyrouth)

Müze = *Müze Kutarma Kazılari Semineri* (Ankara)

NAGVI = R.Wachter, *Non-Attic Greek Vase Inscriptions* (Oxford 2001)

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Robert, *Ét.anat.*	= L.Robert, *Études anatoliennes* (Paris 1937)
Rom und die Provinzen	= G.Brands et alii (edd.), *Rom und die Provinzen: Gedenkschrift für Hanns Gabelmann* (*Bonner Jahrbücher* Suppl. 53) (Mainz 2001)
Roueché, *Performers*	= C.Roueché, *Performers and Partisans at Aphrodisias in the Roman and Late Roman Periods* (London 1993)
RPC	= A.Burnett, M.Amandry, P.P.Ripollès (edd.), *Roman Provincial Coinage* (London 1992→)
Steinhauer, *Μνημεία ... Πειραιά*	= G.Steinhauer, *Τα Μνημεία και το Αρχαιολογικό Μουσείο του Πειραιά* (Athens 1998)
Studi sull' Europa antica 2	= M.Sordi (ed.), *Studi sull' Europa antica* 2 (Alexandria 2002)

Symposion 1997	= E.Cantarella, G.Thür (edd.), *Symposion 1997. Vorträge zur griechischen und hellenistischen Rechtsgeschichte (Altafiumara, 8–14 September 1997)* (Cologne–Weimar–Vienna 2001)
Threatte, *GAI*	= L.L.Threatte, *The Grammar of Attic Inscriptions, I. Phonology; II. Morphology* (Berlin 1980→)
Traill, *PAA*	= J.Traill, *Persons of Ancient Athens* (Toronto 1992→)
Zona Archeologica	= S.Buzzi, D.Käch, E.Kistler, E.Mango, M.Palaczyk, O.Stefani (edd.), *Zona Archeologica. Festschrift für Hans Peter Isler zum 60. Geburtstag* (Bonn 2001)
Zoumbaki, *Elis und Olympia*	= S.B.Zoumbaki, *Elis und Olympia in der Kaiserzeit. Das Leben einer Gesellschaft zwischen Stadt und Heiligtum auf prosopographischer Grundlage* (*Meletemata* 32) (Athens 2001)
Zgusta, *KP*	= L.Zgusta, *Kleinasiatische Personennamen* (Prague 1964)

NOTE ON TRANSCRIPTIONS

[αβ]	= letters restored by the editors as once having been inscribed but now lost
{αβ}	= superfuous letters added in error by the inscriber of the text and excised by the editor
⟨αβ⟩	= letters added by the editor which the inscriber of the text has either omitted or for which he has by error inscribed other letters
(αβ)	= letters which complete words left in abbreviation in the text
⟦αβ⟧ ⟦..⟧	= letters or spaces deliberatly erased in antiquity
α̣β̣	= letters of which sufficient traces remain to print them in the text but not enough to exclude other possible readings
‿	= ligature
[. . 5. . .]	= lost or illegible letters equal to the number of dots for which no restoration is proposed
[----]	= lost or illegible letters of an uncertain number
v	= one uninscribed letter–space
vacat	= the remainder of the line has been left uninscribed
ed.pr.	= the first editor of the inscription under discussion
ph.	= photograph
dr.	= drawing
|	= denotes the start of a new line on the stone where we have not printed the text in the same configuration as on the stone
→ ←	= denotes the direction of each line in texts inscribed in boustrophedon or retrograde manner

ATTICA

1. Athens. Inscriptions in the house of L.S.Fauvel, 'Primo Museo Ateniese.' In an intriguing, well-illustrated paper, L.Beschi and I.Travlos †, *AE* (2001) [2003] 72–128 (ph.), study the location, excavation, form, and original contents of this famous residence of the French vice-consul in Athens, built in 1810, occupied by him until 1822, when he moved to Smyrna, and destroyed in 1825. Although no complete inventory of Fauvel's extensive collection of antiquities, including many inscriptions, was compiled at the time, the authors attempt to document, in detailed catalogue form with some illustrations, objects both surviving and now lost that are known to have been in Fauvel's house. This assignment is complicated by the fact that Fauvel's collection, far from being stable, was in constant flux, receiving additions partly from his own excavations and suffering many losses when he sold objects to art dealers and museums abroad. Also, 54 cases of sculpture, inscriptions, and architectural fragments, including many casts, were in the house at the time of its destruction. Reconstruction of the catalogue relies heavily on contemporary descriptions by Pouqueville, Stackelberg, and others; the famous painting by L.Dupré (1819); sales catalogues; museum inventories, particularly in Paris and elsewhere in Europe; a very summary packing-list of the contents of the 54 cases; and the results of the excavation of the house in the Agora, between the Odeion of Agrippa and the Panathenaic Way, by the American School in 1934/35. For the numerous inscriptions from these excavations, see 116/117, providing Agora inv. nos. and publication references.

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2. Athens. The axones and kyrbeis of Drakon and Solon. *SEG* XXXVIII 272.* In a detailed, book-length discussion of the testimonia for the biography of Solon and his career as politician, lawgiver, and poet, D.F.Leão, *Sólon. Ética e Política* (Lisbon 2001) 329–340, takes up the vexed problem of ancient and modern theories as to the contents, location, and physical form of these objects, emphasizing the deep contradictions in our sources and the fact that axones and kyrbeis ensured that the laws of both Drakon and Solon were accessible on durable material for anyone who wished to consult them for a long period of time.

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3. Attica. The meeting-places of deme assemblies. Drawing upon literary and epigraphical evidence, E.E.Cohen, *The Athenian Nation* (Princeton 2000) 112–129, argues that most meetings of deme assemblies did not take place in the 'agora' of the deme but that 'the only locus attested for deme meetings is central Athens.' (114/115) Issues debated were often of minor importance, 'quorum requirements for these meetings were minimal,' and the need to meet frequently was not pressing. The ἀγορά of a deme, mentioned as a venue for the setting up of a stele (e.g., *IG* II^2 1174, 1176, 1180, 1202), 'generally refers to an actual gathering, rather than to the place of meeting,' following R.G.Osborne. [This interpretation is contradicted by,

inter alia, *IG* II² 1180, the 4th-cent. B.C. decree that provides for the measuring out and marking off of the boundaries of the agora in the deme of Sounion, and prohibits building structures within its limits. Stroud.]

4. Athens. The boundaries of the Attic demes. In a discussion of the physical and social organization of 'the territorial deme,' E.E.Cohen, *op.cit.* (our lemma no. 3) 120–129, joins the ranks of those scholars who hold that 'There were no "exact boundaries" separating the demes.' For this point of view and its counterpart, see, e.g., *SEG* XLVI 210–224; XLVIII 163; XLIX 175/176. [Is it mere coincidence that the strongest advocates of deme boundaries—M.K.Langdon, H.Lauter, H.R.Goette, G.R.Stanton—are those who have spent the most time on the land? Stroud.]

5. The Athenian basileus. V.S.Lenskaya, *VDI* 239.4 (2001) 126–141. From the English summary: 'Unlike the previous works on the subject the present study undertakes a close analysis of the relevant epigraphical sources. According to them basileus' duties remained unchanged until the 3rd c. A.D., the latest date of the inscriptions mentioning basileus.'

6. Athens. Athenian finance, 454–404 B.C. In a general essay under the above title, A.Blamire, *Hesperia* 70 (2001) 99–129, examines this topic, starting from the following 5 premises:

1. At some date in the 440s, probably between the conclusion of the Peace of Kallias and the inception of the Acropolis building program, the decision was taken to merge the funds of the Delian League with the funds of Athena.
2. Total centralized resources following this merger amounted to the sum of 9,700T.
3. This 9,700T reserve became the main source of funding both for the Periklean building program and for military and naval expeditions.
4. Capital expenditure on the building program was offset by annual transfers of surplus imperial income to a total of 3,000T.
5. These 3,000T formed part of the 6,000T reserve of 431.

Among the many inscriptions that form a major part of his evidence we single out *IG* I³ 52A/B, 71, 93, 363, 364, 369, 370, 371, 373, 375, 377, 379, and 380. For none of these stones does Blamire claim autopsy and he presents no new readings or restorations. His main thrust is to adjudicate among views previously published and he did not have access to L.Samons, *The Empire of the Owl*, cf. *SEG* L 13.

7. Athens. The grant of Oropos and the ephebic reform, 335 B.C.? As part of his argument that Athens acquired Oropos, not as a consequence of the battle of Chaironeia, 338 B.C., but only in 335 B.C., and that this grant (probably by Alexander) provided the stimulus for the law of Eukrates (spring of 334 B.C.?) reforming the Athenian ephebeia, D. Knoepfler, *Décrets érétriens* 367–389, reexamines the Athenian evidence for the reform, Aristotle, *Ath.Pol.* 42; *IG* II² 1156, 1189, 2970 (*SEG* XXII 148); *SEG* XLI 107/108; cf. Reinmuth, *Eph.Inscr.* nos. 1–5. Ample citation of modern discussions and theories. (381/382) See also our lemma no. 585bis.

8. Athens. The Athenian Calendars. W.K. Pritchett has published *Athenian Calendars and Ekklesias* (Amsterdam 2001), in which *inter alia* he takes up the issues of irregularities in the festival calendar, intercalation (ἐμβολισμός) and suppression (ἐξαιρεσμός) of days, the omitted day in hollow months, the Metonic cycle, the lunar calendar, the theory of the 'leap day,' the prytany calendar, calendar equations, the frequency and sequence of meetings of the Athenian ekklesia and the calendars that regulated them, κυρία/συγκλητὸς ἐκκλησία, the calendar of 307/6 B.C.

Hundreds of inscriptions are quoted and discussed, far too many for us to document here; see the index of inscriptions (237–241). Special attention is given to *IG* I³ 78 (170/171); 364 (159–161); 369 (163–169); 377 (177–182); *IG* II² 339 (58–61); 456 (215–222); 458 (215–222). This is a difficult book, not written for calendric beginners.

9. Athens. The Athenian choregoi. For a book-length, detailed examination of all aspects of the public liturgical support for competitive dramatic and choral performances in Attica, see P.Wilson, *Khoregia.* Among the many inscriptions adduced at various points are: *IG* I³ 3 (43); *IG* II² 417 (328 note 184), 657 (275), 1138 + 2812 (35, 171), 1139 (171/172), 1153 (34, 347 note 234), 1186 (244), 3028/3029 (368 note 56), 3042 (219–226), 3055 (226–229), 3056 (229–234), 3061 (357 note 39), 3073 (273; see our lemma no. 194), 3083 (229–234), 3091 (248), 3098 (249); *IG* III.3.34 (155); *SEG* XXIII 103a (236/237).

Choregoi in vase-painting (252–262: *ARV*² 1133.1 (253), 1581.20 (218, 254–256).

Catalogue of choregic monuments in the demes (374 notes 147/148).

See also 'Epigraphic index' (433–435).

Included also are useful discussions, with testimonia and bibliography, on πυρρίχη (37–40), εὐανδρία (38), λαμπαδοδρομία (35–37), εὐταξία (328 note 184), and ἀρχιθεωρία (44–46).

On 279–302, 'The *khoregia* beyond Attike,' drawing largely on literary and a few epigraphical sources:

Aigina (281)
Amorgos (294) *IG* XII.7.228, 246, 387–389
Arkadia (300)
Chaironeia (298) *IG* VII 3408
Delos (293/294) *IG* XI 105–133, 1149
Eretria (283) *IG* XII.9.187, 189, 192, 196, 273–275; *SEG* XXXII 857
Euboia (292) *IG* XII.9.207, *IG* XII.9 Suppl. 178
Iasos (296) *I.Iasos* 160–218
Keos (285) *IG* XII.5.530, 544

Kos (289) *Iscr.Cos* ED 20, 52, 132b, 234
Kyrene (290) *SEG* IX 13
Mytilene (284)
Orchomenos (297) *IG* VII 3195–3197, 3210
Pagai (298) *IG* VII 190
Rhodes (290) *IG* XII.1.68, 69, 71, 125, 383, 385
Samos (286)
Siphnos (284)
Sparta (299) *IG* V.1.213
Tanagra (298) *IG* VII 540 + *SEG* XIX 335
Teos (296) *CIG* 3089/3090
Thasos (295) *IG* XII Suppl. 357, 400; *SEG* II 675
Thebes (280) *IG* VII 1735

Appendices: 1. Tripod Street in Athens (303); 2. Thargelian and other dedications: *IG* I[3] 963–966; II[2] 3022, 3063–3072; *SEG* XXVI 220, XXVII 12–19, XXVIII 212, XXX 127, XLI 141; base of Atarbos (see our lemma no. 192) (304/305); 3. Dithyramb in the demes: *IG* II[2] 3092 (see our lemma no. 196), 3094, 3106 (305–307); 4. 'The date of the reform of the *khoregia*,' ca. 315 B.C. (307/308); 5. '*Khoroi* and the *Tekhnitai*' (308/309); 6. 'Further evidence for choral contests,' a kind of supplement to pp. 279–302, listing evidence from Miletos, Chios, Argos, Tenos, Halikarnassos, Priene, Phokaia, Kolophon, Magnesia, Pergamon, Nisyros, Rhodanousia (309/310).

We deal in separate lemmata with inscriptions on which Wilson significantly contributes to the live study of the text; see our lemmata nos. 36, 45, 46, 190, 192, 194, 196–198.

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10. Peiraieus. Sanctuary of Asklepios. In a handsome, illustrated guidebook, K.-V.von Eickstedt, *Τὸ Ἀσκληπιεῖον τοῦ Πειραιῶς*, *BAAH* 202 (Athens 2001), outlines the history, location, function of the cult, myth of Asklepios, sacrifices, and cult personnel of this sanctuary, now completely buried under modern Peiraieus (Zea harbor); inscriptions, sculpture, and other finds in Peiraieus, the National Museum, and the EM. He prints ph. and texts of the following inscriptions, adding translations in modern Greek.

IG II[2] 47	26/7, 40 (no ph.)
IG II[2] 4538	40/41 (no ph.)
IG II[2] 4589	32/33
IG II[2] 4618	20/21
IG II[2] 4621	21/22
IG II[2] 4639	16/17
IG II[2] 4962	11–13, 28/29
I.Oropos 344	36/37
ZPE 87 (1991) 173	32

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11. Athens. Bendis. C.O.Pache, in *Between Magic and Religion* 3–11, presents a brief run-through of the literary and epigraphical evidence for the cult of this Thracian goddess at Athens. On 11, a helpful list of Bendis and her orgeones in inscriptions.

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12. Athens. Παιανισταί. For these artists in Athens, linked to the cult of Asklepios, see I.Rutherford, *ZPE* 135 (2001) 41/42, and our lemma no. 2214.

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13. Athens. Kimon and the cult of Apollo Oulios. In a review of the evidence for this cult in Athens, Kos, Rhodes, Delos, and Miletos, R.Capodicasa, *PP* 52 (1997) 177–189, adduces the entry λύριον ἐλεφάντινον· ἐν κιβωτίωι ποικίλωι, ὃ Κλειτὼ Ἀριστοκράτος τõ Ὀλίο Κίμωνος γυνὴ ἀνέθηκεν (*IG* II[2] 1388 LL. 81/82; 1400 L. 66; 1447 L. 16; 1451 L. 16) as evidence for the name of Kimon's son (Ηλειος? in Plutarch, *Kimon* 16.1) and for the connection of the Philaidai to this deity. On Apollo Oulios, see also our lemma no. 976.

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14. Athens. Vesta on the Acropolis. Starting from the dedicatory inscriptions on three statue bases for Vestal Virgins on the Acropolis (*IG* II[2] 3532–3534) and citing the labels on thrones in the Theater of Dionysos for a priestess of Ἑστία Ῥωμαίων and Ἑστία ἐπ' Ἀκροπόλει (*IG* II[2] 5102, 5145, and 5096), M.Kajava, in *The Greek East in the Roman Context* 71–94, proposes to locate this cult in the monopteros dedicated to Roma and Augustus (*IG* II[2] 3173) to the east of the Parthenon.

For the cult of the Domus Augusta at Athens, see our lemma no. 329.

14bis. Athens. Foreign gods and heroes in Attic document reliefs. S.Ritter, *JDAI* 116 (2001) 129–162 (ph.), presents a well-illustrated exploration of this topic with frequent references to the numismatic iconography, cults, and legends of the states with which Athens enters into a relationship in these documents of the 5th and 4th cent. B.C. He finds it possible in some cases to distinguish between the subject matter of the relief sculpture above alliance decrees and proxeny decrees. [This is a relentless art-historical study in that, for all the many relief panels discussed, there are only 7 direct references to the inscriptions. Anyone seeking to consider epigraphical references in relation to the photos and sculptural analysis must consult Lawton, *ADR*, or M.Meyer, *Die griechischen Urkundenreliefs* (Berlin 1989). Stroud.]

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15. Athens. Magic in the Classical and Roman Imperial periods. M.W.Dickie, *Magic and Magicians in the Greco-Roman World* (London 2001) 47–95, draws heavily upon Attic lead curse tablets as evidence for the identity, status, modus operandi, occupations, etc. of sorcerers (47–78) and especially sorceresses (79–94) in classical Athens. The latter seem to have operated within the demimonde associated with brothels, taverns, etc., but the literary evidence (Euripides, the orators, and New Comedy) and some of the tablets also reveal that interest in

and skill at effecting erotic magic spells flourished in the higher levels of Athenian society. Some of the sorcerers of both sexes were also involved in purifications and initiations into mysteries.

On 243–245, Dickie discusses the lead curse tablets from a well in the Athenian Agora, especially *SEG* XXXV 213–227, directed against wrestlers and prostitutes and speculates on the identity and social status of the male magician who produced them.

16. Athens. Prosopography. J.S.Traill has now published volume 12, M- to Moses, of *Persons of Ancient Athens* (*PAA*) (Toronto 2003) and volume 13, N- to Opsios (Toronto 2004).

17. Athens. Sculpture in the National Museum. In an elegantly produced and sumptuously illustrated large-format volume, N.Kaltsas, Director of the National Museum, has published *Εθνικό Αρχαιολογικό Μουσείο: Τα Γλυπτά* (Athens 2001) [English tr. *Sculpture in the National Archaeological Museum, Athens* (Los Angeles 2002)]. After a general historical summary (13–30), the main body of the work consists of a catalogue of 800 items arranged under broad headings: Αρχαϊκή Περίοδος, Κλασική Περίοδος, Υστερή Κλασική Περίοδος, Γλυπτά του 4ου αι. Π.Χ., Ελληνιστική Περίοδος, Περίοδος της Ρωμαιοκρατίας. In the sections devoted to the Κλασική Περίοδος, sculptures are grouped together under Αναθηματικά Ανάγλυφα, Επιτύμβιες Στήλες, and Ψηφισματικά Ανάγλυφα. Many pieces (but not all) are illustrated with a ph., usually of very high quality. Catalogue entries contain inventory number, type and origin of material, find-spot and date of discovery, largest dimension, state of preservation, detailed description and proposed identification, and substantial bibliography. When a piece of sculpture bears an inscription, the text is usually quoted in Greek, and the editor *sometimes* gives basic epigraphical references. There is no epigraphical index or concordance. Since this will quickly become a standard reference work that must be consulted by all students of Greek inscriptions, as well as by art historians, we have prepared a comparatio numerorum for all inscribed pieces.

Athens: *IG* I^2	**Kaltsas**
1082 (= *IG* I^3, p. 974)	369

Athens: *IG* I^3	**Kaltsas**
188	259
954bis	252
956	262
986	258
987	257
1021	223
1132	311
1230	70
1240	69
1244	94
1251	66
1256	100
1257	105
1261	45
1283bis	280
1284 (= *IG* II^2 13037)	286
1285 (= *IG* II^2 12196)	289
1289	309
1311	283

Athens: *IG* I^3	**Kaltsas**
1313	279
1315	281
1316	278
1317	298
1376	308
1393	114

Athens: *IG* II^2	**Kaltsas**
97	503
112	493
128	498
133	497
171	496
212	494
226	504
448	495
1392	502
2021	683
2044	710
2087	712
2208	709
2241	701
2496	500
2798	643
3105	528
3109	568
3130	530
3462	574
3739	688
3740	692
3744	685
4356	267
4359	472
4387	477
4388	444
4402	438
4423	443
4426	476
4482	473
4545	260
4546	258
4548	257
4558	262

Athens: *IG* II^2	**Kaltsas**
4577	570
4585	226
4618	435
4621	470
4646	456
4651	451
4652	450
4653	452
4683	484
4714	615
4832	460
4841	784
4842	784
5221	313
5222	312
5276	749
5376	394
5391	368
5462	410
5468	383
5568	679
5601	335
5701 (see our lemma no. 250)	399
5895	747
6304	401
6582	397
6945	748
7163	769
7414	403
7564	315
7695	328
7711	381
7793	766
8388	376
8501a	310
8935	402
9599	750
9803	678
9898	745
10023	421
10561	298

Athens: *IG* II^2	Kaltsas
10569	417
10637	327
10679	375
10781	295
10864	360
11037	395
11114	320
11379	304
11574	303
11655	389
11832	305
12129	297
12147	281
12158	374
12196	289
12248	763
12358	746
12418	767
12426	388
12449 (probably from Eretria)	765
12495	363
12658	336
12846	332
12876	291
12963	362
13013	316
13037	286
Attica: *SEG*	Kaltsas
III 116	501
XII 166	434
XXIII 103	242
XXVI 340	361
XXIX 195	459
XXXV 144	264
Attica	Kaltsas
CEG II 518	317
CAT 1.797	318
AAA 8 (1975) 122/123	469

Corinth	Kaltsas
IG IV 197	322
AE (1894) 137	583
Epidauros	Kaltsas
IG IV^2.1.428	191
IG IV^2.1.436	780
IG IV^2.1.497	192
IG IV2.1.499	742
IG IV^2.1.560	783
IG IV^2.1.570	782
IG IV^2.1.571	781
Argos	Kaltsas
IG IV 571	582
IG IV 574	647
IG IV 575	646
Kynouria	Kaltsas
IG IV 676	644
Antikythera	Kaltsas
IG V.1.948	567
Gytheion	Kaltsas
IG V.1.1152	638
Sparta	Kaltsas
IG V.1.817	764
Tanagra	Kaltsas
IG VII 579	27
LGPN III.B, *s.v.* Στέφανος 4	319
Thebes	Kaltsas
IG VII 4248	179
Thespiai	Kaltsas
IG VII 1890	89
IG VII 1965	178
IG VII 2129	324
IG VII 4240	640
Ptoion	Kaltsas
IG VII 2729	16
CEG I.337	102
Orchomenos	Kaltsas
IG VII 3225	124
Kreusis	Kaltsas
AE (1899) 57–74	146

Oropos	Kaltsas
I.Oropos 17 (= *SEG* I 131)	265
I.Oropos 18 (= *IG* II^2 4384)	425
Larisa	Kaltsas
IG IX.2.663	175
Pharsalos	Kaltsas
IG IX.2.583 (= *I.Thessaly* I.64)	431
Eretria	Kaltsas
IG II^2 12449	765
IG XII.9.281 (= *IG* II^2 3924)	655
Melos	Kaltsas
IG XII.3.1096	656
IG XII.3.1126	791

Delos	Kaltsas
IG XII.5.2	7
IG XII.5.147	59
I.Délos 1783	617
Tenos?	Kaltsas
EAD XXX 88	633
Rheneia	Kaltsas
EAD XXX 118	637
EAD XXX 270	635
Nikaia, Bithynia	Kaltsas
I.Apameia 35	639
Tarsos	Kaltsas
Pfuhl-Möbius 395	636

After laboriously compiling the above, we noted, in *Horos* 14–16 (2000–03) 472, that, under the auspices of the Ἑλληνικὴ Ἐπιγραφικὴ Ἑταιρεία, two young epigraphists, I.Kalliontzes and E.Papoutsakes, assembled a similar concordance in 2002, which through the generosity of the compilers and A.P.Matthaiou, we have been able to collate with our draft. They provide much more information, including inv. nos., obsolete references by Kaltsas to *IG* I^2, etc, and it is to be hoped that this valuable research tool will soon be made widely available. Consultation of this work has saved us from many errors and has enabled us to supplement our deficient draft, and we are deeply grateful to Matthaiou and the two authors.

18. **Athens. Inscriptions on Roman sculpture in the National Museum.** In the lavishly produced, superbly illustrated *Συλλογή Ρωμαϊκών Γλυπτών: Εθνικό Αρχαιολογικό Μουσείο* by K.Rhomiopoulou (Athens 1995), there are several magnificent color photographs of inscriptions on sculpture of the Roman period housed in this museum. Since, in her catalogue, the author provides no bibliography, no concordance of inscriptions, and not even any identifying references to the inscriptions, we provide the following comparatio numerorum.

Ephebic catalogue, *IG* II^2 2087	p. 52
Herm portrait of a kosmetes, *IG* II^2 2241	p. 53
Dedicatory altar to Hadrian, *IG* II^2 3315	p. 35
Herm portrait of the kosmetes Sosistratos, *IG* II^2 3739	p. 53
Herm portrait of the kosmetes Onasos, *IG* II^2 3744	p. 53
Grave stele of Artemidoros, *IG* II^2 5895	p. 66
Grave stele of Alexandra, *IG* II^2 6945	p. 58

19. Peiraieus. Assorted inscriptions. In G.Steinhauer's guide *Τα Μνημεία και το Αρχαιολογικό Μουσείο του Πειραιά* (Koropi 1998), briefly noted in *SEG* XLVII 196 (now also available in Engl. transl.), there are excellent ph. and brief discussions of the following inscriptions.

Dedication of Pythonikos, *IG* II^2 4589; inv. no. 211.	pp. 59/60
Gravestone of Eirene, *IG* II^2 8440; inv. no. 3582.	pp. 67/68
Gravestone of Agetor of Megara, *IG* II^2 9301; inv. no. 13.	pl. 21
Gravestone of Andron, *IG* II^2 10665; inv. no. 1161.	p. 73
Gravestone of Hippomachos and Kallias, *IG* II^2 11725; inv. no. 386.	pl. 19
Gravestone of Lysarete, *IG* II^2 11990; inv. no. 209.	p. 74
Gravestone of Nikostrate, *IG* II^2 12300; inv. no. 34.	pp. 66, 68
Gravestone of Chairedemos and Lykeas, *IG* II^2 13030; inv. no. 385.	pl. 17
Gravestone of Panchares, *SEG* XLI 225; inv. no. 5280.	pp. 78/79
Agoranomos inscription, *SEG* XLVII 196; inv. no. 4628.	p. 32
Boundary stone of the agora (unpublished?; see our lemmata nos. 20, 41).	p. 24
Gravestone of Diogenes (unpublished?; see our lemmata nos. 20, 283).	frontispiece

20. Peiraieus. Photographs of inscriptions. In G.A.Steinhauer, M.G.Malikouti, B.Tsokopoulos, *Πειραιάς. Κέντρο Ναυτιλίας και Πλουτισμού* (*Piraeus. Centre of Shipping and Culture*) (Athens 2001), there are excellent, large, color ph. of the following inscriptions:

boundary stone of the agora (see our lemmata nos. 19, 41)	86
gravestone of Diogenes of Pyrrha (see our lemmata nos. 19, 283)	102
IG II^2 4589, votive relief of Pythonikos	118

21. Rome. Signatures of Attic sculptors. For the recent discovery of three bases bearing the signatures of Praxiteles, Kephisodotos, and Parthenokles at the Temple of Pax, see E.La Rocca, *MDAI(R)* 108 (2001) 196–201 (our lemmata nos. 1442–1444).

22. Athens. The Athenian sculptor Sthennis and his sons. See our lemmata nos. 586bis and 1023.

23. Athens. Associated fragments. In *BCH* 125 (2001) 787, G.Touchais notes briefly a report from C.Kritzas that the following fragments have been associated with one another in the Epigraphical Museum:

IG II^2 2929 (EM 3886) and *Hesperia* 15 (1946) 139 no. 2 (EM 13470).
IG II^2 2925 (EM 2501α/β) and *IG* II^2 2927 (EM 2771γ) and *AD* 51 (1996) [2001] B΄ 19–22.

24. Korkyra. Athenian inscriptions stored in the museum of Korkyra. See our lemma no. 665.

25. Athens. Decree concerning Salamis, ca. 500 B.C.? *IG* I^3 1. *SEG* L 30.* C.B.Kritzas, *AD* 53 (1998) B1 [2004] 18/19, notes that the small fragment of this stele published by A.P.Matthaiou, *Horos* 8/9 (1990/91) 10–13 (*SEG* XLI 2), has now been transferred from the Acropolis to the Epigraphical Museum.

26. Athens. Decrees concerning the Acropolis, 485/4 B.C. *IG* I^3 4. *SEG* L 31.* A.P.Matthaiou, *Horos* 14–16 (2000–03) 19–22 (ph.), publishes the following two new fragments of Metope A of these decrees.

A. Acropolis Museum, inv. no. MA 13640. Broken on all sides; found in 1986 west of the Parthenon ἐπὶ τοῦ ἱεροῦ βράχου by E.Touloupa.

[- - -].[- - -]
[- - -]ꞁΕ[- - -]
[- - -]Ṭ[- - -]

Matthaiou joins this small piece to fragments pq (EM 6794ζ) LL. 11–14 to form the following new text.

[. . .]T[.]. .[.]X[- - -]
12 [μ πό]λει ⁝ hέχοντας [- - -]
[. .⁴. .]ṭιον ⁝ κ[- - - -]
[τõν ἐ]λευ[θέ]ρον [- - -]

B. Storeroom of the First Ephoreia of Antiquities, 20 Thrasyllou Street, inv. no. NK 2940; found in excavations of the Peripatos of the Acropolis.

[- - - - - - - - -]
[- - - -]οσ[- - -]
[- - - -]μ̣ μὲ δõι [- - -]
vacat
O O

Matthaiou joins this new piece to frr. f+g+h (EM 6794κ, κ(1)+(2)) to yield the following new text of LL. 27/28.

- - - - - - - - - - - - - - - -
[- - -] τõι δεμοσίοι τõι [- - -]
28 [- - -]| ἃμ μὲ δõι ⁝ ΣΚ[- - -]

vacat 0.05 m.

O O

28. [hóτ]ι ἂμ μὲ δõι, Matthaiou.

Matthaiou infers from the vacat below L. 28 that there was room to inscribe one additional line (L. 29) on this stone but that it would have had to end at the left before the first preserved letters in L. 28. He interprets the circles at the bottom as decoration, and notes that it differs from the decorative schematic leaves along the bottom of Metope B.

In *Ἀττικαὶ Ἐπιγραφαὶ Wilhelm* 85–97, R.S.Stroud defends Kirchhoff's restoration of the archon's name in A LL. 14/15, ἐπὶ Φι[λοκρ]ά[τ]ος ⁝ ἄρχ[οντ]ος vacat, and in B LL. 26/27, [ἐ]πὶ Φ[ιλοκράτος ἄρχοντ]ος ⁝ (485/4 B.C.), rejecting attempts to postulate an earlier date for these decrees on the basis of letterforms, architectural reconstructions and topography of the archaic Acropolis, and the enactment formula.

27. Athens. Decree concerning Phaselis, date? *IG* I³ 10. *SEG* XXXV 2;* XLII 24; XLVI 10; XLVIII 1560. M.H.Jameson, *Horos* 14–16 (2000–03) 23–29 (ph.), after study of the stone with C.Kritzas, proposes to read the name of the epistates in LL. 3/4 as Νειο[κ]λέδης. He rejects the attribution to the same cutter as *IG* I³ 9 (EM 6807), as proposed by D.M.Lewis in *IG* I³, and, not finding another stone cut by this hand, suggests that *IG* I³ 10 may have been the work of an Ionic cutter. 'Despite the Ionic alphabet .. the language is entirely Attic.' (26) Jameson provides an exhaustive analysis of the prosopography of the epistates, grammateus, and orator of *IG* I³ 10, concluding on these grounds that the date of 433/2, 424/3, 423/2, and 422/1 B.C. for this decree must be excluded. He notes that 'the writing is "old fashioned" but Ionic in style as well as in alphabet and not therefore to be judged by Attic standards which would point to an early date. The language should make us look for a date not much earlier than 420 ... two inscriptions, *IG* I³ 66 and 73, which are generally thought to be from the twenties ... allow the restoration of [.]nasippos as Grammateus of Akamantis's prytany.... historical circumstances do not exclude other dates in the Archidamian War or shortly before its beginning.'

28. Athens. Decree in honor of a citizen of Thera, ca. 450 B.C.? *IG* I³ 30. *SEG* X 22; XXVIII 12; XXXVII 249. J.D.Morgan, *AJA* 105 (2001) 200/201, reprinting the Corpus text, rejects the traditional dating of this inscription to ca. 450 B.C. on the basis of the 3-bar sigma, and dates it 'soon after the Peloponnesian War began' when L. 7 Λακεδαιμόνιος, Kimon's son (Thucydides 1.45; *IG* I³ 364), led a putative naval expedition that forced the people of Thera to become allies of Athens; 'shortly thereafter this particular Θηραῖος was honored for his good deeds, which Λακεδαιμόνιος reported.'

29. Athens. Decrees concerning Methone, 430/29–424/3 B.C. *IG* I³ 61. *SEG* L 13/14, 38/39.* A.Rubel, *Klio* 83 (2001) 39–51, focuses on the Ἑλλησποντοφύλακες, arguing from the force of the term ἀζήμιος in L. 40 that, long before the imposition by the Athenians of the 10 percent toll at the Hellespont, 410 B.C., attested by Xenophon, *Hellenika* 1.1.22 and Polybios 4.44.3–4, these officials were collecting taxes on shipping through the Bosporos. He does not see their activity as a 'wartime measure' but suggests that, like the ἐπίσκοποι, the ἄρχοντες ἐν ταῖς πόλεσι, and other Athenian magistrates, they exercised military and commercial control over this strategic area as an integral part of the financial policy of the Delian League and the Athenian ἀρχή already before the Peloponnesian War.

30. Athens and Eleusis. Decree concerning the Eleusinian first-fruits, ca. 430–420 B.C.? *IG* I³ 78. *SEG* L 43.* In *Money in Thucydides* 217, L.Kallet briefly suggests that this decree could be dated to 413 B.C. and seen as part of an attempt to draw in outsiders from areas of potential economic benefit to Athens similar to the provisions of the Coinage Decree (*IG* I³ 1453) and the imposition of the 5 percent tax in Thucydides 7.28.4 as she interprets them in our lemma no. 55.

31. Athens. Decree concerning harbor taxes and a sanctuary, ca. 430 B.C. *IG* I³ 130. *SEG* XLVIII 49.* Writing without reference to any bibliography after 1990, A.P.Matthaiou, *Horos* 14–16 (2000–03) 45–49 (ph.), on the basis of an examination of the one surviving fragment of this decree, in the Peiraieus Museum (ΜΠ 1582), and a squeeze made in 1937, now in Oxford, and with the help of A.Themos and E.Zavvou, publishes the following new text in which τὸς Δελί[ος] (D.M.Lewis) and τὸς δὲ λί[θος] (H.B.Mattingly) are rejected as possible readings in L. 4. Discussion of the ἐλλιμενισταί, collectors of harbor taxes, with testimonia. The proceeds of their activity supported the sanctuary (identification unknown) in LL. 4/5.

- Stoich.
[. . .]ΝΟ[.].Ο[.].Σ.ΟΔ[- - - - - - - - - - - - - - - -]
[. .]ι τε̃ι ἀγορᾶι τε̃ι ΕΒ.[- - - - - - - - - - - - - - - περ]-
ιττὸν περὶ τῆς ἐπαρχε̃[ς - - - - - - - - - - - - - - - - -]-
4 ευεν τõ hιερõ, τὸς δ' Ελλ[- - - - - - - - - - - - - - - - -]
[. . . hι]ερὸν ἄλλο ε̃ ἐς ΤΟΝ[- - - - - - - - - - - - - -]
[. hο γραμ]ματε[ὺ]ς hο τε̃ς [βολε̃ς - - - - - - hοι]
[δὲ πολετα]ὶ ἀπομισθοσ[άντον - - - - - - - - - - - -]
vacat

2. ἐβδ[όμει], Lewis; ἐβδ[όμει ἐπὶ δέκα] or ἐβδ[όμει φθίνοντος], Mattingly ‖ 4. τὸς δ' ἐλλ[ιμενιστάς], Matthaiou.

32. Athens. Decree in honor of Herakleides of Klazomenai, 424/3 and 399/8 B.C.? *IG* I^3 227 (II^2 8) + *IG* II^2 65. *SEG* XLIX 47.* D.Knoepfler, *Décrets érétriens* 57/58, in a discussion of ἀτέλεια and ἰσοτέλεια in Athenian proxeny decrees, rejects the restoration καθάπ[ερ τοῖς ἄλλοις προξένοι]ς in LL. 19/20 on the grounds that it is inconceivable that the granting of two such important rights, as were habitual in the case of proxenoi, would be the subject of an amendment in a decree. We should restore καθάπ[ερ τοῖς ἄλλοις Ἀθηναίοι]ς.

In *Le prossenie ateniesi del IV secolo a.C.: Gli onorati asiatici* (Turin 2004) 36–55 (ph.), E.Culasso Gastaldi reedits this decree after autopsy in the Epigraphical Museum (EM 2714 + 6882). She prints a text that differs from that in *IG* I^3 in the following respects: LL. 3/4 [Ἀκαμαντ]ίς, LL. 10/11 [καὶ τὰ ἄλλα ἀ]νήρ ἐστι, LL. 16/17 [τὰς πρὸς τὴν πόλιν | καὶ ἄ]λλο, LL. 21–23 [π]ερὶ αὐτō τ[ιμορίαν καθάπερ ἐάν τις Ἀ]θηναίων ἀπ[οθάνηι καὶ τάδε τ]οῖς ἐκγόν]οις τοῖς Ἡ[ρακλείδο. vacat]. She holds firmly that the honorand is Herakleides of Klazomenai (*pace* E.M.Harris, *SEG* XLIX 47) and that fr. b (EM 2714) joins fr. a (EM 6882), giving the ethnic in L. 26. After an examination of the epigraphical criteria, *viz*., lettering, formulas, prosopography, diction, title of honorand (41–47), and the historical requirements (47–54), Culasso Gastaldi (54) favors an 'arco di tempo' in the opening years of the 4th cent. B.C. for the activity of Herakleides that led to this decree.

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33. Athens. Decree concerning a naval expedition (Sicily?), ca. 413 B.C.? *IG* I^3 93. *SEG* XLVIII 56; L 62, 1759. L.Kallet, *Money in Thucydides* 184–193, after examination of the 8 fragments of this inscription (EM 6591), expands in detail upon her position briefly noted in *SEG* XLVIII 56. None of the fragments mention Sicily. Except for 'the 60 ships' (L. 7) and 'the enemy' (L. 4), there is nothing in the text of frr. b and c to link this inscription with the events of 415 B.C. or indeed with the first assembly in Thucydides 6.8.2, as has often been maintained. Although fr. c also mentions 'the 60 ships' (cf. Thucydides 6.8.1), its other contents, e.g., the εἰσφορά L. 14, are in conflict with the narrative of Thucydides. It also stipulates that another assembly was to be held within 10 days (L. 6), whereas in Thucydides 6.8.3, the second assembly takes place after only 4 days. Frr. a and d/g, moreover, contain detail down to the specific rate of pay for individuals that cannot be replicated in the text of Thucydides, who, in contrast, specifies that the final decisions on such matters are to be left up to the στρατηγοὶ αὐτοκράτορες. She also rejects the restoration [τ]ρὶς χιλίον in L. 48 and any possible reference to 3,000 talents set aside for the expedition. There are so many discrepancies between the information preserved in *IG* I^3 93 and the narrative of Thucydides that, unless 'the historian is presenting a seriously misleading account of the proceedings ... and given the fact that the fragments are undated, their association is uncertain.... The burden of proof falls squarely on the epigraphic material, not on Thucydides.'

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34. Athens. Decree on reassessment, 410/9 B.C.? *IG* I^3 100. *SEG* XXIV 22. L.Kallet, *Money in Thucydides* 222–225, does not regard the evidence of these inscribed fragments and literary references, such as Xenophon, *Hellenika* 1.3.9 and Aristophanes, *Frogs* 363, as conclusive in favor of the reimposition of tribute in 410 B.C. and the concurrent failure of the 5

percent tax in Thucydides 7.28.4. Tribute may have been reimposed in 410 B.C. but that does not necessarily imply that the tax was abandoned. In the end, however, she concludes that both the *eikoste* and the Coinage Decree (*IG* I^3 1453) were condemned to failure because the Athenians were not in a position to enforce the latter and prevent widespread evasion of the former.

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35. Athens. Decree and republication of Drakon's law on homicide, 409/8 B.C. *IG* I^3 104. *SEG* L 8, 49,* 1718. W.Schmitz, *Klio* 83 (2001) 7–38, urges that Drakon's law on homicide concerned only proceedings of blood vengeance and not intentional homicide. The law dealt exclusively with the killing of an evildoer caught in the act of adultery, theft, or idleness, and with all other cases of unintentional, legitimate, or accidental killing. The inscription of 409/8 B.C. is an accurate and authentic republication of Drakon's original law of 621 B.C. The fact that it begins with unintentional homicide shows that Drakon had nothing to do with intentional homicide and with the legitimate pursuit of the killer by the relatives of the victim in a blood-feud vendetta. Such killers had no legal right to asylum by fleeing to a sanctuary, but this option was open to unintentional killers and this is the procedure prescribed in Drakon's law. Schmitz proposes that when a killer sought refuge in a sanctuary, the priests in charge (βασιλεῖς, plural) called in the ephetai to make a judgment (διαγν[ō]ṿ[α]ι, L. 14) as to whether the killing was intentional or unintentional. If judged unintentional, the killer had the right of asylum and the sanctuary was declared free of pollution. Within three days, he then had to go into exile on a prescribed route leading beyond the borders of Attica. If the killer tried to return to Attica without pardon, he could be killed with impunity by the family of the victim. If the ephetai judged that the killing was justified or accidental, the suppliant could leave the sanctuary without penalty. Drakon's law on homicide survived intact and valid until the revision of the laws of Athens at the end of the 5th cent. B.C., in which the Drakontian and Solonian components were obscured.

In *Symposion 1997* (Cologne 2001) 78/79, E.M.Harris restates verbatim his observation on the verb (ἀπο)κτείνω quoted in *SEG* L 49.

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36. Ikarion. Accounts of the deme Ikarion and a decree, ca. 450–425 B.C. *IG* I^3 253/254. *SEG* XXXVIII 10;* L 38. P.Wilson, *Khoregia* 79/80, suggests that the injunction in LL. 8/9 of *IG* I^3 254 to enrol *tragoidoi* probably extends to the demesmen of Ikarion themselves. The verb καταλέγειν may imply some kind of official registering of those about to participate in the *choroi* of Dionysos, rather than merely the practical act of recruitment. The number 15 in LL. 16, 22 may refer to the chorus members in each chorus.

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37. Athens. Accounts of the Treasurers of Athena, 418–413 B.C. *IG* I^3 370/371. *SEG* L 62.* While acknowledging the fragmentary nature of these documents, L.Kallet, *Money in Thucydides* 193–195, does not find in them adequate evidence for the large public expenditures necessary to support the massive naval and military armament sent to Sicily, e.g., *IG* I^3 370

LL. 51–55, 73–76; 371 L. 10. She rejects, on the grounds that there is not a scrap of supporting evidence, the theory that there was a special secular fund from which the expenses for the expedition were drawn (see *SEG* L 62). She concludes that 'we cannot find any evidence [in the epigraphical record] of major funding from Athens for the expedition, and Thucydides' narrative tells against it, instead suggesting the insufficiency of funding from home.' Since the historian has provided ■ plausible explanation of an expedition that hoped—in vain—for local financial support and was chronically without adequate funding from Athens, perhaps we are 'on the wrong track to search for amounts of extraordinary magnitude.' She also finds no such evidence in *IG* I^3 93 (see our lemma no. 33).

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38. Athens. Accounts of the poletai. Sale of the confiscated property of the Hermokopidai, 415–413 B.C. *IG* I^3 420–430. *SEG* XLVIII 69.* S.C.Todd, in *Symposion 1995* (Cologne 1997) 113–124, in a study of 'Status and Gender in Athenian Public Records,' examines and tabulates (118–120) the sex, occupation, and ethnic origin of the 43 slaves recorded in these documents, noting the following significant patterns: (1) many more males (35) are listed than females (7); (2) there is no significant male/female pattern in recording ethnic only or adding the name; (3) 8 men and 0 women have recorded occupations. For a similar analysis of the naming of ex-slaves at Athens, see our lemma no. 139.

A.C.Ramón, *HAnt* 25 (2001) 29–34, examines the evidence for the appearance of Φερεκλῆς Φε[ρεν]ικα[ίο Θεμακ]εύς (*IG* I^3 426 L. 83; *LGPN* II, *s.v.* Φερεκλῆς 7) and Φαῖδρος Πυθο[κλέος] Μυρρινόσιος (*IG* I^3 422 L. 229; 426 L. 102; *LGPN* II, *s.v.* Φαῖδρος 19) in these accounts and in Andokides, *On the Mysteries* 17, 19, 22, and 35, noting that Pherekles was charged with both the mutilation of the herms and the profanation of the mysteries, whereas Phaidros was implicated only in the latter offense.

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39. Athens. Accounts of the statue of Athena Promachos, ca. 450 B.C.? *IG* I^3 435. *SEG* L 66.* In *AD* 53 (1998) B1 [2004] 18, C.B.Kritzas briefly reports that the two fragments of this stele discovered in the Agora Excavations (Agora I 2181 and 2228; B.D.Meritt, *Hesperia* 5 [1936] 362–380) have now been transferred from the Stoa of Attalos to the Epigraphical Museum; inv. nos. EM 13498α/β.

39bis. Athens. Accounts of the Erechtheion, 409–406 B.C. *IG* I^3 476 and *IG* II^2 1654. *SEG* L 69.* For the name of the sculptor in fr. XXVII LL. 1/2, see our lemma no. 2355.

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40. Athens. Building account, ca. 425–415 B.C.? *IG* I^3 482. In the course of a detailed physical examination of the architectural evidence for the reconstruction of the akroteria of the Temple of Athena Nike on the Acropolis, P.Schultz, *Hesperia* 70 (2001) 1–47 (ph.), weighs the pros and cons of the possible attribution of the names of [Bellerophon], Pegasos, and the Chimaira, LL. 2/3, to an akroterion group on the Nike Temple, as suggested by P.Boulter,

Hesperia 38 (1969) 133–140. While inclined to reject this proposal on iconographic grounds, he does not find that the epigraphical evidence is unequivocally against it. (18–22) Autopsy of the stone and excellent ph.

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41. Peiraieus. Boundary stone of the agora, 5th cent. B.C. Upper part of what appears (from the ph.) to be a flat-topped stele of poros; inscription in the Attic alphabet in a smoothed band at the top. Ed.pr. (?) G.Steinhauer, *Μνημεία ... Πειραιά* (see our lemma no. 19) 24 (ph.).

ἀγορᾶς
hόρος

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42. Athens. Acropolis. Dedication, ca. 500–480 B.C.? *IG* I^3 752. S.D.Lambert, *ZPE* 135 (2001) 51 no. 1, suggests the restoration [Θ]ετάλο παῖς instead of [Π]ετάλο παῖς. The latter is not attested as a personal name in Attica, whereas the former was used for their sons by the tyrant Peisistratos and by Kimon. 'Davies has already plausibly inferred from *FGH* 373 Heliodoros Περὶ Ἀκροπόλεως F5 that it occurred on an Acropolis dedication. Ours might be the dedication in question; and it is not out of the question that the dedicator was the tyrant's grandson.' Repeated by Lambert in *Ἀττικαὶ Ἐπιγραφαὶ Wilhelm* 333, 339 no. 26.

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43. Athens. Acropolis. Dedication of Euphronios, ca. 475 B.C. *IG* I^3 824. *SEG* XLIX 62, 64;* L 77. *DAA* 225. Suggesting that in his famous boast, ὡς οὐδέποτε Εὐφρόνιος (Beazley, *ARV*^{2} 26.1; *SEG* XL 42*), the younger Euthymides was challenging his older brother, C.Börker, in *Zona Archeologica* 53–56, restores the patronymic at the end of L. 1 in this dedication as Πολίο on the basis of 4 signatures on cups by Euthymides, *ARV*^{2} 26.1, 2, 11, and 17; *SEG* XXXVII 56.

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44. Athens. Epigrams on the Athenian dead from the Persian Wars, 490–479 B.C. *IG* I^3 503/504. *SEG* XLVI 61.* For a very unsatisfactory and incomplete discussion of this monument, see our lemma no. 2293.

S.V.Tracy, *Horos* 14–16 (2000–03) 141–142 (ph.), after autopsy and, with comparative ph., a detailed analysis of the letterforms, assigns the epigram on Agora I 4256, known since 1956 as the 4th-cent. B.C. copy of the Marathon epigrams, to his Cutter of *IG* II^2 913, who was active 210/9–171/0 B.C. The text is not inscribed stoichedon.

A.P.Matthaiou, *op.cit.* 143–152 (ph.), accepting Tracy's date, reviews the steady growth to orthodoxy (Meiggs-Lewis, *GHI* 26; *IG* I^3 503/504 p. 492) of Meritt's claim in the ed.pr. of 1956 that Agora I 4256 is a 4th-cent. B.C. copy of the first of the so-called Marathon epigrams. Matthaiou examines the following restorations of Meritt on which the correspondence of the two epigrams was based, and rejects each one as invalid or non-decisive: [κλέ]ος ἄφθι[τον

αἰεί], ὠκυπόρων ἐπὶ νηῶν, [δούλι]ον ἦμαρ ἰδεῖν. After autopsy of the stone, Matthaiou reads in L. 1 [- - -]ος ἀφθι̣[- - -] and in L. 4 [- - -]ν ἦμαρ ἰδεῖν.

Matthaiou poses the question, for the first time in print, concerning the type of monument to which Agora I 4256 belonged. Was it a complete copy of all the epigrams on *IG* I³ 503/504, and to what purpose? He concludes from the thickness of the stone (only 0.20 m.) and the careless appearance of the lettering that it could not have formed part of a public monument, but more likely came from a private gravestone.

Matthaiou points out that theories about the so-called 4th-cent. B.C. copy, up until the publication of *IG* I³ 503/504 in 1994, were based upon reconstructions of the original monument rendered invalid by the discovery of *IG* I³ 503/504 Lapis C. He summarizes his current reconstruction of the monument: a base at least 5 m. in length, consisting of at least 4 long blocks, supporting 3 stelai not fastened together and carrying the names of war dead (cf. *SEG* XXXVIII 29). The phrase hότ' αἰχμὲν στε͂σαμ πρόσθε πυλο͂ν ties the monument to Marathon (see our lemma no. 48) and the phrase τὸ πρὸς τῶι ἄστει πολυάνδρειον in an unpublished decree of 176/5 B.C. from the Agora—honoring ephebes who performed ceremonies at it, as well as at the grave of the 192 Athenian dead at Marathon—shows clearly that this monument in the city, probably in the Demosion Sema, was a cenotaph.

In *Herodotus and His World* 190–202, Matthaiou examines Herodotos 6.108 and *IG* I³ 1015bis for clues as to the position of the Herakleion at Marathon; see our lemma no. 48. He also repeats some of the above information, adding that he sees a clear reference to the death of the men commemorated in the epigrams in both Lapis C L. 2 πανθαλὲς ὄλβος and Lapis A1 L. 1 'Ανδρο͂ν το͂δ' ἀρετε͂[ς φθιμένον λάμπει κλέο]ς αἰεί (restoration, Matthaiou). In the unpublished ephebic decree of 176/5 B.C., the reference to the polyandreion in the city shows that funeral contests were held both at Marathon and in the city in front of this monument. On 198/199, he adds further details on the find-spot of Lapis C, established in 1995 by S.Alipheri as built into a retaining wall of the ancient road that led from the Kerameikos to the Academy, more or less along the line of modern Plataion Street. Other finds belonging to the Demosion Sema from along this street: *IG* I³ 1162 (see our lemma no. 51); *IG* II² 5222; a small unpublished fragment of a casualty list (see our lemma no. 52).

Matthaiou concludes from all of the above that the elegiac distichs inscribed on the long base of the monument should refer to the dead of the battle of Marathon.

Matthaiou proposes that the word ἀνχιαλον in the beginning of the 2nd hexameter of Lapis A of *IG* I³ 503/504 should be read as ἀνχιάλον and should not be taken with ἄστυ (Athens was not a city on the coast) but with πυλο'ν (the gates were near the seacoast). Also, hέρκος γὰρ προπάροι̣θεν̣ he takes as a reference to the temenos wall of the Herakleion in front of which the Athenians made their stand (Herodotos 6.108) and where their casualties were most severe (6.112.3–113.1).

For a proposed casualty list from the battle of Marathon, see our lemma no. 425.

45. Athens. Choregic dedicatory epigram, ca. 480–470 B.C.? *IG* I³ 833bis. *SEG* XLII 244; XLVIII 27; L 1712. P.Wilson, *Khoregia* 217/218, reprints the text of *IG* with translation and interprets this poem as a record of a poet's first victory at Athens with a men's *choros*

(dithyramb). The poet stresses his internationalism and 'there is no clear indication of the existence or role of a *khoregos*' or of a tribe. Wilson speculates on 'the most cryptic element of the whole': the tripod in the last line. Is it a tripod won in the victory commemorated by this monument? Is it a generic tripod, won frequently elsewhere? He also is prepared to envision in this poem 'the competitive spirit of Greek poetic culture' extending into 'a kind of rivalry for the symbol of prestige—the prize tripod—between those who had *jointly* achieved it, poet and *khoregos*, and we may have here a view of that "struggle" from the poet's side.'

46. Anagyrous (Varkiza). Choregic dedication, ca. 440–431 B.C. *IG* I³ 969. *SEG* XXIII 102; XLI 191. P.Wilson, *Khoregia* 131–136 (ph.), prints a translation and endorses the view that this dedication commemorates the first ever victory of Euripides in a tragedy performed in Athens; no actors are named. Prosopographic discussion of Sokrates of Anagyrous, strategos in the Samian War 441/0 B.C. Wilson observes that it is the only surviving dedication that lists the chorus by name, and that the absence of patronymics and demotics demonstrates that all are fellow demesmen of Sokrates the choregos. There are only 14 listed because Sokrates also served as κορυφαῖος; discussion of possible other examples of direct participatory choral leadership and its significance for the relationship between the performance of tragedy in Athens and its leading men in other collective activities.

47. Phaleron. Inscriptions in the Sanctuary of Kephisos, 5th cent. B.C. J.Larson, *Greek Nymphs: Myths, Cult, Lore* (Oxford 2001) 131–134 (ph.), examines the identifications of the figures in the sculptured reliefs *IG* I³ 986/987 against the evidence provided by the cult regulation *IG* II² 4547, with useful references to unpublished research. She finds in Xenokrateia's dedication a preference for deities concerned with birth and the well-being of children (Leto, Artemis Lochia, Eileithyia, nymphs, river gods), whereas Kephisodotos' focus is on the hero Echelos.

48. Marathon. Verse dedication to Herakles, ca. 450–425 B.C. *IG* I³ 1015bis. *SEG* XXVI 51; XXX 35;* XLVI 9. In *Herodotus and His World* 190–202, A.P.Matthaiou locates the Herakleion at Valaria on the basis of the find-spot of this inscription, which is not a base but an architectural member of a monument, and of *IG* I³ 2/3, regulations for the Herakleia festival. He follows Koumanoudes (*SEG* XXVIII 25) in rejecting any possible reference to Pylos in L. 2. The first 10 letters of L. 2 are in crasis for the definite article plus 'Εμπυλίοις, an epithet for Herakles or the festival of Herakles at the gates, i.e., the narrow pass at the southern edge of the Marathonian plain, leading to the Mesogaia, Pallene, and Athens. Matthaiou, who further follows Koumanoudes in seeing an explicit reference to these 'gates' in the phrase πρόσθε πυλο͂ν in the epigrams *IG* I³ 503/504 (see our lemma no. 44), offers the following two possible restorations of *IG* I³ 1015bis.

ℎερακλεῖ τόδ' ἄγαλμα Τελέσ[το παῖς nomen dedic.]
τὀμπυλίοις ἀνέθεκε ℎερακ[λείοισι γέρας σχόν]

ℎερακλεῖ τόδ' ἄγαλμα Τελέσ[τες ἆθλον ℎελὸν δὶς]
τὀμπυλίοις ἀνέθεκε ℎερακ[λείοις ℎο nomen patris]

---

49. Athens. Κατάλογοι θανόντων ἐν πολέμωι. In paper written in 1993 and now posthumously published in *Horos* 14–16 (2000–03) 9–17, D.M.Lewis briefly summarizes the history of the publication of this category of Attic inscriptions, the distribution of the finding places of the fragments (see our lemma no. 50), the contribution of new discoveries since the general article of D.W.Bradeen, *CQ* 19 (1969) 145–159, and especially, in more detail (14–17), the problem of the 'missing' casualty lists of the 4th cent. B.C. 'It is simply not credible that the institution of the public funeral ever went into disuse in the fourth century or that there was a gap in its record on stone.' He takes up the list of unassigned catalogues of names in *IG* II² assembled by S.Dow, *AncW* 8 (1983) 95–106 (*SEG* XXXIII 165) and shows that few of these (*IG* II² 2368, 2399, and possibly 2376) qualify as 4th-cent. B.C. casualty lists. 'It must suffice to stress that there is a problem and to hope that future discoveries may help to resolve it.'

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50. Athens. The finding places of the 5th-cent. B.C. casualty lists. *SEG* XLVI 73; XLVII 46; XLVIII 38. D.M.Lewis, *Horos* 14–16 (2000–03) 10–13 (see our lemma no. 49), observes that although we might have expected the stelai bearing these lists to have stood along the road from the Kerameikos to the Academy (Pausanias 1.29.3–16), 'Of all the fifth-century texts for the funeral of the war-dead, only one [*IG* I³] 1179 fragment a, removed from Athens by Lord Elgin shortly after being copied by Fauvel, has an unequivocal, though vague, provenance in the area.' The largest concentrations of find-spots are in the Agora and the Plaka, but others have even turned up on the Acropolis and outside Athens itself. Although this situation was apparently puzzling, S.A.Koumanoudes (*AE* [1890] 107), in publishing *IG* I³ 1191 frr. a and e, which were found near the north end of the Stoa of Attalos, 'had no doubt of the situation ... [for] he commented that it would not be surprising if they were part of the public funerary stelai which Pausanias saw on the way to the Academy; διότι ἐν τοῖς πρὸ ἡμῶν χρόνοις πολλοὶ ἐκ μνημάτων λίθοι εἰσεκομίζονται ἐκεῖθεν εἰς τὴν πόλιν πρὸς χρῆσιν οἰκοδομικήν, ὅπως τοῦτο πᾶσα ἀνασκαφὴ ἀποδεικνύει.' Lewis' impression was that the δημόσιον σῆμα came into use as a quarry for building materials in 'the period of the expansion of Athens under Turkish occupation in the sixteenth and seventeenth centuries, without excluding the possibility of both earlier and later use.'

S.Alipheri, *Horos* 10–12 (1992–93) 183–203, took up this question in a paper that we summarized in *SEG* XLVI 73. In that summary, Stroud made a serious error for which he has rightly been cast into the ποδοκάκη of *Horos* 14–16 (2000–03) 373–379 (*LSJ*⁹ gives the spelling as ποδοκάκκη), where Alipheri points out the obscurity of his formulation '[Alipheri] rejects the view that many of these stones, some in fairly complete condition before being broken up for building material, found their way into this area [*sc.*, the Agora and vicinity] in the 19th cent., a view which is owed to the fact that the demosion sema was found at some point in the 19th cent. and excavated more or less without notice.' We are happy to have Alipheri's correction of our error in using the phrasing 'owed to the fact that ...,' for, as she rightly observes, it is of course not a 'fact' that the demosion sema was found in the 19th cent., but only a conjecture (εἰκασία). In fact, some would maintain that the demosion sema, as opposed to some of the inscriptions erected in it, has not yet been found.

Joining Stroud now in the ποδοκάκκη is J.Binder, whose views on the finding places of the 5th-cent. B.C. casualty lists, communicated *per ep.* to *SEG* (*SEG* XLVII 46), ὁ ἐκδότης φιλοξενεῖ. Binder's claim that not one fragment of the Athenian casualty lists was found reused in the Late Roman Fortification Wall in the Agora and that most found their way into the Agora ca. 1850–1890 is rejected by Alipheri (374) as ἀντιεπιστημονική, ἐπιπόλαια, ἀβάσιμη ἕως καὶ προσβλητική. Alipheri cites the finding place of *IG* I³ 1153 fr. a 'in a Turkish wall above the center of South Stoa II' as one fact that alone is enough to disprove Binder's theory. She cites also *IG* I³ 1172 fr. c, which is said to have been found 'in a modern context near the center of the Agora' in *Hesperia* 33 (1964) 35 but 'in a Roman context near the northeast corner of the Odeion' in *Agora* XVII 14c. From this, Alipheri concludes that one's choice of the true finding place of the stone will either strengthen or dismiss the force of Binder's theory. Selecting five monuments of the demosion sema—*IG* I³ 1144, 1149, 1187, 1191, 1192—she finds that the provenance of their fragments clearly refutes Binder's theory, and she draws the following conclusions: (1) several of these fragments were found before 1850–1890, (2) not all were found in modern houses, but some in old churches and in ancient layers—such as *IG* I³ 1149 fr. h, found in a late Roman level and *IG* I³ 1191 fr. d, built into a Byzantine wall, (3) large concentrations of these fragments were found in close proximity to the west face of the Late Roman Fortification Wall.

After reviewing the finding places of 41 fragments of casualty lists, the only inscription that Alipheri cites in refutation of Binder's claim that not one fragment has been found built into the fabric of the Late Roman Fortification Wall is *IG* I³ 1171 fr. a. The editor of this inscription, however, gives the finding place as 'in a late wall in a tower of the Late Roman Fortification, at the southwest corner of the Library of Pantainos (R 15).' Is a 'late wall in a tower of the Late Roman Fortification' not later than the Fortification itself? Clearly this context and that of all the other fragments from the Agora Excavations need to be reexamined in the notebooks in the Stoa of Attalos.

Alipheri concludes that the demosion sema was heavily damaged at the time of the Herulian invasion of 267 A.D. and that many fragments of the 5th-cent. B.C. casualty lists were brought into the area of the Agora soon thereafter.

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51. Athens. Casualty list and epigram for Athenian dead in the Chersonesos, Byzantion, and other wars, 447 B.C. *IG* I³ 1162. *SEG* XXXIII 37.* In *Herodotus and His World* 198 no. 3, A.P.Matthaiou points out that the find-spot of this inscription, 'unknown till 1995,' has been established by S.Alipheri on the basis of the 19th-cent. catalogue of antiquities of the Greek Archaeological Society as being 'in the foundations of a house adjacent to Elaiotriveion St.

That was the name of Plataion St. during the 19th cent. (for the street see [W.] Judeich [*Topographie von Athen* (Munich)] (1931: Plan I. Alt Athen, C 1, 2).'

52. Athens. Casualty list, 5th cent. B.C. In *Herodotus and His World* 199 no. 4, A.P.Matthaiou very briefly notes the discovery 'at the junction of Kerameikos no. 93 and Plataion street [of] a small fragment of a casualty list of the fifth century BC'; unpublished. He saw it in 1995 in the storerooms of the Third Ephoreia of Antiquities of Athens; for the excavation by the Greek Archaeological Service, see *AD* 34 (1979) B.22/23.

53. Rhamnous. Dedication to Nemesis on a bronze helmet, ca. 500–480 B.C. *IG* I³ 522bis. *SEG* XLVII 93;* XLIX 4. M.Rausch, *Klio* 81 (1999) 7–17, combines the evidence of the inscription on this votive helmet with that of *IG* I³ 1466, 1472 (votive helmets from Olympia), 518bis (votive helmet from the Acropolis), *IG* XII Suppl. 337 (list of Athenians with tribal names from Lemnos), and with the literary sources to argue for an Athenian takeover of Lemnos in 498 B.C. with the help of Miltiades. The helmet from Rhamnous was dedicated either by Rhamnousian comrades in arms participating in the occupation of Lemnos in 498 B.C. or by Greek settlers on the island after 479 B.C. who tried to emphasize their Athenian origin after Lemnos had medized in 480 B.C.

54. Athens. Graffito on the Stoa Poikile, before ca. 470–460 B.C.? *SEG* XXXIV 41. Stephen G.Miller, *Nemea* II, p. 86 note 183, suggests the possibility that this graffito was not scratched on the block before it was built into the euthynteria, but that the writer sat on the upper surface of the block in the stoa and, bending down with his head between his knees, scratched the message upside down from the bottom line up.

55. Aphytis. Athenian decree concerning coinage, weights, and measures, date? *IG* I³ 1453. *SEG* L 4, 36, 89.* Writing before the publication of the new fragment from Aphytis (see below), L.Kallet, *Money in Thucydides* 205–226, infers from the provisions of this document, which she prefers to call the 'Standards Decree,' that there is no necessary connection between the imposition of Attic weights, measures, and coinage and the collection of tribute. [Our conventional use of 'Coinage Decree' is to aid recognition, without implying that coins are privileged over weights and measures. Stroud.] She seeks the impetus for this enactment more in the context of trade and commerce as an attempt to increase revenue. Hence the Athenian archontes in section 3 of the composite text are directed not to act contrary to the decrees/agreements between the citizens and the xenoi in the cities of the empire because the latter especially are involved in trade. She finds further evidence for Athenian concern with individuals, instead of states, in sections 12 and 13 and regards the ban on minting foreign coins or using non-Attic weights and measures as universal (*pace* Figueira in *SEG* XLVIII 58), not however as an oppressive political weapon but as 'a measure designed purely to facilitate exchange and transactions in

the commercial realm.' Kallet urges that these features of the Coinage Decree are suggestively compatible with the Athenian decision in 413 B.C. to replace the collection of tribute with the imposition of a 5 percent tax throughout the *arche*, Thucydides 7.28.4. On 195–205, she explores the financial, economic, and strategic consequences of such a tax in Thucydides' analysis of Athens' military funding before presenting the case for coupling it with the Coinage Decree. The two enactments may not have been exactly simultaneous in 413 B.C., but Kallet sees both as integral parts of a new approach to Athenian public finance. Accepting the reference in Aristophanes, *Birds* 1041 to the Coinage Decree, she imagines that the latter may have been passed first as part of an ongoing legislative process that culminated with the imposition of the *eikoste*. For the success or failure of these two enactments, see our lemma no. 34.

M.B.Hatzopoulos, *Horos* 14–16 (2000–03) 31–43 (ph.), publishes the ed.pr. of a newly recognized fragment of the Aphytis copy of this decree. It was brought, in 1969, from Aphytis to the Museum of Thessaloniki (inv. no. 6117), and was recently identified by A.Tataki. It does not make a physical join with the previously known fragment from Aphytis (*IG* I³ 1453 fr. c) but clearly belongs below it, and Hatzopoulos reconstructs the stele with only one line missing between the two pieces. He prints the following text of the Aphytis copy on the basis of overlapping readings from the other fragments (restored and marked here with underlining).

[---------------------------------ο]-
[ι δὲ θεσμοθέται πε.....9....]αντων[......12.....α].-
[σι ἕκαστον· ἐὰν δέ τις ἄλλος τ]ῶν ἀρχόν[των ἐν ταῖσι πό]-
[λεσιν μὴ ποιῆι κατὰ τὰ ἐψηφισ]μένα ἢ τῶν [πολιτῶν ἢ τῶ]-
[ν ξένων, ἄτιμος ἔστω καὶ τὰ χρή]ματα δημόσι[α ἔστω καὶ]
[τῆς θεοῦ τὸ ἐπιδέκατον· καὶ εἰ μ]ή εἰσι ἄρχον[τες Ἀθην]-
[αίων, ἐπι......13.....ἐν τῶι] ψηφίσματι οἱ [ἄρχοντ]-
[ες οἱ ἑκάστης τῆς πόλεως· ἐὰν δὲ μ]ὴ ποιῶσι κατὰ [τὰ ἐψη]-
[φισμένα, ...14......όντων] τούτων πέρι ἀτι[...]
[......14......ἐν δὲ τῶι ἀργυρ]οκοπίωι τὸ ἀργύ[ριο]-
[ν.........20.........μὴ ἔλατ]τον ἢ ἥμυσυ καὶ α[..]
[............27............]ι αἱ πόλεις πραττο-
[............27............] δραχμὰς ἀπὸ τῆς μν-
[ᾶς..........23..........κατ]αλλάττεν ἢ ἐνόχο-
[υς εἶναι κατὰ τὸν νόμον· ὃ δὲ ἂν περι]γίγνηται ἀργυρίο-
[............28............]σθαι ἢ τοῖς στρατ-
[ηγοῖς ἢ.........19........· ἐπε]ιδὰν δὲ ἀποδοθῆι,
[.........21.........τῆι Ἀθην]άαι καὶ τῶι Ἡφαίσ-
[τωι.....11....καὶ ἐάν τις εἴπηι ἢ] ἐπιψηφίσηι περ-
[ὶ τούτων ....15......ἐς ἄλλο] τι χρῆσθαι ἢ δανε-
[ίζεσθαι, ἀπαγέσθω αὐτίκα μάλα πρὸ]ς τοὺς ἕνδεκα· οἱ δ-
[ὲ ἕνδεκα θανάτωι ζημιωσάντων· ἐὰν] δὲ ἀμφισβητῆι, ἐσ-
[αγαγόντων ἐς τὸ δικαστήριον· κήρυκ]ας δὲ ἑλέσθαι τὸ-
[ν δῆμον ἀπαγγελοῦντας τὰ ἐψηφισμ]ένα, ἕνα μὲν ἐπὶ Νή-

[σους, ἕνα δὲ ἐπὶ Ἰωνίαν, ἕνα δὲ ἐφ' Ἑλλήσπο]ντον, ἕν[α] δὲ ἐ-
[πὶ τὰ ἐπὶ Θράικης· τούτοις δὲ τὴν πορείαν ἑκάστωι συ]-
[γγράψαντες οἱ στρατηγοὶ ἀποστελάντω]ν· ἐὰν δ[ὲ μή, εὐ]-
[θυνόσθωμ μυρίαισι δραχμαῖσι· ἀναγράψα]ι δὲ τὸ ψήφ[ι]-
[σμα τόδε τοὺς ἄρχοντας ἐν ταῖσι πόλεσι κ]αθ' ἕνα ἕκασ-
[τον· θε͂ναι δὲ ἐν στήληι λιθίνηι ἐν τῆι ἀγ]ορᾶι τέλεσι
[ἑκάστης πόλεως καὶ τὸς ἐπιστάτας ἔμπ]ροσθεν τõ ἀργ-
[υροκοπίο· ταῦτα δ' ἐπιτελε͂ν τὴν συμμα]χίαν, ἐὰμ μὴ αὐτ-
[οὶ βούλωνται· δεηθῆναι δὲ αὐτῶν τ]ὸγ κήρυκα τὸν ἰόν-
[τα ὅσα κελεύουσιν Ἀθηναῖοι· προ]σγράψαι δὲ καὶ πρὸ-
[ς τὸν ὅρκον τὸν τῆς βολῆς τὸγ γρα]μματέα τῆς βουλῆς κ-
[αὶ τοῦ δήμου ταδί· ἐάν τις κόπτηι] νόμισμα ἀργυρίο ἐν
[ταῖσι πόλεσιν ἢ χρῆται νομίσμ]ατι ἄλλωι ἢ τῶι Ἀθηνα-
[ίων ἢ σταθμοῖς καὶ μέτροις ἄλ]λοις ἢ τοῖς Ἀθηναίων κ-
[αὶ τιμωρήσομαι καὶ ζημιώσω]. vacat
vacat

Hatzopoulos provides a full app.crit. (35/36) and points out that we now have for the first time the ending of this decree, including the important and severe addition to the bouleutic oath. If we can trust the parallels with the fragments from Syme and Kos, it appears that the Aphytis copy may originally have had about 10 lines above what has survived. The new readings in LL. 27/28 establish the facts that the ἄρχοντες are Athenian officials, not local, and that at the time of the decree, the Athenians maintained Athenian officials in many of the allied cities. Like Meiggs and others, Hatzopoulos finds the closest parallel to the content and imperialistic tone of this decree in the Kleinias decree (*IG* I3 34) and in the reassessment decree of 425/4 B.C. (*IG* I3 71). The final lines of the Aphytis copy now also make clear and certain that the aim of the decree was to ban explicitly the use of any coin, weight, or measure other than those of the Athenians, *pace* Figueira (*SEG* XLVIII 58) and others.

Moreover, the absence from the Aphytis copy of the clause [τὸ πρότε]ρον ψήφισμα ὃ Κλέαρχ[ος εἶπεν], which appears in the copy from Smyrna, helps to establish a significant difference between the copy from Smyrna and other copies, possibly marking it as a second and later enactment. Hatzopoulos strongly favors a 'low chronology' for the decree, on historical grounds, and rejects attempts to place it at mid-century on the basis of the letterforms on the Kos fragment.

56–60. Athens. Ostraka. *SEG* L 104–107.*

56: For brief discussion of sources and group participation, see C.Schubert, *Die Macht des Volkes und die Ohnmacht des Denkens. Historia* Einzelschr. 77 (1993) 20–31.

57: The personal name Megakles on the ostraka from Athens. Under this title, M.Berti,

MEP 5 (2001) 8–69 (ph.), examines all surviving ostraka bearing this name, assembling the following range of variations (17–20).

Μεγακλε͂ς
Μεγακλε͂ς hιπποκράτος
Μεγακλε͂ς hιπποκράτος Ἀλοπεκε͂θεν
[Με]γακλε͂ς | [hι]πποκράτος | καὶ Κο[ι]σύρας
Μεγακλε͂ς | hιπποκράτος | καὶ Κοισύρας | Μεγακλε
Μεγακλε͂ς | hιπποκρά|τος : Κοι[σύρας]
Μεγακλέει | hιπποκράτως | Κοισύρας
Μεγακλεῖ : Ἱποκράτεος | Κο(ισύρας?)
Μεγακλε͂ς | hιπποκράτ|ος | Κοισύραν
Μεγακλέες | hιπποκράτος | Ἀντιοχίδος | φυλε͂ς
Μεγακλε͂ς | hιπποκράτος | τ' Ἀλκμεονίδο
Μεγακλε͂ς | hιπποκράτος | τõ Ἀλκμεον[ί]δο
Μεγακλε͂ς Καλ(λ)ισθένος
Μhεγακλε͂ς | Σογενίδες Αἰγιλιεύς
Με(γ)α[κλε͂ς] Ἀναγυράσ[ιο]ς
Μεγακλ(ε͂ς) Ἀνα(φ)λύστιος
Μεγακλε͂ς Ἀχαρνεύ[ς]
Μένον Μεγακλέος
Ἄλεχσις | ΜΕΓΑΙΚ[- - -]

She explores the family affiliation of Μεγακλῆς Καλλισθένους (3 ostraka inedita: Kerameikos) by associating him with 7 ostraka from the Kerameikos for Ἀλκμέον Ἀριστονύμο, with 2 from the Kerameikos restored as [Καλλ]ίχσενος [Ἀρισ]τονύμ(ο), and with 277 from the Agora for Καλλίχσενος Ἀριστονύμο Χσυπεταιόν. Of the latter, she presents for the first time ph. of *Agora* XXV nos. 347, 360, 464, and 568. The possible connections of this man with the Alkmeonidai are explored in 4 stemmata (21–36).

Μεγακλῆς Σωγενίδης Αἰγιλιεύς and Μεγακλῆς Ἀναφλύστιος she brings into play with *IG* I3 1240 and 1243, which are interpreted as showing the presence of the estates of the Alkmeonidai in southeast Attica. (37–44)

The single ostrakon bearing the inscription Με(γ)α[κλε͂ς] Ἀναγυράσ[ιο]ς (Kerameikos), if correctly reported, is not to be connected with the famous 'candidate' Megakles IV and shows only that an Alkmeonid name was found on the west coast of Attica. (44/45)

The name Μεγακλῆς apparently does not turn up in the deme of Acharnai before the 4th cent. B.C. but Berti explores the possible connection of this Alkmeonid name with the Kerameikos ostrakon against Μένον Μεγακλέος, a name that is also attested in Acharnai in the 4th cent. B.C. There could have been a family connection between this Menon and Μεγακλῆς Ἀχαρνεύς on the Kerameikos ostrakon. (45/46)

Μεγακλε͂ς ¦ hιπποκράτος ¦ τ''Αλκμεονίδο she identifies as second cousin of Μεγακλῆς IV 'Ιπποκράτους I Μεγακλέους II, ostracized in 487/6 B.C. (46–50)

In the final section of her paper, Berti collects and discusses all the political, moral, and personal slurs on the ostraka cast against Megakles found in the Kerameikos, e.g., φευγέτο, ἀλειτερός, Κυλόνειος, hιπποτρόφος, καί τε hίποι, hιπότο, νέα κόμε (not 'nuova chioma' but 'chioma giovanille'), τρόφονος, φιλάργυρος, μοιχός, 'Ροίκω χάριν, δρυμõ hένεκα, hέρας hένεκα. (50–62)

58: E.Giugni, *I nuovi ritrovamenti di ostraka nell'Agorà e nel Ceramico* (Florence 2001), provides first a table in 2 columns (9–38): on the left is an alphabetically arranged list of names of individuals appearing on ostraka taken from R.Thomsen, *The Origin of Ostracism* (Copenhagen 1972); on the right are, for each of these men, notes on the number of ostraka 'ritrovamenti successivi al 1972,' with bibliography. There follow Appendices I, Ostraka sconosciuti a Thomsen (39–48); II, Ostraka di dubbia destinazione (48–58), including a long discussion of the sherd inscribed Πισίσ(τ)ρατος (*SEG* XXXIX 42). On 58–107, Giugni discusses, among the new finds, several individual ostraka naming Kimon (58–64), Themistokles (64–73), and Megakles (73–107); some ph. and dr. The work ends with discussions of the date of the law on ostracism (107–114), [508/7 B.C.]; the author of the law (114/115), [Kleisthenes]; the final ostracism (115–126), [Hyperbolos, but date uncertain, 417–415 B.C.]; the question of the 6,000 votes (126–128); and the new names (128–136).

Giugni has based her work upon M.Lang, *Agora* XXV: *Ostraka* (Princeton 1990) and on reports of the finds from the Kerameikos appearing in journals and occasional publications, but she has not been able to include all the unpublished ostraka from the great Kerameikos find of 1966–1968.

59: I.Y.Surikov, *VDI* 237.2 (2001) 118–130, continues his studies on Athenian ostracism (cf. *SEG* L 106/107) by concentrating on the earliest examples in the 480s. Before this time, Kleisthenes' law on ostracism lay in abeyance because Athenian politics and foreign policy were dominated by four balanced factions, hence rendering unlikely a negative vote of 6000 for a representative of any one of them. After Marathon, the situation changed so radically that only two factions were left in contention for power: the Alkmeonidai and the supporters of Themistokles. This circumstance prepared the ground for a successful ostracism. 'This is why [the] 480s were characterized by the greatest series of ostracisms in the history of Athens.'

60: For ostraka from the Tauric Chersonesos (*SEG* XLIX 1031*), see our lemma no. 956.

61. Athens. Panathenaic amphoras. For vases of this type, see *Panathenaïka*. Part I. Neufunde und Verbreitung; II. Maler und Ikonographie; III. Rezeption und Imitation. Appendices: 1. Liste der schwarzfigurigen Pseudo-Panathenäischen Preisamphoren (175–195); 2. Schwarzfigurige Miniatur-Preisamphoren (196–198); 3. List of Attic red-figured amphorae of Panathenaic form (199–202); 4. Museum-register. We note, from Part I, the following unpublished and recently discovered texts.

A. Athens. Panathenaic amphora. Found in excavations of the Greek Archaeological Service in a cistern near the Theseion. Ed.pr. D.Tsouklidou, *op.cit.* 33–40 (ph.). Amphora A. Obv.: to the left of the lower part of Athena's body, [- - -]ΩΣ, 'belonging probably to the name of an agonothetes, the competent official for the festival at that time' (34). Rev.: kionedon τῶν 'Αθήνηθεν ἄθλων. Tsouklidou prefers to restore [- - - βασιλέ]ως as the title of the agonothetes and to opt for King Antiochos VIII—resident in Athens 131–129 B.C., king after 125 B.C., and possibly agonothetes of the Panathenaia of 122 B.C. (40)

B. Makedonia. *SEG* L 558. M.A.Tiverios, *op.cit.* 41–54 (ph.), presents a shorter version of his study on Panathenaic amphoras in Makedonia and northern Greece summarized in *SEG* L 558.

C. Aiane. *SEG* L 129. E.Kephalidou, *op.cit.* 11–17 (ph.), republishes the fragments of 2 Panathenaic amphoras of ca. 500 B.C., found in the excavations of the Greek Archaeological Service and summarized in *SEG* L 129; no change in the texts.

D. Samos. B.Kreuzer, *op.cit.* 19–23 (ph.), in a Vorbericht of several fragments of Panathenaic amphoras found in the excavations of the German Archaeological Institute in the Heraion, publishes a tiny fragment (K 7505-10) bearing only AP from the archon's inscription, ca. 340–330 B.C.

E. Etruria? Now in Geneva, in the collection of the author; acquired in 1977. J.Chamay, *op.cit.* 7–9 (ph.), presents 40 fragments of a Panathenaic amphora in very poor condition, which he dates 'parmi les oeuvres de la première génération.' Dipinti. Obv.: behind Athena to left, Καλικλε͂[ς μ']ἐποίεσεν; in front of Athena, [τõν 'Α]θέν[ε]θεν [ἄθλον]. Rev.: sprinters, ἀν[δρõν σ]ταδ[ίο].

F. Florence. Fragments of Panathenaic amphoras of the Kleophrades painter and his circle, mostly unpublished. L.Venuti, *op.cit.* 65–71 (ph.), discusses a few small inscribed fragments. [- - -]ΕΘ[- - -], [- - -]ΝΕΘ[- - -], [- - -]ΛΟΝ

G. Apollonia in Kyrenaika. J.J.Maffre, *op.cit.* 25–32 (ph.), republishes three inscribed amphoras. Cf. *CRAI* (2001) 1065–1079; see our lemma no. 2205.

We single out the following papers in Parts II and III that contain brief discussions of inscriptions: E.Langridge-Noti, 'Pondering the Painter: The Panathenaic Amphoras Attributed to the Eucharides Painter (75–82; dr.); graffiti, mostly of trade marks. M.Bentz, 'Appendix 1' (see above); a catalogue of 325 vases, some with short graffiti.

For Panathenaic amphoras found in Eretria, see our lemma no. 1122.

62. Athens. Computerized inscriptions on Attic pottery. M.F.Kilmer, *AJA* 105 (2001) 522, briefly outlines an online database of over 2,000 digitized images of inscriptions on Attic black-figure and early red-figure vases, with notes on some of its potential uses and advantages.

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63. Athens. Vase inscriptions, 520–500 B.C. A.Steiner, *AJA* 105 (2001) 267, briefly comments on repeated inscriptions on each side of vases painted by the Pioneer Group in Athens, proposing a typology of (1) repeated inscriptions accompanying identical images, (2) repeated inscriptions accompanying disparate images, (3) similar imagery coupled with a comprehensible inscription on one side and an identically placed nonsense inscription on the other.

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64. Athens. Inscriptions on vases of the Brygos Painter. For an updated list of signatures, kalos-names, and other inscriptions on this man's works, see O.E.Tzachou-Alexandri, *BCH* 125 (2001) 196/197.

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65. Athens. Vase inscriptions. For two Attic vases with painted nonsense inscriptions, see our lemmata nos. 590 (Ritsona) and 594 (Thebes). For καλός-dipinti on Attic vases from Lipara, see our lemma no. 1373.

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66. Athens. Miniature lead sarcophagus inscribed with a curse, ca. 400 B.C. *SEG* XXI 1093. *SEG* XLIX 319.* F.Costabile, *MEP* 4 (2000) 75–84 (ph., dr.), republishes this ensemble of voodoo doll and lead sarcophagus on the basis of autopsy and with enlarged, improved ph. and dr. Extended discussion of the circumstances of discovery of these objects in the tomb. Costabile suggests that the bones of the occupant were disturbed by dogs who broke into the grave. He believes that the names Βαβυρτίδης, Ξώφυγος, L. 1; Οἰνοκλῆς, L. 2; and Χαμαῖος, L. 3 were all added later.

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67. Athens. Decree in honor of Anaxagoras, Artemon, and Kydias of Iasos, 412 B.C. or early 4th cent. B.C.? *IG* II² 3 and 165 = 4434. *SEG* XIV 39; XXII 159; XXXIX 324; XLV 231. Brief comments on the date of the formula in LL. 19–21 by R.S.Stroud, *Hesperia* 43 (1974) 183/184.

In *PP* 56 (2001) 16–22 (ph.), G.Maddoli publishes the ed.pr. of an inscription of ca. 200 B.C. or later, found in Iasos (see our lemma no. 1506) that contains in LL. 19–28 a copy of LL. 5–9 of *IG* II² 3.

R.Fabiani, *PP* 56 (2001) 69–100, dates the Athenian decree, on the basis of the letterforms and the formula of the prescript, ca. 400 B.C. and finds, on the basis of prosopography and

historical probability, that it belongs before the defeat of Athens in 404 B.C. She opts for 412 B.C., just at the time when Athens lost Iasos, and she sees in LL. 8/9 κατ[οικισάντων αὐτὸς οἱ στρα]τηγοί a reference to a fairly numerous group of Iasian refugees who are being settled by the Athenians in a new home, probably on Samos. On 87–100, she speculates on the circumstances in Iasos that led to the preservation of the Athenian decree in the archives and to its republication. On 72, she prints the following new text of *IG* II² 3.

fr. a [Δίιππος Μυρρινούσιος]
[ἐγραμμάτευεν]
['Αναξαγόρου 'Α]ρτέμωνος
[Κυδίου 'Ιασέω]ν
[ἔδοξεν τῶι δήμωι· Αἰ]αντὶς ἐπρυτάνευ- Stoich. 30
[ε, Δίιπος ἐγραμμάτευε], 'Απ[η]μαντοκλῆς
[ἐπεστάτει, Τεισαμεν]ὸς εἶπε· τὸς 'Ια[σέ]-
[αν? ὁπόσοι εἰσὶν μετὰ 'Α]θηναίων κατ[οι]-
[κισάντων αὐτὸς οἱ στρα]τηγοὶ καθ[ότι]
[ἂν δοκῆι αὐτοῖς ἄριστον εἶναι 'Αθηνα]-
[ίοις καὶ 'Ιασεῦσιν· 'Αναξαγόραν δὲ τὸν]
['Ιασέα τὸν 'Απολλω(νίδου) καὶ 'Αρτέμωνα]
[τὸν . . .6. . . καὶ Κυδίαν τὸν . . .6. . .]
[. . . . . .30. . . . .]
[. . . . . .13. . . . . καὶ τὸν τοῦ . . .6. . .]
fr. b [ἀ]δελ[φὸ]ν καὶ [τὸς παῖδας τὸς τούτων? πρ]-
οξένος καὶ ε[ὐεργέτας 'Αθηναίων ἀναγ]-
ράψαι ἐν στήλ[ηι λιθίνηι τὸν γραμματ]-
έα τῆς βολῆς· [οἱ δὲ πωληταὶ ἀπομισθωσ]-
[ά]ντων· οἱ δὲ [ταμίαι παρασχόντων τὸ ἀρ]-
[γύριον -]

[13. 27-letter line, as printed || 15. 28-letter line, as printed. Richardson.]

In *ZPE* 137 (2001) 113–116, C.Habicht suggests that, between fr. a and fr. b, the lacuna was not 3 lines but only 1 line. He suggests the following restorations in fr. a.

[αν? ὁπόσοι εἰσὶν μετ' 'Α]θηναίων κατ[οικ]-
[ισάντων αὐτὸς οἱ στρα]τηγοὶ καθ[ότι ἂ]-
[ν δοκῆι αὐτοῖς ἄριστον εἶ]ν[αι 'Αθηναί]-
[οις καὶ 'Ιασεῦσιν· 'Αναξαγόραν δὲ τὸν 'Ι]-
[ασέα τὸν 'Απολλω(νίδου) καὶ 'Αρτέμωνα τ]-
[ὸν . . . . .10. . . . . καὶ Κυδίαν τὸν τούτου]
[ἀ]δελ[φὸ]ν καὶ [τὸς παῖδας κτλ.]

Habicht also notes that, if Δίιππος Μυ[- - -] on *IG* II^2 165 = 4434 is the same man as the secretary in L. 6, then the relief cannot be dated ca. 350 B.C. (Lawton, *ADR* no. 98) but is more likely to be 'um 390' (M.Meyer, *Die griechischen Urkundenreliefs* [Berlin 1989] A40).

P.Gauthier, *BE* (2002) 388/389, comes to conclusions similar to those of Habicht about the disposition of the text of *IG* II^2 3, thinks that Fabiani's historical reconstruction is 'ingénieux et plausible, incertain cependant,' and wonders if the copy of the Athenian decree could have been preserved at Iasos in the family archives of Kydias.

In *ZPE* 139 (2002) 61, M.B.Walbank briefly describes the fragment *IG* II^2 165 = 4434, which bears a relief of Athena and the fragmentary name Δίιππος Μυ[- - -]. This man he identifies as 'an honorand, not a dedicant,' probably an Athenian doctor since the stone was found on the south slope of the Acropolis.

After autopsy, Walbank returns to this fragment in *ZPE* 140 (2002) 71/72 and, on the basis of identical marble ('Pentelic'), lettering, treatment of the back surface, etc., assigns it to the same stele as *IG* II^2 3. He prints:

Δίιππος Μυ[ρρινόσιος]
[ἐγραμ]μά[τευεν]
['Αναξαγόρο, 'Α]ρτέμωνος,
4 Κυδίο 'Ιασέω]ν

Misquoting Habicht, Walbank states that 'the historical considerations that led Habicht to reject any direct association between *IG* II^2 165 and *IG* II^2 3a and b [which Habicht did not do; Stroud] are' ... that the context of *IG* II^2 3 a and b is late 5th cent. B.C. whereas 'artistic considerations suggest that the relief of *IG* II^2 165 should be placed at least early in, and probably toward the middle of, the fourth century B.C.' Walbank satisfies 'artistic and historical criteria' with the hypothesis that 'this decree is yet another fifth century honorific that was revived during the early years of the fourth century B.C.,' i.e., after the battle of Knidos in 394 B.C. or later. Maintaining that at least 2 of the 3 fragments were found on the south slope of the Acropolis, Walbank once more suggests that the stele was set up in the Asklepieion and that the honorands were doctors.

P.Gauthier, *BE* (2003) 243, noting that Walbank's resumé of Habicht is 'de manière inexacte,' observes of the doctor hypothesis that 'le text, lui, ne suggérer rien de tel.'

Writing without knowledge of Walbank's second paper (*ZPE* 140 [2002] 71/72), E.Culasso Gastaldi, *ZPE* 142 (2003) 109–118, after autopsy of the 3 fragments in the Epigraphical Museum, presents the following new text.

fr. c Δίιππος Μυ[ρρινόσιος ἐγραμ]-
[μάτευε]
fr. a ['Αναξαγόρο 'Α]ρτέμωνος
4 [Κυδίο 'Ιασέω]ν
["Έδοξεν τῶι δήμωι, Αἰ]αντὶς ἐπρυτάνευ- Stoich. 30
[ε, Δίιππος ἐγραμμάτευε], 'Απημαντοκλῆς
[ἐπεστάτει, Τεισαμεν]ὸς εἶπε· τὸς 'Ια[σέ]-
8 [ας ὁπόσοι εἰσὶ μετὰ 'Α]θηναίων κατ[οικ]-

[ισάντων αὐτὸς οἱ στρα]τηγοὶ καθ[ότι ἂ]-
[ν δοκῆι αὐτοῖς ἄριστον εἶ]ν[αι 'Αθηναί]-
[οις καὶ 'Ιασεῦσιν, 'Αναξαγόραν δὲ τὸν 'Ια]-
12 [σέα τὸν 'Απολλωνίδο καὶ 'Αρτέμωνα τὸν]
['Ιασέα τὸν Εὐμάχο καὶ Κυδίαν τὸν αὐτõ]
fr. b [ἀ]δελφὸν καὶ [τὸς ἐκγόνος τὸς αὐτῶν πρ]-
οξένος καὶ ε[ὐεργέτας 'Αθηναίων ἀναγ]-
16 ράψαι ἐν στήλ[ηι λιθίνηι τὸν γραμματ]-
έα τῆς βολῆς· [οἱ δὲ πωληταὶ ἀπομισθωσ]-
[ά]ντων· οἱ δὲ [ταμίαι παρασχόντων τὸ ἀρ]-
[γύριον . . . . 24 . . . .]

[6. 31-letter line, as printed || 11. 31-letter line, as printed. Richardson.]

Culasso Gastaldi favors *LGPN* II, *s.v.* Τεισαμενός 5 (*IG* I^3 179) as the most plausible mover of this decree. She also places the formulas of the decree after 403 B.C. and finds confirmation in the style of the figure of Athena 'appoggiata' in the relief. On prosopographical grounds, based on 3 inscriptions from Iasos itself (*I.Iasos* 1, 56; *SEG* XXXVI 983 [cf. *SEG* XXXVIII 1059]), she reconstructs a family stemma for Kydias and Artemon, and identifies Anaxagoras as a member of a second prominent family at Iasos in the 4th cent. B.C. She finds the most likely date for *IG* II^2 3 ca. 400–386 B.C., possibly connected to operations of Konon or Thrasyboulos in Iasos.

In her book *Le prossenie ateniesi del IV secolo a.C.: Gli onorati asiatici* (Turin 2004) 67–87 no. 3 (ph.), Culasso Gastaldi reprints her Greek text (ignoring Walbank's reading of L. 2 [ἐγραμ]μά[τευεν]), presenting largely the same views as in *ZPE* 142 (2003) but with the historical commentary expanded, and finally (86 note 52) rejects Walbank's doctor hypothesis and his attempt to establish the finding place of fr. b as not 'in arce' (*IG*) but on the south slope of the Acropolis.

68. Athens. Decree and alliance of the Second Athenian League, 378/7 B.C. *IG* II^2 43. *SEG* L 136.* S.D.Lambert kindly informs us *per ep.*, after examining the stone, that *IG* II^2 317 is a duplicate of the fragment containing the ends of LL. 4/5 of *IG* II^2 43, inadvertently printed twice in *IG* II^2.

In *Klio* 83 (2001) 367/368, V.Parker briefly observes that, although epigraphically there is no way to establish exactly when the entry Ζακυνθίων ὁ δῆμος ἐν τῶι Νήλλωι was added at the bottom of the left side of the stele, LL. 131–134, there may be good historical grounds in the expedition of Ktesikles (Xenophon, *Hellenika* 6.2.10; Diodoros 15.47.4) for supposing that the earliest date at which the Zakynthian democrats could have been enrolled in the League is the second half of 374 B.C. Negotiations and the formal process of enrolling could have delayed matters even until 373 B.C.

On the discrepancy between the total number of allies recorded on the stele (at most, 58) and mentioned in the literary sources (75 enrolled by Timotheos alone [Aischines 2.70;

Diodoros 15.30.2]), Parker notes that although membership varied over time, it is clear that the Athenians did not keep the list on the stele current. 'Someone somewhere must have had an up-to-date list but no one bothered to have it inscribed on the stele with *IG* II^2 43.'

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69. Athens. Proxeny decree for Apollonides of Halikarnassos, 354/3 B.C. *IG* II^2 136. E.Culasso Gastaldi, in *Studi sull' Europa antica* 2, 123–142, takes up this long-neglected decree, providing a text based on autopsy in the Epigraphical Museum (EM 6973) in May 1999 that substantially differs from that in the Corpus only in the restored demotic of [Προκλ]λείδης Ἀναχάρσι[δος Ἀφιδναῖος] in LL. 6/7. She suggests that the award of proxenia was prompted by assistance rendered by Apollonides to an embassy in the previous year sent from Athens to Maussollos of Karia, attested in Demosthenes 24.12. On the basis of the personnel of this embassy—Melanopos, Glauketes, and Androtion—and their associations in Athens and in the east, the author speculates about the aims of Athenian policy viv-à-vis Maussollos, the satraps' revolt, and the Great King of Persia.

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70. Athens. Decree concerning Sestos, 352/1 B.C. *IG* II^2 274. *SEG* XLV 59. C.Veligianni, *Klio* 76 (1994) 185–191, reprints the *IG* text and infers from LL. 5/6 that there must have been an Athenian garrison in Sestos to protect the honorands. She draws close parallels with the decree for Elaious, *IG* II^2 228, and suggests that Athenian klerouchs were settled in both cities. On the basis of Diodoros 16.34.3–4 and these two decrees, she relates that the Athenian general Chares captured Sestos in 353/2 B.C. and massacred its inhabitants. Shortly thereafter, Athenian klerouchs took up residence in Sestos and other cities in the Chersonesos, and *IG* II^2 274 settled the conditions for co-existence of the klerouchs and Sestians sympathetic to Athens.

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71. Athens. Proxeny decree, ca. 350 B.C. G.E.Malouchou, *Horos* 14–16 (2000–03) 55–58 no. 1 (ph.), publishes the ed.pr. of a fragment of a stele of 'Pentelic' marble of unrecorded provenance; now in the Acropolis Museum, inv. no. MA 14910. She dates it by comparison with the letterforms of *IG* II^2 134, 354/3 B.C., and discusses various restorations of the sanctuary of Kekrops in L. 9. In L. 2 [.]ον, we probably have the end of an ethnic or [εἶναι αὐ]τ]όν. In L. 12, [ΔΔΔ δραχμάς] or [:ΔΔ:]? The setting up of the stele in the Kekropeion might suggest that on this same stele, there was a tribal decree of Kekropis authorizing the placement of the state decree, cf. *SEG* II 8.

Stoich. 20

- - - - - - - - - - - - - - - - -
[. .4. .].[. . . . . . . 15 . . . . . .]-
[.]ον πρόξεν[ον καὶ εὐεργέ]-
την τοῦ δήμ[. . . . . 11 . . . .]
καὶ αὐτὸν κ[αὶ ἐκγόνους· ἀ]-
ναγράψαι δ[ὲ τόδε τὸ ψήφι]-
σμα τὸγ γρα[μματέα τῆς βο]-

υλῆς ἐν στή[ληι λιθίνηι κ]-
αὶ στῆσαι ἐ[ν ἀκροπόλει ἐ]-
πὶ τῆς Κεκρο[π . . . . .9. . . .],
εἰς δὲ τὴν ἀν[αγραφὴν τῆς]
στήλης δοῦ[ναι τὸν ταμία]-
ν τοῦ δ[ή]μο[υ . . . δραχμὰς ἐ]-
[κ τῶν] κατὰ [ψηφίσματα ἀνα]-
[λισκομ]ένω[ν τῶι δήμωι vac.?]
vacat?

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72. Athens. Honorary decree for a metic, ca. 350 B.C. G.E.Malouchou, *Horos* 14–16 (2000–03) 58/59 no. 2 (ph.), publishes the ed.pr. of a fragment from the left side of a stele of 'Pentelic' marble of unrecorded provenance; now in the Acropolis Museum, inv. no. MA 14915. At the bottom, there are remains of an incised crown. Malouchou records a suggestion of S.D.Lambert that this inscription is part of *IG* II^2 363, an honorary decree preserved in two fragments, EM 7626 and 7628. Her examination of the fragments in the EM strengthens this view.

Stoich. 29

- -
[. . .5. . καὶ σ]τρατ[εύεσθαι αὐτὸν τὰς σ]-
[τρατιὰ]ς καὶ τὰς ε[ἰσφορὰς εἰσφέρει]-
[ν μ]ετὰ Ἀθηναίων· ἀ[ναγράψαι δὲ τόδε τ]-
[ὸ ψ]ήφισμα τὸν γραμ[ματέα τῆς βουλῆ ν]-
ς ἐν στήληι λιθίνη[ι καὶ στῆσαι ἐν ἀκ]-
ροπόλει, εἰς δὲ τὴν [ἀναγραφὴν τῆς στ]-
ήλης δοῦναι τὸν τα[μίαν τοῦ δήμου v v]
ΔΔΔ δραχμὰς ἐκ τῶν [εἰς τὰ κατὰ ψηφίσ]-
ματα ἀναλισκομένω[ν τῶι δήμωι]
crown

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73. Athens. Decree? 346/5 B.C. *SEG* XLVII 146bis. *Agora* XVI 71. S.D.Lambert, *Horos* 14–16 (2000–03) 77–79 no. 1 (ph.), suggests that this was a decree of the *genos* of the Salaminioi, found appropriately in the vicinity of the Eurysakeion (cf. his observation in *SEG* XLVII 146bis). He proposes to identify the missing figure at the left side of the relief as Athena and is inclined to identify the Salaminioi as descendants of the Athenians originally established on the island in the 6th cent. B.C. and still having a stake in the island in the 4th.

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74. Athens. Fragment of a decree, ca. 345–320 B.C. *IG* II^2 307. *SEG* XLV 70. S.D.Lambert kindly informs us *per ep.*, after examining the stone, that this is a duplicate of *IG* II^2 600 inadvertently printed twice in *IG* II^2. For the date [ca. 345–320 B.C.]: S.V.Tracy, *ADT* 84.

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75. Athens. Proxeny decree, 340/39 B.C. *IG* II^2 231. *SEG* XLVII 124;* XLIX 97. In a study entitled 'The Only Extant Decree of Demosthenes,' *ZPE* 137 (2001) 55–68 (ph.), S.D.Lambert associates with the upper part of this inscribed stele (fr. a, LL. 1–13) now in the Calvert Museum in Avignon, inv. no. E 28, a fragment from the bottom of the same decree (fr. b, LL. 16–25) found on the South Slope of the Acropolis and now in the Epigraphical Museum in Athens (EM 12823), first published by J.H.Oliver, *AJA* 40 (1936) 464 (ph.). He prints the following new text from autopsy, with translation and detailed commentary on readings, restorations, prosopography, and formulas. Lambert follows T.Reinach, *REG* 13 (1900) 157–169, in identifying the proposer in L. 7 as the famous orator, and Phokinos—and by extension the other two honorands—as Megarians. He explains the single large, and apparently isolated, alpha in the center of the tympanon as possibly part of an abbreviation of ΜΕΓΑ, as on Megarian coins, and links the decree to friendly relations between Athens and Megara from ca. 343 B.C. until Chaironeia.

in pediment: A
on moulding: [π]ροξενία Φωκίνωι καὶ Νικάνδρωι καὶ Δεξι.[- 3–4 -]

relief

[ἐπὶ Θεοφρά]στ[ου] ἄρχ[οντ]ο[ς] ἐπὶ τῆς [Ἰ]πποθωντ[ί]δο[ς] ἐνά- Stoich. 42
[της πρυτανε]ίας ἧι Ἄσ[π]ε[το]ς Δ[ημ?]οστρά[το]υ [Κ]υθήρριος
[ἐγραμμάτευ]εν, ἑνδεκάτη[ι τ]ῆ[ς] πρ[υτ]ανεί[ας]· τῶν προέδ-
[ρων ἐπεψήφιζε]ν Ἀνδροκλῆς Ἀγ[νού]σιος· ἔδ[οξ]ε[ν τῶ]ι [δή]-
[μωι· Δημοσθένη]ς Δημοσθέ[νους Παια]νιε[ὺς εἶπ]εν· [. .4. .]
[. . . . . .12. . . . . .]δημος ΕΠΑ[. . .6. . .]Ν[. . . . .9. . . .]Ο[. . .5. .]
[. . . . . .12. . . . . συ]μμ[α]χο[. .].[.]. . . .[. .]. .[. . . . . .11. . . .]
[. . . . . .22. . . . .]ΚΛ.[. . . . . . . .17. . . . . . .]
[. .42. . . . .]
[. .42. . . . .]
[. . . . . .24. . . . .]ΛΡ[. . . . . . . .16. . . . . . .]

ca. 1–4 lines missing

[. . . . . . . .15. . . . . . .]. .[. . . . . .25. . . . .]
[- εἶναι - - π]ρο[ξένους τοῦ δήμου τοῦ Ἀθηναίων? α]-
[ὐτοὺς καὶ ἐκγό]νους καὶ [ἐπιμελεῖσθαι αὐτῶν τὴν βου]-
[λὴν καὶ τοὺ]ς στρατηγοὺς [ὅπως ἂν μηδ' ὑφ' ἑνὸς ἀδικῶντ]-
[αι· ἀναγράψα]ι δὲ τήνδε τὴν [προξενίαν τὸν γραμματέα]
[τῆς βουλῆς] ἐν στήληι λιθί[νηι καὶ στῆσαι ἐν ἀκροπόλ]-
[ει· εἰς δὲ τ]ὴν ἀναγραφὴν τῆ[ς στήλης δοῦναι τὸν ταμία]-
[ν τοῦ δήμ]ου εἴκοσι δραχμ[ὰς ἐκ τῶν κατὰ ψηφίσματα ἀν]-
[αλισκο]μένων τῶι [δ]ήμωι· καλ[έσαι δὲ αὐτοὺς καὶ ἐπὶ ξέ]-
[νια εἰ]ς τὸ πρυτανεῖον εἰς α[ὔριον]

crown [crown]
crown

In *ZPE* 141 (2002) 121 note 11, Lambert registers—only to reject—the fact, pointed out to him by A.P.Matthaiou, that another possible restoration of the proposer in L. 7 might be the more obscure [Δημαίνετο]ς Δημοσθέ[νους Παια]νιε[ύς], cf. his funerary monument of ca. 350 B.C., *IG* II^2 7033; Davies, *APF* no. 3276.

In *BE* (2002) 169, P.Gauthier observes, 'Mais on ne voit pas pourquoi l'ethnique des personnages honorés eût été ainsi abrégé au-dessus d'un décret honorifique et le rapprochement avec la légende inscrite sur les monnaies de Mégare ne me paraît pas pertinent ici.'

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76. Athens. Decree in honor of priests and hieropoioi, 338 B.C. after Chaironeia. *IG* II^2 410. *SEG* XXII 94; XXXIV 261; XXXVII 102; XLII 229. S.D.Lambert, *ZPE* 135 (2001) 52 no. 3. finds the key to understanding this decree in the fact that the honorands were closely associated with sanctuaries in the Peiraieus, which Hypereides had proposed using as a refuge for Athenian women and children in the emergency immediately following Philip of Macedon's victory at Chaironeia ([Plutarch], *Mor.* 849a). He suggests on the basis of his reading of LL. 39/40 from autopsy that the stele was originally planned to have been set up in Peiraieus in the Theater of Dionysos: [σ]τῆσαι ἐν τῶι θεάτρωι τοῦ Διονύσου [τ. . .|μ. . .6. . .], which he restores as [[τ[ῶι ἐ]|μ [Πειραιεῖ]]]. The erasure may indicate the dying down of panic in Athens and the subsequent decision to erect the stone in the Theater of Dionysos on the south slope of the Acropolis, near which it was found in the 19th cent.

At the end of L. 25, Lambert reads τῶν ἡρ[ώ]ων καί, cf. *IG* I^3 1079? In L. 36, [ε]ἰς θυσίαν καὶ ἀνάθημα : . [: δρ]αχμάς. In crown VII, he rejects Koumanoudes' reading of omicron to print Εὐκλ[είδου] or Εὐκλ[έους], cf. *IG* II^2 1926 LL. 105, 107; *Syll.*^{2} 606 note 15:

'In more ways than one this can be seen as the first "Hellenistic" Athenian decree.'

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77. Athens. Decree in honor of Kalliteles, 337/6 B.C. *IG* II^2 243. *SEG* XXXV 239. A.A.Themos, *Horos* 14–16 (2000–03) 51–54 (ph., dr.), joins to this stele (EM 7065) the right side of a stele of white marble, found in 1997 at the Beulé Gate on the Acropolis; now in the Acropolis Museum, inv. no. MA 18096. He regards the spelling of Μυριν[ο]ύσιος (L. 7), Καλιτέλης (L. 8), ἐκλ|[η]σίαι (LL. 11/12), and Καλ|[ιφά]νους (LL. 14/15) as errors of the cutter or ἁπλοποίησις, cf. Threatte, *GAI* I.513; in LL. 5/6, the reversed order of δῆμος and βουλή is probably an error of the cutter. For the secretary in LL. 2–4, see *IG* II^2 239–241, 242 + 373, 276, and C.J.Schwenk, *Athens in the Age of Alexander* (Chicago 1985) nos. 5, 6, 9. Notes on prosopography, in which Themos rejects a possible link between Καλλιτέλης Καλλιφάνους Κυδαντίδης (LL. 14/15) and the son of [- - -]φανους in the curse tablet Peek, *Attische Grabschriften* II.207. Themos prints the following new text.

crown

[Ἐπ]ὶ Φρυνίχου ἄρχοντος ἐπὶ τῆς Πανδ- Stoich. 29
[ι]ονίδος δεκάτης πρυτανείας εἶ Χαι-
ρέστρατος Ἀμεινίου Ἀχαρνεὺς ἐγρα-

μμάτευεν· τῶν προέδρων ἐπεψήφιζεν
Εὐθυκράτης Ἀφιδναῖος· ἔδοξεν τῶι δ-
ήμωι καὶ τεῖ βουλεῖ· Διόφαντος Φρασ-
ικλείδου Μυριν[ο]ύσιος εἶπεν· περὶ ὧ-
ν Καλιτέλης λέγ[ε]ι καὶ ὁ δῆμος ἐψηφί-
σατο αὐτῶι προβ[ο]υλεῦσαι δεδόχθαι
τῆι βουλεῖ τοὺς [μ]ὲν προέδρους χρημ-
[α]τίσαι περὶ αὐτ[ο]ῦ ἐν τεῖ πρώτει ἐκλ-
[η]σίαι, γνώμην δὲ [συ]μβάλλεσθαι τῆς ⟨β⟩-
[ου]λῆς εἰς τὸν δῆ[μο]ν ὅτι δοκεῖ τῆι βο-
[υλῆ]ι ἐπαινέσαι [μὲν] Καλ[λιτέ]λην Καλ-
[ιφά]νους Κυδαν[τίδη]ν κ[αὶ στε]φανῶσ[α]-
[ι -]

78. Athens. Decree, before 336/5 B.C.? *IG* II² 269. S.D.Lambert kindly informs us *per ep.*, after examining the stone, that this is a duplicate of *IG* II² 515, inadvertently printed twice in *IG* II².

79. Athens. Decree, before 336/5 B.C. *IG* II² 321 = 1001. S.D.Lambert, *per ep.*, observes that he agrees with M.B.Walbank (*SEG* XL 69) that there is insufficient reason to classify this as a decree, rather than an inventory or account or building specifications. The suggested restorations and a number of the readings in *IG* II² 1001 are unconvincing. Practically the only restorable word is [ἀ]ποξεσ[- - -], from ἀποξέω, as Wilhelm (*IG*) saw (cf. *IG* II² 1665 L. 16; 1672 LL. 177/178). In L. 5, probably ἀπὸ ΔΔ[- ? δραχμῶν]. In L. 3, κεφαλ, probably κεφάλ[αιον]; the λ gives an impression of M, but this may be an illusion caused by casual marks.

80. Athens. Law and list of dedications by liturgists, 333/2 or 332/1 B.C.? *IG* II² 417. *SEG* XLVIII 106.* S.D.Lambert, *ZPE* 135 (2001) 52–60 no. 4 (ph.), after autopsy of the stone (EM 7166) publishes a new edition of the whole with physical description, bibliography, detailed notes on readings, and commentary. He follows D.M.Lewis, *Hesperia* 37 (1968) 374–380 no. 51 (*SEG* XXV 177), in regarding LL. 1–4 as the end of a founding law requiring liturgists to dedicate phialai on the Acropolis, followed in LL. 5–33 by a list of liturgists of a single year. Those in Col. I performed the liturgy of the Εὐταξία, which Lambert proposes was an ephebic agonistic military exercise perhaps echoed in Aristotle, *Ath.Pol.* 42.4, cf. Lawton, *ADR* no. 150. He rejects a possible link to the εὐταξία in *I.Oropos* 298. 'Like the similar contemporary law imposing the dedication of *phialai exeleutherikai* (*IG* II² 1560), the measure is patently Lykourgan in spirit, and quite possibly in fact.' (57)

The weights of the phialai preserved in *IG* II² 417 are mostly 50 dr. but there is at least one at 49 and another at 51. The poor condition of the surface of the stone precludes certainty in all

cases and it seems clear that the weights were carefully checked. ('In any case, Lewis' restoration of all the weights in [*SEG* XXV 177] at 50 dr., where only three or four can be securely read, now seems overconfident.' [57]) Lambert reconstructs this as a substantial monument, possibly opisthographic, and at least 0.165 m. thick.

His main gains have been prosopographical and from his detailed commentary we select only a few highlights, almost all of these men being already attested as of liturgical status. Epiteles of Thorikos (Davies, *APF* no. 4959); Xenokles son of Xeinis of Sphettos (*APF* no. 11234) and his brother Androkles (*IG* II² 1593 LL. 13–23; see our lemmata nos. 94, 194; [Demosthenes] 35).

- -
[. . . .⁷. . .]Ọ[. .⁴. .]Ọ[- τοῖς δὲ ληιτουργοῦ?]-
σιν ἐξεῖναι γράψαι Ị[.]. . .Ε[- -]-
ου καὶ : ⊢ : κατὰ τὸν ἄνδρα· εἰς δὲ [τὴν ἀναγραφὴν τῆς στήλης ? -]
τῶι δήμωι δοκῆι·
οἵδε ἐληιρτού[ργ]ησαν ἐπὶ [- - - - - - ἄρχοντος]·

Col. I	Col. II
[ε]ὐταξίας	Θε[- -]
Ἐρεχθηΐδος	Δ.[- -]
Κηφισόδωρος Μειδίου Ἀ[να]γυράσιος : 𐅆 vac.?	Νι[κ? - -]
Ἀρχέβιος Ἀρχεβιάδου Λ̣αμπ⟨τ⟩ρεύς : 𐅆 vac.?	ΛỊ[- -]
Αἰγηΐδος	Λεων[τίδος Σουνιεῖς?]
Θεόπομπος Πυρρίνου Γα̣[ργ]ήττιος : 𐅆 vac.?	Ἡγ[- -]
Νικοκλῆς vacat Κυ[δα]ντίδης : 𐅆 vac.?	Πύ[θ? - -]
Πανδιονίδος	.Λ[- -]
Διόφαντος Διοπείθου[ς Μυ]ρρινού(σιος) : 𐅆[- ? -]	Λ[- -]
Πάμφιλος [Χ]αιρεφίλου Π[αια]νιεύς : 𐅆[- ? -]	ΞΕ[- -]
Λεωντίδος	Ἱπ[π- -]
Λεύκιος Θεοκλέους Σ̣[ου]νιεύς : 𐅆[- ? -]	ΛΙ.[-]
Πύθων Πυθο[κ]λέους Σ[ου]νιεύς : 𐅆[- 1? -].[- ? -]	.Α[- -]
Ἀκαμαντίδος	. . .[- -]
Ἀνδ[ρ]οκλῆς Ξείνιδος Σ[φήτ]τιος : .[- 2? -].[- ? -]	Λυ[- -]
Ἐπιτέλης vacat [Θορί]κιος : .[- ? -]	.Ο.[- -]
[Ο]ἰνηΐδος	.Υ[- -]
Σμῖκρος vacat [Ἀχ]αρνεύς : 𐅆.[- ? -]	ΦΙ[- -]
Μέ[ν]ιππος Δημοκράτου[ς Ἀχ]αρνεύς : 𐅆.[- ? -]	ΦΙ[- -]
Κεκροπίδος	Κολ[ωνεῖς]
Χαρίδημος Αἰσχύλου Ἀθ[μο]νεύς : 𐅆 vac.?	Φα[ίν- ? -]
Χά[ρ]ης . .[- ca. 2–3 -].ου Αἰξων[εύς] : ΔΔΔΔΓ⊢⊢⊢⊢ v	Κλε[- -]
Ἱπποθωντίδος	Λευκ[ονοεῖς]
Χαιρέδ[ημ]ος vacat ἐξ Οἴου : 𐅆 vac.?	. . .[- -]
Αἰαντίδος	Νι[κ? - -]

Θεόμνηστος vacat ['Ραμ]νούσιος : 𐅄⊢ vac. .Ọ⊢[-]
32 [. .]μοσθένης vacat ['Ρα]ṃνούσιος : 𐅄 vac. Πᾳ[ιονίδαι]
['Αντιο]χίδος - - - - -
- - - - - - - - - - - - - - - - - - -

1–4. Stoich. ‖ 5–33. non-stoich.

In *ZPE* 141 (2002) 122/123, Lambert returns to this inscription, citing 9 parallel inscriptions of the Hellenistic period, from various sites, which record competition for εὐταξία among ephebes. He also reports the results of his examination of the relief Lawton *ADR* no. 150 and arguments for dissociating it from the stele bearing *IG* II^2 417, together with other possible kinds of decrees with which it might have been associated.

On this inscription, see, briefly, P.Wilson, *Khoregia* 328 note 184.

81. Athens. Decree in honor of Rheboulas of Thrace, 331/0 B.C. *IG* II^2 349. *SEG* XXXV 239; XXXIX 324; XLV 231. For a brief discussion of this decree, see our lemma no. 908.

82. Athens. Decree in honor of Eudemos of Plataiai, 330/29 B.C. *IG* II^2 351 + 624. *SEG* XLVIII 104.* I.Worthington, *ZPE* 137 (2001) 109–112, urges that Eudemos' offer to contribute 4,000 drachmai [εἰ]ς ǀ [τὸν π]όλεμον εἴ τ[ι] δέ[οι]το, LL. 13/14, is not to be associated with the war waged against Macedon by King Agis of Sparta in 331/0 B.C., but with the Athenians' second war against Philip II that ended in the battle of Chaironeia.

83–89. Athens. Honorary decrees, ca. 323/2 B.C. *IG* II^2 292 and *Agora* XVI 94. *SEG* XXI 298; XXIV 102; XLV 80. After autopsy of the following fragments, S.D.Lambert, *ZPE* 136 (2001) 65–70, urges that they should not be regarded as belonging to only the above two decrees. He reconstructs them as forming parts of the following 7 separate inscriptions.

83: Lambert 66 no. 1. Decree honoring a son of [Deme?]trios, 323/2 B.C. *Agora* XVI 94 frr. a, b, i, d. Relief: Lawton, *ADR* no. 50.

θ ε [o] ι
ἐπὶ Κη[φισοδ]ώρου [ἄρχοντος ἐπὶ] τῆς Stoich. 28
[Ο]ἰνεῖ[δος ὀγ]δόης [πρυτανείας ἧ]ι 'Αρ-
4 [χίας Πυθοδώρου 'Αλωπεκῆθεν ἐγρ]α[μ]-
[μάτευεν· . . . . 21 . . . .]
lacuna
[- - - - - ἐπειδὴ - - - - - - - - - -]
[. . . . 9 . . . .]κεν τῷ[ι δήμωι . . . 8 . . .]
8 [. . . . 9 . . . .] καὶ νῦν [. . . . . . 13 . . . . . .]

[. . . . 10 . . . .] τῶι δή[μωι . . . . 10 . . . .]
[δεδόχθαι τῶι] δήμω[ι ἐπαινέσαι . . .]
[. . . 7 . . . Δημη?]τρίο[υ εὐνοίας ἕνεκα]
12 [καὶ φιλοτιμί]ας τ[ῆς εἰς τὸν δῆμον τ]-
[ὸν 'Αθηναίων κ]αὶ στ[εφανῶσαι αὐτὸν]
[χρυσῶι στεφά]ṿῳ[ι] [ἀπὸ - - δραχμῶν]

4. Lambert finds no trace of the alpha printed in previous editions. ‖ 7. [ἐπέδω]ḳεν (cf. *IG* II^2 360 L. 8) or [ἐπέσταλ]ḳεν (cf. *IG* II^2 587), Lambert; [πρότερόν τε ἐπιδέδω]ḳεν, *Agora* XVI 94 ‖ 8/9. καὶ νῦν [ἐπιδέδωκεν εἰς ǀ τὸν πόλεμον], previous edd.; 'Die Ergänzung ist möglich (vgl. z.B. *IG* ii^2 351, 13–16), aber unsicher,' Lambert.

84: Lambert 67 no. 2. Decree honoring 5 envoys of the Bosporan kingdom, ca. 334/3–314/3 B.C. 'Cutter of EM 12807' (cf. Tracy, *ADT* 122). *Agora* XVI 94, frr. c+j. Lambert rejects earlier restorations of Schweigert and Osborne with stoich. 28.

[- ἐπειδὴ - - - - - - - - -].[. . . 7 . . .] Stoich. 26
[. . . . 9 . . . . 'Αθ]ηṿ[αί]ων κα[ὶ? . . . 6 . . .]
[. . . . 10 . . . .] ὅ τι δ[ύ]ναντ[αι ἀγαθὸ]-
4 [ν δημοσίαι κ]αὶ ἰδ[ί]αι τ[οῖς ἀφικν]-
[ουμένοις εἰ]ς Βόσπορο[ν, ἐπαινέσ]-
[αι . . . . 8 . . . . κ]αὶ 'Αστυμ[. . 4 . . καὶ .]
[. . . . 8 . . . . καὶ] Πολ[υ]σθέν[ην καὶ . .]
8 [. . . 6 . . . , καὶ στ]εφ[αν]ῶ[σαι ἕκαστον]
[αὐτῶν χρυσῶι] σ[τεφάνωι - - - - -]
[- - - - - - - - - - - - - - - - - - -]

6. Z.B. 'Αστυμ[ήδην], Lambert.

85: Lambert 68 no. 3. End of an honorary decree, ca. 323/2 B.C. *IG* II^2 292.

[. . . . . 17 . . . . καὶ ἐπιμελεῖσθαι αὐτο?]- Stoich. 36
[ῦ τὴν βουλὴν τὴν ἀεὶ βουλεύουσαν καὶ τοὺς στ?]-
[ρατηγοὺς τοὺς ἀεὶ στρατηγοῦντα?]ς, ὅπως ἂν μ[η]-
4 [δ' ὑφ' ἑνὸς ἀδικῆται· ἀναγράψαι] δὲ τόδε τὸ ψήφι-
[σμα ἐν στήληι λιθίνηι καὶ στῆ]σαι ἐν ἀκροπόλ-
[ει· εἰς δὲ τὴν ἀναγραφὴν τῆς στ]ήλης δοῦναι τὸ-
[ν ταμίαν τοῦ δήμου ΔΔ δραχμὰς] ἐκ τῶν κατὰ ψηφ-
8 [ίσματα ἀναλισκομένων τῶι δή]μωι
[in corona] in corona
[ἡ Βουλή] [ὁ] Δῆμος

86: Lambert 68 no. 4a. Fragment of a decree? *Agora* XVI 94 fr. e.

[- - -]Η[- - -]
[- - -]ΕΠ[- - -]
[- - -]ΤΕ[- - -]
[- - -]ΛΕ[- - -]

87: Lambert 68 no. 4b. Fragment of a decree. *Agora* XVI 94 fr. f. Lambert suggests that it might be restored as the prescript of a decree, with the names of the symproedroi in LL. 5/6 or [εἶπεν· ἐπειδὴ οἱ] πρόγ[ονοι - - -] (cf. *IG* II² 110 L. 21; 399 L. 6).

[. . .5. .]Λ[- - - - - - - - - - - - - - - - - -]
[πρυτ]ανεί[ας, ἧι - - - - - - - - - - ἐγραμμάτ]-
[ευεν]· ἐκκλ[ησία· τῶν προέδρων ἐπεψήφιζεν - -]
[. . .]αιος I[- - - - - - - - - συμπρόεδροι· ? - - -]
[. . .]ΠΡΟΓ[- - - - - - - - - - - - - - - - - -]
[. .4. .]ΟΝΑ[- - - - - - - - - - - - - - - - - -]

88: Lambert 69 no. 4c. Fragment of a decree, ca. 323/2 B.C. *Agora* XVI 96 fr. h. Lambert regards these restorations as uncertain.

[- -]Η[. . .]
[- -]ΛΙΕΙ[. .]
[- - - - - - - - - ἐπιμελεῖσθαι α]ὐτῶν [.]
[- σ]τρατ-
[ηγ- ὅ]πως ἂ-
[ν μηδ' ὑφ' ἑνὸς ἀδικῶνται. - - -]ΗΝΕ
[- -]ΟΛ

6/7. [τ]ὴν ἐ[κκλησίαν], Schweigert.

89: Lambert 69 no. 4d. Fragment of a decree, ca. 323/2 B.C. *Agora* XVI 94 fr. k.

[- - - Ἀ]θηναι[- - - - - - - - - -]
[- - - κεχ]ειροτο[νημέν- - - -]
[- - - - -]ων εἰδό[τες ὅτι - - -]
[- - - - -] δωρεὰς κ[- - - - - - -]
[- - - - -]ου ἐκ τῶν [- - - - - - -]
[- - - - -]αι αὐτοῖ[ς - - - - - - -]
[- - - δημ]όσιον ἀν[- - - - - -]
[- - - γρα]φομένας .[- - - - - -]
[- - - - -]α καὶ το[- - - - - - - -]

[- - - - -]ΑΣΤΗΣ [- - - - - - - -]
[- - - τῶ]ι δή[μωι - - - - - - - -]
[- - - - - - - - - - - - - - - - - - - -]

Lambert draws the following historical inferences from his nos. 1 (83) and 2 (84). The first honors a non-Athenian son of [Deme?]trios for supplying the Athenians with some commodity (grain?) during the Lamian War. Its fragments are so well preserved and so fresh in appearance that Lambert suggests that it was broken up, and possibly thrown over the north wall onto the north slope of the Acropolis, soon after the defeat of Athens in the Lamian War.

Lambert no. 2 (84) is unrelated to no. 1 (83) and deals with envoys from the Bosporan kingdom, possibly from King Pairisides, and probably regarding shipments of grain to Athens. Lambert suggests that these 5 men were public officials. The decree might be connected to shortages of grain in Athens in 335, 330–326, and ca. 323–320 B.C.

90. Athens. Honorary decree for a citizen of Kyzikos (?), 322 B.C. *IG* II² 401. *SEG* XLVII 127.* S.Scullion, *ZPE* 134 (2001) 116/117, urges that the correct reading of the first letter in L. 5 is η, not ν̣, and that 'in supplementing these essentially formulaic lines of the decree Wilhelm [in *IG* II²] was nodding or being hasty.' Scullion accordingly offers the following version:

[- - - - - - - - - ἐπειδὴ ὁ δεῖνα] Stoich. 22
[- - - - - - - - - - - - - - - - - - εὔ]-
[νους τε ὢν διατελεῖ Ἀθηναί]-
οις κ[αὶ πράττων ὅ τι δύνατα]-
ι ἀγαθὸν π[ερὶ τὸν δῆμον τὸν]
Ἀθηναίων κ[αὶ τ]ο[ὺς ἀφικνου]-
μένους Ἀθηναίων [δημοσίαι]
ἢ ἰδίαι ἔν τ[ε τ]ῶι ἔμπροσθεν
χρόνωι καὶ νῦ[ν μ]ετ' κτλ.

P.Gauthier, *BE* (2002) 174: 'Les progrès sont douteux.' He prefers Wilhelm's text.

In *ZPE* 137 (2001) 106–108, A.S.Henry points out that, given the 'notoriously careless' cutter of this inscription (S.V.Tracy's 'Cutter of *IG* II² 1187'; Tracy, *Athenian Democracy in Transition* [Berkeley 1995] 132), H for N at the beginning of L. 5 is not surprising. Henry notes that the reading should be printed as ⟨ν⟩, not ν̣. Henry finds Scullion's [δημοσίαι] | ἢ ἰδίαι in LL. 4/5 without parallel and regards Wilhelm's supplements as superior both syntactically and stylistically. 'Wilhelm did not nod but he was wide awake to the nuances of syntax, sense, and style.' Endorsed by P.Gauthier, *BE* (2003) 175.

S.Scullion, *ZPE* 140 (2002) 81–84, responds to Henry's criticisms and defends all of his restorations with copious additional parallels. '*Amicus Wilhelm, sed magis amica veritas.*'

91. Athens. Honorary decree for ephebes, 265/4–245/4 B.C. *SEG* XIV 61. V.N.Bardani, *Horos* 14–16 (2000–03) 64–70 (ph.), joins to the left side of this stele (Agora inv. no. I 3605) a fragment of white marble, broken on all sides, found in August 1997 in the area of the Library of Hadrian, built into a bath of Turkish times; now in the storeroom of the First Ephoreia of Antiquities, 3 Ares Street, inv. no. BA 1153. She first presents a very helpful catalogue of 8 decrees in honor of ephebes, 266/5–ca. 235 B.C., then the following new text of the decree, which has been assigned by S.V.Tracy to his 'Cutter of Agora I 3238 and 4169,' 286/5–ca. 239 B.C., *Athens and Macedon: Attic Letter-Cutters of 300 to 229 B.C.* (Berkeley 2003) 86. Commentary on alternative restorations and notes on prosopography. Bardani proposes the above date on the basis of the activity of the cutter and the careers of the officers named in LL. 4–7.

Stoich. 45

[- - - - - - - - - -]. .[- -]
[. . . . . .13. . . . .]ῆθε[ν ὅτι . . .5. .]. .[. . . . . . . .18. . . . .]
[. . . . . .13. . . . .] καὶ ἀ[κολούθως] τοῖς ν[όμοις· ἐπαινέσαι δ]-
[ὲ καὶ τὸν παιδοτ]ρίβην v Ἑρ[μόδω]ρον Ἑορ[τίου Ἀχαρνέα καὶ]
[τὸν ἀκοντιστὴν] v Λυσικλῆν Ἀ[ντι]πάτρου Σ[υπαλήττιον κα]-
[ὶ τὸν ὁπλομάχον] v Νίκανδρον Ν[ικ]άνδρου Ἀ[νκυλῆθεν καὶ τ]-
[ὸν γραμματέα v Ἑ]ρμογένην ὅτι καλῶς καὶ [δικαίως ἐπεμελ]-
[ήθησαν τῶν ἐφήβ]ων· v ὅπως δ' ἂν κα[ὶ] ὑπόμ[νημα ὑπάρχηι τῆς ε]-
[ὐνοίας, τὸν γρα]μματέα τὸν κατ[ὰ π]ρυ[τανείαν ἀναγράψαι τὰ]
[ὀνόματα τῶν ἐφ]ήβων καὶ τοῦ κ[οσμητοῦ καὶ τῶν διδασκάλω]-
[ν αὐτῶν εἰστήλη]ν λιθίνην καὶ στῆσαι ἐν ἀγορᾶι [. . . .8. . . .]-
[. . , εἰς δὲ τὴν στή]λην καὶ τ[ὴν ἀνάθεσιν μερίσαι τὸν ἐπὶ τῆ]-
[ι διοικήσει τὸ γ]ενόμε[νον ἀνάλωμα vacat]
- -

92. Athens. Decree, 256/5 B.C. Fragment from the upper part of a pedimental stele of white marble, found in October 1994 in the Plaka at the lot on 5 Andokidou and Thrasyboulou Streets; now in the storeroom of the First Ephoreia of Antiquities, Monastiraki, 3 Ares Street, inv. no. ΠΛ 1243. Ed.pr. V.N.Bardani, *Horos* 14–16 (2000–03) 61–63 no. 1 (ph.), who opts for the above date, following M.J.Osborne (*SEG* L 1), and regards the year as ordinary, σύμφωνα μὲ τὸν κύκλο τοῦ Μέτωνος. Notes on the correspondence between the archon's calendar and the lunar calendar in the light of *IG* II² 769 + 441 and 768 + 802.

[Ἐπ' Ἀντιμάχου ἄρ]χοντος ἐπὶ τῆς Κεκροπίδ[ος πέ]-
[μπτης πρυτανεία]ς, ἧι Χαιριγένης Χαιριγ[ένους]
[Μυρρινούσιος ἐγ]ραμμάτευεν· Μαιμακτη[ριῶνο]-
[ς ἕνει καὶ νέαι, τρι]ακοστεῖ τῆς πρυτανε[ίας· ἐκ]-
[κλησία κυρία· τῶν π]ροέδρων ἐπεψήφιζεν [- ca. 5 -]
[- - - ca. 15 - - -]ος Φιλαΐδης v καὶ συμπ[ρόεδρ]-
[οι· ἔδοξεν τεῖ βου]λεῖ καὶ τῶι δήμωι· vacat
[- - ca. 10 - - Ὀλυμ]πιοδώρου Ἀναφλύ[στιος εἶπ]-

[εν· ἐπειδὴ - - ca. 10 - -]ΣΩ.[- - - - ca. 16 - - - -]
- -

93. Athens. Decree in honor of Timokrite, priestess of Aglauros, 250/49 B.C.? *SEG* XXXIII 115. *SEG* XLVI 137;* XLVII 165; XLVIII 10. S.D.Lambert, *ZPE* 135 (2001) 60 no. 5, finds Timokrite's father Πολύνικος Ἀφιδναῖος as a councillor in 304/3 B.C. in *Agora* XV 59 L. 15, where he now restores [Πολύνι]κος Ἐπικ[ούρου], and in 61 L. 267, where he restores [Π]ολύ[νι]κος Ἐπικούρου. Lambert rejects the previous restoration of Πολύδικος in both of these texts. For the impact on *SEG* XXVII 518, from Kos, see our lemma no. 1064bis. Lambert also observes, after autopsy, that the patronymic is wrongly read as Ἐπικράτης in *Agora* XV 61 L. 267. He restates his tentative suggestion (cf. *SEG* XLVII 165) that Timokrite may have belonged to the *genos* of the Salaminioi and possibly came to this priesthood 'from nowhere (selected by lot?).' Repeated by Lambert in *Ἀττικαὶ Ἐπιγραφαί Wilhelm* 337, 339 no. 35.

94. Athens. Decree and catalogue of donors, 244/3 B.C. *IG* II² 791 + *SEG* XXXII 118. *SEG* XLVI 138.* In a discussion of the evidence for the careers of the younger Androkles and the younger Xenokles of Sphettos (see our lemma no. 80), S.D.Lambert, *Horos* 14–16 (2000–03) 105 note 21, proposes that an attractive possibility would be to identify the honorand of *IG* II² 749 + 828 as the younger Androkles and to restore him in *IG* II² 791 + *SEG* XXXII 118 Col. III L. 33 [Ἀνδρο]κλῆ[ς Σ]φήτ.

95. Athens. Decree honoring ephebes, 213/2 B.C. *SEG* XXIX 116. *SEG* XXXV 95.* C.Habicht, *ZPE* 137 (2001) 117/118, rejects Πίνακος as the genitive of a personal name in L. 32 and restores [δοῦναι δὲ αὐτοῖς | κα]ὶ πίνακος ἀνά[θεσιν ἐν ὧι ἂν τόπωι αἱρῶνται. ἐπαινέσαι], citing parallels in J.S.Traill, *Hesperia* 45 (1976) 297 no. 1 (*SEG* XXVI 98), in LL. 38/39 of which Habicht restores δοῦναι δὲ αὐτοῖς κα[ὶ πίνακος ἀνάθεσιν ο]ὗ ἂν αὐτοὶ αἵρωνται. 'The reason to prefer ἀνά[θεσιν] to ἀνά[θημα] is that the ephebes are not given a votive offering in form of a *pinax*, but permission to set up a *pinax*.' Habicht cites further parallels from 2 unpublished decrees ca. 200–175 B.C. honoring ephebes, found in the Agora Excavations. 'The first [Agora inv. no. I 7581] reads in lines 33–34 δοῦναι δὲ αὐτοῖς καὶ πίνακος ἀνά[θεσιν ἐν ὧι ἂν | προαί]ρωνται τόπωι; the second, found as long ago as the late 1970s(!), reads in line 44 δεδόσθαι δὲ αὐτοῖς καὶ πίνακος ἀνάθεσιν οὗ ἂν προαίρωνται.' The pinax was probably an inscribed tablet testifying to the ephebes' valor. [The inv. no. and closing bracket for the first comparandum, omitted from *ZPE*, have been supplied to us by C.Habicht, *per ep.* Richardson.]

96. Athens. Decree honoring ephebes, ca. 180 B.C. *SEG* XIX 96. *SEG* XXXII 130. C.Habicht, *ZPE* 137 (2001) 117 note 6, restores in LL. 3/4 ἀνά[θεσιν δὲ δεδόσθαι αὐτοῖς

καθάπερ ἤιτησεν ὁ κοσμητής, καὶ τούτου τὴν ἀνάθεσι]ν ἐν Λ[υκείωι ποιήσασθαι] on the basis of parallels in our lemma no. 95.

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97. Oropos. Treaty between Oropos and Athens, after 59/8 B.C. For this document, see our lemma no. 587.

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98. Athens. Hadrian's law on olive oil, 124/5 A.D. *IG* II² 1100. *SEG* XLIX 132.* F.Martin, in *Estudios sobre el Monte Testaccio 2*, 475–486, reprinting the text with app.crit. and Spanish translation, argues that the Latin rescriptum de re olearia from Castulo in Spain, *An.Ép.* (1978) 439, does not carry with it any implication that Hadrian's law formed part of legislation applicable to the empire as a whole. It belonged to the constitution he drafted for the city of Athens, with stipulations that it be administered by local magistrates.

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99. Eretria. Proxeny decree of Eretria for Aristonymos of Athens. See our lemma no. 1113.

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100. Athens? Decree? *IG* II² 1268/1269. S.D.Lambert, after examining the stone (EM 7784), kindly informs us *per ep.* that it is not clear to him that this is a decree, rather than some other type of document headed by an archon's name, such as some kind of account; cf. *Agora* XIX P19 L. 6. He also finds Kirchner's date, fin s. iv?, a little surprising since the script suggests to him rather late 5th or early 4th cent. B.C. ΘΕΟΝ in L. 3 might be genitive plural and a possible restoration of this line is [ταμίαι το'ν ἄλλο]ν θεõν ἐ[πὶ - - -], cf. *IG* I³ 383 LL. 1/2.

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101. Athens. Fragment of a decree, 4th cent. B.C. *Agora* XVI 147. Meyer, *Urkundenreliefs* 314 no. A181; Lawton, *ADR* no. 181. After examining the stone, S.D.Lambert kindly points out to us *per ep.* that the prescript, beginning with [ἔ]δοξεν τ[- - -] rather than with an archon date, indicates that this is a non-state decree, probably tribal (cf. *IG* II² 1138/1139, 1141, 1145, 1149, etc.).

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102. Athens. Tribal decree concerning Oropos, ca. 330 B.C. *SEG* XXXVII 100. *SEG* XLI 103; XLV 118.* This decree is prominent in the discussion of the transfer of Oropos to Athens in D.Knoepfler, *Décrets érétriens* 367–389, who observes (371) that, in *SEG* XXXVII 100, we reported (without correction) Ameling's impossible attribution of the award of Oropos to Athens in 335 B.C. to King Philip(!). [W.Ameling, *ZPE* 77 (1989) 95/96. We did not, however, 'give credit for this new dating to Ameling himself' (rather than to Knoepfler), but, *more nostro*, we merely reported his proposal. Stroud.] See also our lemmata nos. 7 and 587.

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103. Rhamnous. Decrees and dedications. After a lengthy and detailed review of B.C.Petrakos, *Δῆμος τοῦ Ραμνοῦντος* I–II (*SEG* XLIX 4) by J.-C.Couvenhes and J.-C.Moretti in *Topoi* 11 (2001) [2003] 767–776, Couvenhes contributes notes on several decrees and dedications from Rhamnous published in Petrakos' corpus (777–782). See our lemmata nos. 104–106, 110, 113/114, 116/117, 120–123, 126–129, 131–134, 149, 169, 176. 179, and 182.

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104. Rhamnous. Deme decree of Rhamnous in honor of Apollonios, ca. 300 B.C. *SEG* XLIII 29. *SEG* XLIX 4, 138.* Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 2. J.-C.Couvenhes, *Topoi* 11 (2001) [2003] 777 no. 2, rejects Petrakos' restoration of L. 3 on the grounds that it lacks a parallel in his corpus. He also finds the restoration of P.Gauthier, *BE* (2001) 197 (*SEG* XLIX 138) unsatisfactory in that it is closely followed by [τῆς] τε φυλακῆ[ς ἐπιμεμέληται]. Since the right side of the stone is not preserved, we do not know how many letters to restore in each line. Couvenhes suggests therefore that the name of the king may have stood in L. 14. What post did Apollonios occupy and in command of what troops? Was Asklepiades a strategos? To insert an epimeletes in L. 16 does not accord with comparison to Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 18 (our lemma no. 120) LL. 21–23.

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105. Rhamnous. Deme decree of Rhamnous in honor of Epichares, beginning of the Chremonidean War, 264/3 B.C. or shortly later. *SEG* XXIV 154. *SEG* XLIV 59, 1736; XLV 2265; XLIX 4, 2453. Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 3. J.-C.Couvenhes, *Topoi* 11 (2001) [2003] 777/778 no. 3, proposes in L. 9 [ἐν τεῖ] χώραι rather than [ἐν τῆι] χώραι; LL. 9/10 σκοπιάς, not σκοπάς; and L. 21 τούς. He finds the restoration ὅπως διδῶται τὸ εἰσ[κομιζόμενον] 'sans parallèle.'

G.J.Oliver, in *Hellenistic Economies* 143–152, printing an English translation that follows the French translation by A.Bielman (*SEG* XLIV 1736), studies Epichares' measures to secure the food supply of the inhabitants of Rhamnous and to prevent the latter from being captured by enemy forces during the Chremonidean War. The general deployed his soldiers to protect the farmers and the local harvest (grain, arboreal crops) within a radius of ca. 5.5 km. and supported these measures by building a stoa for the soldiers as well as two watchtowers and by providing more guard dogs. The inscription shows the extent of the danger and the importance of securing the local harvest; it also provides evidence for the polyculture around Rhamnous: cereal crops, vines, and several arboreal products (cf. *IG* II² 2493 for similar evidence). The agricultural area thus protected might have provided food for 750 to 1,500 men for three months. The text also provides evidence for the interdependence of the garrison and a secure harvest. Epichares is honored also for the purchase of grain from abroad. most probably brought in via the Gulf of Euripos. The captives whom Epichares bought back (for 120 drachmai each) included free Athenians as well as slaves. However, it cannot be concluded with certainty that the slaves were employed in the fields; they could also have been household slaves.

In *PAAH* (2000) [2003] 19–22 (ph.), on the basis of his discovery of the dedication of the στρατήγιον by Epichares (see our lemma no. 174), B.C.Petrakos is able to assign to this stele a

tiny, unpublished non-joining fragment found in Stais' dump in 1984 that Petrakos acutely noted in the catalogue of the Rhamnous excavations, at the time, probably belonged to a crown for Epichares. This piece (inv. no. 609) he places at the bottom left corner of the stele, and he restores the patronymic and demotic, probably within a crown, on the basis of our lemma no. 174.

[τὸν στρατηγὸν]
['Επιχάρη]ν Πολ[- - -]
'Ικα[ριέα]

S.D.Lambert has kindly reported to us *per ep.*, after examining the stone, that *IG* II² 247 (EM 2637) is a non-joining fragment of this decree. His text is:

- - - ΤΑΤΩ - - -
[- - -]Ν καὶ ἰδί[αι - - -]
[- - -] τοῖς τε[ταγμένοις?]
4 [- - - 'Επι]χάρην [- - -]

1. Ṭ or Γ̣ ‖ 3 fin. left vertical or iota

The position of this fragment with respect to the others is not certain, although it is possible that L. 4 runs into L. 1 of fr. 2 as follows: [ἐπαινέσαι 'Επι]χάρην [- - - ἀ]ρετῆς ἕ[νεκα - - -].

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106. Rhamnous. Deme decree of Rhamnous in honor of Kleochares, 263/2 B.C. *IG* II² 1217. *SEG* XLIII 28; XLIX 4. Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 6. J.-C.Couvenhes, *Topoi* 11 (2001) [2003] 778 no. 6, briefly considers the possibility that Kleochares may have been a πρέσβυς. He cannot confirm Petrakos' reading of omicron in τεταγ[μέν]οι[ς] of L. 7; he finds possible P.Gauthier's restoration [ἐτυχὼν vel sim. τῶι ἐν] | τῶι Πειραιεῖ τεταγ[μέν]ωι, *BE* (1997) 217.

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107. Rhamnous. Deme decree in honor of the general Archandros, 244 B.C.? *SEG* XLVII 151. In *Δῆμος τοῦ Ραμνοῦντος* I, pp. 36/37, B.C.Petrakos briefly sketches the outline of the war against Alexandros, son of Krateros, and the measures taken by Archandros to make the fort and garrison at Rhamnous as secure as possible. In addition to the passages of this unpublished decree quoted in *SEG* XLVII 151, Petrakos now prints αἴτιος ἐγένετο τοῦ συγκομισθεῖναι τοὺς ξυλίνους καρπούς and τὰς ἐπικαιροτάτας τῶν σκοπῶν. The attacks on the fort were not organized military assaults but sporadic raids of groups of pirates. On this decree, see also *EAH* (1993) [1994] 7/8; D.Knoepfler, *BCH* 119 (1995) 158; C.Habicht, *Athens from Alexander to Antony* (Cambridge MA 1997) 165 note 44. See our lemmata nos. 119, 121.

In a discussion of the Athenian evidence for the war against Alexandros (cf. *IG* II² 1225), D.Knoepfler, *Décrets érétriens* 293/294, reviews the several proposals (Meritt, Habicht, Nachtergael, J.D.Morgan) for the dates of the archons Diomedon and Polyeuktos, favoring the chronology of 248/7 B.C. for Diomedon and 247/6 B.C. for Polyeuktos.

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108. Rhamnous. Honorary decree for a general, 250–200 B.C. Two joining fragments of a pedimental stele, broken at top and through an incised centered gold crown near the bottom; surface very badly worn. Found in excavations of the Greek Archaeological Society in the fort; inv. no. 2323. Ed.pr. B.C.Petrakos, *PAAH* (2000) [2003] 10 no. 10 (ph.).

- - - - - - - - - - - - - - - - - - - -
[- ca. ■ -]ΟΙ μεθ' ἑαυτὸν ΣΥΝΛ[- ca. 5 -]ΥΠΟΝΕΙ[- ca. 2 -]ΟΥ[- ca. 2 -]ΜΝΕΙΣΤΑΕ[- ca. 10 -]
καὶ διὰ ταῦτα πάντα ἐστεφανώθη ὑπό τε τῶν στρατευομένων [καὶ]
τῶν ταττομένων ἐν τῶι φρουρίωι [.]ΕΙ[- ca. 2 -]Ξ τῶι ΕΠΙΠΛΟΥ.ΓΑΙΝΟΥΑΚ.ΟΙ
4 Τ.[- ca. 10 -]ΟΥΛΗ[- ca. 4 -]ΠΟΤΕ[- ca. 8 -]ΑΤΗ ΑΥΤΟΥΕ.Ι τοὺς οἰκ[οῦν]-
τα[ς κ]αὶ ΤΗ[. .]ΟΥΛΗΣ ΤΗΣ [. .4. .]Ε[. . . .7. . .] τοῦ ΕΙΙΑΤΟ[- ca. 16 -]
[. . . .7. . .]ΤΕ[- - - - - - ca. 22 - - - - - -]ΤΗΝ[- - - - - ca. 16 - - - - -]
καὶ σωτηρίαν τῶν ἐνοικούντων βουλόμ[ενος - ca. 6 - ἐφρόν]-
8 τισεν ὅπως ἥ τε ἐπισκευὴ γένηται ὅλου τοῦ [ἐνιαυτοῦ - ca. 8 -]
παρεκάλεσεν δὲ καὶ τοὺς στρατευομέν[ους 'Ραμνοῦντι - ca. 6 -]
ΤΑΞΣΑΝ ἀντιλαβέσθαι [. .4. .]ΠΟΙΗΣΑ[- ca. 19 - τε]-
χνίταις αὐτοὶ φιλοτι[μ- - - - - - - - ca. 36 - - - - - - - -]
12 ΤΟΓΠΙΔΕΙΣΘΑΙ πολλ[- - - - - - - - ca. 39 - - - - - - - -]

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109. Rhamnous. Deme decree in honor of a strategos, 236/5 B.C. *SEG* L 160. Flat-topped stele reused as a threshold block, found in excavations of the Greek Archaeological Society in a cistern in the fortress; inv. no. 2271. Ed.pr. B.C.Petrakos, *PAAH* (2000) [2003] 5/6 no. 1 (ph.), who observes that the term σιταρχία (L. 11) appears here for the first time in the inscriptions of Rhamnous.

[Θ] ε [ο] ί
[ὁ δεῖνα] Μενεδήμου 'Ραμνούσιος εἶπεν·
[ἐπειδὴ ὁ δεῖνα στρ]ατηγὸς χειροτονηθεὶς ὑπὸ τοῦ
4 [δήμου ἐπὶ τὴν χώ]ραν τὴν παραλίαν ἐπὶ Κίμωνο[ς]
[ἄρχοντος, καλῶς ἐπ]εμελεῖτο τῆς τε ἄλλης χώρας v v
[- - - - - - - - - - -]ν ὁ δῆμος ἔταξεν, καλῶς καὶ συν- v
[φερόντως - - - - - -] τοῖς πολίταις· ἐπεμελήθη δὲ καὶ v
8 [- - - - - - - - - - -]γος ὅπως ἂν ἐμ φυλακῆι ὢν σώιζη-
[ται τὸ φρούριον τῶι δή]μωι· ἐπεμελεῖτο δὲ καὶ τῶν στρα- v
[τιωτῶν καὶ τῶν οἰκούντω]ν πολιτῶν 'Ραμνοῦντι ὅπως ἂν v
[- - - - - - - - - - - - - -]ντες τάς τε σιταρχίας κομίζων v
12 [- - - - - - - - - - - τ' ἄ]λλ[α] ὅσα αὐτοῖς ὁ δῆμος ἐμε- v
[- - - - - - - - - - - δι]ετέλει καὶ κοινεῖ [π]ᾶσι καὶ ἰδίαι v

[- - - - - - - - - - παντὶ τ]ῶι δεομένωι ΤΙ. .Υ. .⁴. .Π. .Ν
[- - - - - - - - - - - - - - - - -]Τ[- - - - - - - - - -]
traces of an olive crown

9. [τῶν δή]μωι, Petrakos II [11/12. τάς τε σιταρχίας κομίζων|[ται], Chaniotis].

110. Rhamnous. Decree in honor of Dikaiarchos, 235/4 B.C. *SEG* XXV 155. *SEG* XLIX 4, 147.* Pouilloux, *Forteresse* no. 15. *ISE* I.25. Petrakos, *Δῆμος τοῦ Ῥαμνοῦντος* II no. 17. J.-C.Couvenhes, *Topoi* 11 (2001) [2003] 779 no. 17, points out that the readings of S.Dow and P.Traywick from the stone have not been taken into account by Petrakos nor has he indicated the rasura in L. 1, for which see A.Bielman, *Retour à la liberté* (Paris 1994) no. 30. For Dikaiarchos, see also our lemma no. 132.

111. Rhamnous. Decree, after 229 B.C. *IG* II² 1322. *SEG* XXXIII 145; XLIII 35/36; XLIV 255; XLVII 26; XLIX 4. Petrakos, *Δῆμος τοῦ Ῥαμνοῦντος* II no. 167. A.Chaniotis, *EBGR* (2001) no. 142 (*Kernos* 17 [2004] 237/238), interprets ἀνατέθηκε τῶι θεῶι τὰς αἱμασιὰς ὅπου ὁ λάκκος ἐστὶν καὶ δέδωκε τὴν πρόσοδον (LL. 17/18) to mean not that the revenues originated in the use of the cistern but that Onesimides, one of only three Rhamnousians among the donors, gave the revenues from land won through agricultural terracing (αἱμασίαι) 'near the cistern.'

112. Rhamnous. Decree in honor of the general Aischrion, after 229 B.C. In *EAH* (2001) 17, B.C.Petrakos briefly notes the discovery, in excavations of the Greek Archaeological Society in houses in the fortress, of a fragmentary stele in honor of Αἰσχρίων Ἀμφικλέους Φυλάσιος; no text; no ph.; no further details. For another decree in honor of this same general, see our lemma no. 122.

113. Rhamnous. Deme decree of Rhamnous in honor of the general Telesippos, after 229 B.C. *SEG* XXXVIII 127. *SEG* XLI 92; XLIII 41, 43; XLIX 4. Petrakos, *Δῆμος τοῦ Ῥαμνοῦντος* II no. 39. J.-C.Couvenhes, *Topoi* 11 (2001) [2003] 781 no. 39, suggests, in place of Petrakos' restoration of LL. 2/3, the hortative formula [ὅπως οὖν] οἱ στρατηγοὶ ἐπὶ τὴν χώ[ραν οἱ | ἀεὶ φιλο]τιμ[ού]μ[εν]οι χάριτας ἀξίας. Also, in L. 7, Petrakos has erroneously printed ἥν in place of ἧς. For this general, see also our lemma no. 128.

114. Rhamnous. Decree in honor of the trierarchos Menandros, 225/4 B.C. *SEG* XV 112. *SEG* XXI 537; XLIX 147.* Pouilloux, *Forteresse* no. 17. Petrakos, *Δῆμος τοῦ Ῥαμνοῦντος* II no. 31. J.-C.Couvenhes, *Topoi* 11 (2001) [2003] 780 no. 31, follows Kougeas (*SEG* XV 112) and Pouilloux in reading τῶι Διὶ τῶι Σωτῆρι in L. 9.

115. Rhamnous. Honorary decree for the general Phoxias, 225–200 B.C. Roughly the lower half of a stele, broken at the left; below the decree, a large, elaborately incised, centered gold crown, inscribed within; found in excavations of the Greek Archaeological Society in the fort; inv. no. 2324. Ed.pr. B.C.Petrakos, *PAAH* (2000) [2003] 9/10 no. 9 (ph.), who identifies the honorand as the man in our lemma no. 118 and notes that the personnel of the commission carrying out the honors come from three contiguous neighboring demes. Κλεόβουλος could be the father of Kleagoras named in the gravestone in Petrakos, *Δῆμος τοῦ Ῥαμνοῦντος* II no. 289. Dated by ed.pr. on the basis of the letterforms, especially Λ for Ω.

- -
[δαπάνην τὴ]ν εἰς ταῦτα λογισάσθωσαν Ῥαμ[νουσί]-
[οις· οἵδε εἰ]ρέθησαν· v v Δημοκράτης Ῥαμνούσιο[ς],
[ὁ δεῖνα Τρικορ]ύσιος, v v Κλεόβουλος v v Εἰτεαῖος v v v v v v
Ῥαμνούσιοι
καὶ οἱ οἰκοῦντες
τῶν πολιτῶν
Ῥαμνοῦντι
Φοξίαν

116. Rhamnous. Decree of soldiers in honor of 2 chiliarchoi, 356/5 B.C. *SEG* XLIII 25. *SEG* XLVII 159; XLIX 4, 136.* Petrakos, *Δῆμος τοῦ Ῥαμνοῦντος* II no. 1. J.-C.Couvenhes, *Topoi* 11 (2001) [2003] 777 no. 1, questions the restoration ἐπὶ Ἐλ[πίνο]υ ἄρ[χ]οντος L. 4 on the grounds that chiliarchoi are not otherwise attested in Attica and only in Persia for the classical period and in Egypt and Macedonia in the Hellenistic era. It is better to seek a later archon during one of the numerous years of Macedonian domination.

In L. 6, he reads from the ph. τοῦ [στρα]τηγοῦ. At the beginning of L. 9, δέ should be restored after πολλήν. In LL. 15/16, we should follow the restoration of P.Gauthier, *BE* (1997) 216, στεφανῶσαι ἐκ[άτερ]ον | [αὐ]τῶν χρυσῶι στεφάνωι, not noted by Petrakos.

117. Rhamnous (now in Cambridge, MA). Decree of the isoteleis, 258/7 B.C.? *SEG* III 122. *SEG* XLIX 4. Pouilloux, *Forteresse* no. 7; *ISE* I.22. Petrakos, *Δῆμος τοῦ Ῥαμνοῦντος* II no. 8. J.-C.Couvenhes, *Topoi* 11 (2001) [2003] 778 no. 8, supports Petrakos' restoration of Ἱπποκλ[έους] in L. 26 instead of 2 names in the nominative.

118. Rhamnous. Fragment of an honorary decree, ca. 250–200 B.C. Small fragment from the bottom of a marble stele with the inscription within an incised crown, found in excavations of the Greek Archaeological Society in the telesterion in the fortress, inv. no. 2238. Ed.pr. B.C.Petrakos, *PAAH* (1999) [2002] 16/17 no. 18 (ph.). For this general, otherwise unattested, see our lemma no. 115.

οἱ στρατευόμενοι
τῶμ πολιτῶν
Φοξίαν Λεωσθένου
Περιθοίδην

3. ΦΟΞΙΑΝ, lapis.

119. Rhamnous. Decree of the kryptoi in honor of a general of the paralia, 250–200 B.C. Two joining fragments of a stone stele with projecting moulding at the top, broken at right and bottom; found in excavations of the Greek Archaeological Society in the fortress; inv. no. 2186. Ed.pr. B.C.Petrakos, *PAAH* (1999) [2002] 7–9 no. 6 (ph.), who notes that the unknown Protokles was an officer of the kryptoi, possibly the μέλος ἐπιτροπῆς τιμώντων in the decree Petrakos, *Δῆμος τοῦ Ῥαμνοῦντος* II no. 20 L. 38 (ὅπου σώζεται μόνον ἡ κατάληξη τοῦ δημοτικοῦ). For the kryptoi, see Petrakos I pp. 170/171, II nos. 3 and 20; they are mentioned also in an unpublished decree (inv. no. 1233) of the archonship of Diomedon when the στρατηγὸς Ἄρχανδρος Ἐλευσίνιος in time of war stationed them [ἐ]πὶ τὰς ἐπικαιροτάτας τῶν σκοπῶν. See also our lemmata nos. 107, 121. In LL. 16/17, Petrakos also considers the restoration [- - - τεῖ Θέμιδι καὶ τεῖ Νεμέ|σ]ει {Is there room for a restoration this long—20 letters instead of 10? Stroud.}.

Ἔδοξεν τοῖς κρυπτοῖς τοῖς τεταγμένοις Ῥα[μνοῦντι],
Πρωτοκλῆς ⟨Τ⟩ιμοκλέους Θοραιεὺς εἶπεν· ἐπε[ιδὴ - - -]-
λῆς πρό[τε]ρόν τε χειροτονηθεὶς ὑπὸ τοῦ δήμο[υ στρατη]-
γὸς ἐπὶ τὴν παραλίαν, ἐπεμελήθη πάντων {[ἐπεμελή]-
θη π[ά]ντ[ω]ν} καλῶς καὶ συνφερόντως τῷ[ι δήμωι καὶ διὰ]
ταῦτα ἐστεφανώθη ὑπό τε τοῦ δήμου κ[αὶ τῶν ἐν τῶι φρου]-
ρίωι τεταγμένων· καὶ νῦν πάλιν ἐπ[ὶ τοῦ δεῖνος ἄρχον]-
[τ]ος ἐν πολέμωι χειροτονηθεὶς ὑ[πὸ τοῦ δήμου ἐπὶ τὴν παρα]-
[λίαν] χώραν τῶν τε λοιπῶν ἐπεμ[ελήθη καλῶς καὶ φιλοτίμως]
[καὶ κατὰ τ]οὺς νόμου[ς κ]αὶ κατασ[τήσας κρυπτούς? - - -]
[- - - ca. 12 - - -]ν ἐ[πὶ τὴ]ν χώρ[αν - - - - - - - - - - - - - - -]
[- -]
[καθ' ὅλον τὸν] ἐνιαυτ[ὸν τοῦ τε φρουρίου ἐπεμελήθη κα]-
[λῶ]ς καὶ δικαίως· διετέλεσε [δὲ εὔνουν ἑαυτὸν παρασκευάζων]
καὶ κοινεῖ καὶ ἰδίαι ἑκάστωι τῶ[ν πολιτῶν εἰς ὃ ἄν τις αὐ]-
τὸν παρακαλεῖ καὶ θύσας τὰ ἐ[ξιτητήρια τεῖ Ἀφροδί]-
[τ]ει καὶ τοῖς ἄλλοις θεοῖς ὑπὲρ τῆ[ς σωτηρίας τοῦ δήμου]
παρεκάλεσεν, καὶ τοὺς κρυπτοὺς τοὺς [τεταγμένους μετὰ]
τῶν λοιπῶν ἐπὶ τὴν θυσίαν ὅπως ἂν [καὶ - - -]
[.]ε καὶ εἰς τὸν μετὰ τα[ῦτα χ]ρόν[ον - - - - -]

2. Ξ, lapis.

120. Rhamnous. Decree of soldiers in honor of the strategos Philokedes, 235/4 B.C. *IG* II² 1310. *SEG* XL 137; XLIX 4. Petrakos, *Δῆμος τοῦ Ῥαμνοῦντος* II no. 18. J.-C.Couvenhes, *Topoi* 11 (2001) [2003] 779 no. 18, objects to the restoration of the verb [ἐκόμισε] with [τὰ] ὅπλα in L. 8 on the grounds that in a military context, it is only used with 'récoltes,' never with weapons.

121. Rhamnous. Decree of the kryptoi, 235–229 B.C. *SEG* XLI 87. *SEG* XLIII 43; XLIV 59; XLIX 4. Petrakos, *Δῆμος τοῦ Ῥαμνοῦντος* II no. 20. J.-C.Couvenhes, *Topoi* 11 (2001) [2003] 780 no. 20, prefers in L. 27 ἐν στήλαις λιθίναις δυεῖν or δυσί, following P.Gauthier, *BE* (1994) 301.

In L. 39, S.Follet, *BE* (2003) 313, prefers to exclude the Attic Salaminioi and to think of Cypriot Salamis.

For the kryptoi, see also our lemmata nos. 107, 119.

122. Rhamnous. Decree of hypaithroi in honor of Aischrion, after 229 B.C. *SEG* XXII 128. *SEG* XXVIII 107;* XLIX 4. Petrakos, *Δῆμος τοῦ Ῥαμνοῦντος* II no. 26. J.-C. Couvenhes, *Topoi* 11 (2001) [2003] 780 no. 26, favors Garlan's restoration [μετὰ τῶν ἡγεμό?]|νων in LL. 6/7 and notes that of J. and L.Robert, *BE* (1966) 182, at the end of L. 7, [καθ' ὃν καιρὸν ὁ δῆ]|μος ἐκομίσατο τὴν πάτρ[ιο]ν ἐλ[ευθερί]αν (Garlan, Roberts: *SEG* XXVIII 107). He notes also that, since the restored [ταμ]εί[ου] in L. 32 is without parallel in this corpus, it is preferable to restore μερίσαι ἐκ τοῦ κο[ι]νοῦ· [οἵδε] εἰ[ρέθησαν]. For another decree in honor of this same general, see our lemma no. 112.

123. Rhamnous. Decree of the hypaithroi in honor of Antimachos, after 229 B.C. *SEG* XXII 129. *SEG* XXXI 118; XLIX 4. Petrakos, *Δῆμος τοῦ Ῥαμνοῦντος* II no. 55. J.-C. Couvenhes, *Topoi* 11 (2001) [2003] 782 no. 55, points out that in L. 14, the stele may have been erected ἐν τῶι [Νεμεσίῳ] (Mastrokostas) instead of ἐν τῶι [θεάτρωι], Petrakos.

124. Rhamnous. Fragment of a decree, ca. 225 B.C. Fragment of half a stele, recovered among old finds in front of the peribolos of the fort by the Greek Archaeological Society; inv. no. 2291. Ed.pr. B.C.Petrakos, *PAAH* (2000) [2003] 24/25 no. 7 (no ph.), who notes, for Δημόφιλος Φανοκράτου Ῥαμνούσιος, Petrakos, *Δῆμος τοῦ Ῥαμνοῦντος* II no. 10; Ἀρχέστρατος Ἐρχιεύς, II nos. 29, 31, 167; Διοκλῆς Δίωνος Ἀμαξαντεύς, II nos. 31, 167. Although ed.pr. does not suggest a date, we infer the above date from the prosopography.

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[ἑλέσθαι] δὲ τρεῖς ἄνδρας ἐ[ξ ἑαυτῶν εἰς τὴν ποίησιν τῆς στήλης·]
[οἵδε εἱρέθησαν, Δη]μό[φι]λος Ῥαμνούσιος, v Ἀρχέ[στρατος Ἐρχιεύς],
[Διοκλῆς Ἀμαξα]ντεύς vacat

125. Rhamnous. Decree in honor of Dromeas, ca. 225–200 B.C. *SEG* L 148. Fragment from the lower part of a stone stele preserving an incised crown inscribed within; found in excavations of the Greek Archaeological Society near the cistern in the fort; inv. no. 2270. Republished by B.C.Petrakos, *PAAH* (2000) [2003] 6 no. 2 (ph.), who collects the references in other inscriptions to this man's active career. Δρομέας Τεισάνδρου Εἰτεαῖος, Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II nos. 28, 31 (cf. *IG* II² 6000 for the gravestone of his grandfather); no change in the text.

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126. Rhamnous. Decree in honor of Nikomachos and Nemones, ca. 222/1 B.C. *SEG* XLI 91. *SEG* XLVI 1073; XLIX 4. Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 35. J.-C.Couvenhes, *Topoi* 11 (2001) [2003] 780/781 no. 35, proposes in LL. 7/8 [τὸ ψήφισμα ἐν στήλει] | λιθίνει (Petrakos: [τὸ ψήφισμ]α κοινεῖ). He regards the restoration of ['Αρχέστρατος | Ε]ὐωνυμεὺς in LL. 10/11, on the basis of *SEG* XLI 90 (Petrakos no. 32) L. 28, as too hazardous. Couvenhes also notes that the restoration of τὴ[ν βουλήν] in L. 4 is far from certain.

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127. Rhamnous. Decree of soldiers stationed in Aphidna, 222/1 B.C. *SEG* XLIII 38. *SEG* XLVI 170; XLIX 4. Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 34. J.-C.Couvenhes, *Topoi* 11 (2001) [2003] 780 no. 34, regards Petrakos' restoration of the name of the proposer as [Νικίας τοῦ δεῖνος Κηφισ]ιεύς in L. 2, of the strategos as [Νικόμαχος] in L. 3, and of the archon ['Αρχελάο]υ in L. 4 (based on comparison with Petrakos no. 32) as too hazardous. He suggests 'prudemment' a skeletal text in which no names, demotics, or offices are restored in these 3 places.

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128. Rhamnous. Decree of the paroikoi in honor of the generals Telesippos and Antimachos, 218/7 B.C. *SEG* XLI 92. *SEG* XLIX 149.* Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 38. J.-C.Couvenhes, *Topoi* 11 (2001) [2003] 781 no. 38, favors the version of LL. 3–8 proposed by P.Gauthier, *BE* (2001) 197 and in LL. 8–10 he restores διετέ[λεσεν δὲ καὶ χρήσιμον ἑαυτὸ]ν παρασκευάζων πᾶσι | [τοῖς ὑφ' αὐτὸν [*sic*] τεταγμένοις τ]ῶν παροίκων, cf. Petrakos nos. 43 LL. 11/12 and 47 LL. 6–8. [In L. 10, correct to [ὑφ' αὑτόν], Stroud.] For Telesippos, see also our lemma no. 113.

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129. Rhamnous. Decree of the paroikoi in honor of the strategos Theotimos, 215/4 B.C. *SEG* XV 113. *SEG* XXV 158; XLIII 35; XLVII 2357; XLIX 4. Pouilloux, *Forteresse* no. 19. *ISE* I.32. Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 43. J.-C.Couvenhes, *Topoi* 11 (2001) [2003] 781 no. 43, urges that we should follow Kougeas (*SEG* XV 113) and Maier in recovering τῶν in L. 10: εἰς τὴν φυλακὴν καὶ ὀχύρωσιν τῶν | φρουρίων. In L. 22, where Petrakos estimates ca. 12 letters in rasura, Pouilloux, *Forteresse* no. 19, had already proposed [κατὰ τὸν νόμον], which does not appear in Petrakos' app.crit.

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130. Rhamnous. Honorary decree, 3rd cent. B.C. Two joining fragments from the right side of a stone stele, found in excavations of the Greek Archaeological Society in the telesterion in the fortress; inv. no. 2253. Ed.pr. B.C.Petrakos, *PAAH* (1999) [2002] 22/23 no. 26 (no ph.), who suggests that the Μυρρινούσιος στρατηγός in L. 7 may have been Θούκριτος 'Αλκιμάχου, cf. Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II nos. 10, 11, 129, 130.

[- - - τὸν ἐνι]αυτὸν [τὸν ἐπὶ τοῦ δεῖνος ἄρχοντος]
[καὶ θύσας τεῖ Θέμιδι καὶ] τεῖ Νεμέσει καὶ τ[οῖς]
[ἄλλοις θεοῖς ἐκ] τῶν ἰδίων παρεκάλεσε τοὺς πα-
[ροίκους μετέχειν?] τῆς θυσίας, ὅπως ἂν οὖν εὐά-
[ρεστος εἶ πᾶσι τοῖς τεταγ]μένοις ἐπὶ τὴν φυλα- v v
[κὴν τοῦ φρουρίου, ἀγαθεῖ] τύχει· δεδόχθαι τοῖς
[παροίκοις ἐπαινέσαι τὸν δεῖνα Μ]υρρινού[. . .6. . .]⟨Pl⟩
[καὶ στεφανῶσαι χρυσῶι στεφάνωι κατὰ] τὸν νόμον ἀρε-
[τῆς ἕνεκα καὶ εὐνοίας ἣν ἔχων διατελεῖ· ἐπαινέσαι δὲ] καὶ v
[τὸν ἐπὶ τοὺς παροίκους τεταγμένον δεῖνα τοῦ δεῖνος]ου v

[7. After the rasura, we print the text exactly as it is in ed.pr., without being able to confirm the reading by checking a ph. Stroud.]

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131. Rhamnous. Decree of soldiers in honor of the general Gorgippos, 214/3 B.C. *SEG* XLIII 40. *SEG* XLVI 169. Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 46. J.-C.Couvenhes, *Topoi* 11 (2001) [2003] 781 no. 46, observes that the name of the archon in L. 4 could also be restored as [Νικ]ήτου, 225/4 B.C. In L. 1, the restoration [Δ]ώριππος is not certain; in *PAAH* (1991) [1994] 34 no. 8, Petrakos read [- -]τιππος. In L. 8, P.Gauthier, *BE* (1997) 219, showed that we need [ὑπάρχη]ι or [ἤ]ι or [ε]ἶ instead of [εἶνα]ι.

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132. Rhamnous. Decree in honor of Dikaiarchos, end of the 3rd cent. B.C. *IG* II² 1311. *SEG* XLVIII 123; XLIX 4. Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 19. J.-C.Couvenhes, *Topoi* 11 (2001) [2003] 779 no. 19, notes that the reading given for L. 9 in Pouilloux, *Forteresse* no. 13, not taken into account by Petrakos, precludes the restoration τοὺς νομοφ[ύ]λ[α]κας. 'Une relecture de la pierre serait utile.' For Dikaiarchos, see also our lemma no. 110.

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133. Rhamnous. Decree of the Sarapiastai in honor of Apollodoros, end of the 3rd cent. B.C. *SEG* XLI 74. *SEG* XLIX 4. Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 59. J.-C.Couvenhes, *Topoi* 11 (2001) [2003] 782 no. 59, draws attention to the proposal of P.Gauthier, *BE* (2001) 197, to restore, e.g., [ἐπει]δὴ 'Απολ[λόδωρος ἔν τε τοῖς ἐπάνω χρόνοις | δια]τετέλεκ[εν εὔνουν ἑαυτὸν παρασκευάζων | ἀε]ὶ τῶι δήμωι in LL. 1–3. He also suggests the removal of

the references to Apollodoros as a στρατηγός in LL. 2 and 6, and identifies him as the man named in *IG* II^2 791 Col. I L. 26 (243 B.C.?).

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134. Rhamnous. Decree in honor of the general Mneseides, after 207/6 B.C. *IG* II^2 1309. *SEG* XLVI 172;* XLVII 2357; XLIX 152; L 17. Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 50. J.-C.Couvenhes, *Topoi* 11 (2001) [2003] 782 no. 50, points out that the above date may be refined to later than 218/7 B.C. if we restore Καλ̣|[λιμάχου] in LL. 12/13 instead of Καλ̣[λι|στράτου ἄρχοντος], Petrakos. He prefers the restoration of L. 20 λειτουργῶσιν ἐν [τῶι φρουρίωι] of P.Gauthier, *BE* (1997) 221, and in consequence the suppression of the unparalleled [λειτουργῶσιν] in L. 17.

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135. Rhamnous. Fragments of 2 decrees. In *PAAH* (1999) [2002] 31, B.C.Petrakos briefly notes the discovery in excavations of the Greek Archaeological Society of 2 fragments of decrees preserving only a few letters each (inv. nos. 2231, 2232). It is hoped that they will join other larger inscriptions.

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136. Rhamnous. Fragment of an honorary decree, 3rd cent. B.C. Fragment of a stone stele found in excavations of the Greek Archaeological Society in the telesterion in the fortress (inv. no. 2254). Ed.pr. B.C.Petrakos, *PAAH* (1999) [2002] 23 no. 27 (no ph.).

[- - - στρ]ατηγῶν καὶ θύ[σας - - -]
[- - - τὴ]ν θυσίαν ὅ[π]ω̣[ς ἂν - - -]
[- - -]ων ΠΑΝΤΑΝΕ[- - -]

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137. Rhamnous. Fragmentary decree, 3rd cent. B.C. Upper part of a stele crowned with geison and pediment and preserving only a small portion of the opening line; found in excavations of the Greek Archaeological Society in the fort; inv. no. 2203. Ed.pr. B.C.Petrakos, *PAAH* (2000) [2003] 10/11 no. 11 (no ph.).

[ὁ δεῖνα τοῦ δεῖνος 'Ραμ]νούσι[ος εἶπεν· - - -]

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138. Athens (now in **Oxford). Sacrificial calendar of a private association, Hadrianic?** *IG* II^2 1367. *SEG* XL 148.* In a discussion of three epithets of Artemis in Attica and her possible association, with her brother Apollo, with fertility and agriculture, D.Guarisco, *Simblos* 3 (2001) 157–161 (see our lemmata nos. 234–236), prints an Italian translation of this inscription. She comments on several different aspects of the text, e.g., the various kinds of bread and cakes, the capacities of the vessels used to measure the offerings, and the system

used to number the days of the months, but her main focus is set on LL. 9–11, where Apollo and Artemis together receive offerings as cult figures closely associated with agriculture.

For the cakes in this inscription, see E.Kearns, in *Ancient Greek Cult Practice from the Epigraphical Evidence*, 65–70 (cf. *SEG* XLIV 1740); A.Brumfield, *Hesperia* 66 (1997) 150–159 (on which, see also *SEG* XLVII 268, 296).

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139. Athens. Catalogues of silver phialai, ca. 330–322 B.C. *IG* II^2 1553–1578. *SEG* L 177.* S.C.Todd, in *Symposion 1995* (Cologne 1997) 113–124, in a study of 'Status and Gender in Athenian Public Records,' examines and tabulates (120–124) the gender, occupation, and names of the 375 ex-slaves recorded in these documents, noting the following. (1) There is no reticence about recording occupations for women, but Todd concludes that the male/female ratio may conceal 'a massive distortion. No single male occupation has more than 9–10 practitioners, but there are 29 certainly or probably female *talasiourgoi* (wool workers) out of only 52 occupied women. Scholars have tended to see the prevalence of *talasiourgoi* ... as evidence for the extensive development of the Athenian wool trade, but this may be too straightforward an inference. If the presumption is to record occupations, what better than to choose a bland term meaning "woman for whom no better description can be found"?' [Todd offers no ancient evidence in support of this 'bland term.' Stroud.] Todd is attracted to the theory of V.J.Rosivach (*SEG* XXXIX 168) that the occupation ταλασιουργός is a 'term of convenience' but probably not one to indicate 'domestic servant.' (2) Even when a *talasiourgos* is manumitted as part of a *de facto* family, she appears in her own right and not as a dependent of her *de facto* husband. (3) Although in the Attic orators, citizen women are mute, the 86-plus women in these inscriptions presumably appeared in person in court at the time of the 'trial' that led to their manumission. 'It is not that these are particularly powerful or effective women, but rather that they are surrounded by defective men: their *de facto* husbands are not recorded as their *kurioi*.' See also our lemmata nos. 38, 297.

E.E.Cohen, *The Athenian Nation* (Princeton 2000) 152–154, briefly touches on these inscriptions, stressing the likelihood that a high proportion of the slaves involved 'lived apart,' χωρὶς οἰκοῦντες, and were able to afford the cost of a phiale or to borrow the money for one.

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140. Athens. Financial document, ca. 337–324 B.C. *SEG* XLV 206. In his discussion of *IG* II^2 1593, ascribed by Tracy, *ADT* 108–110, to his Cutter of *IG* II^2 354 (as is *SEG* XLV 206), S.D.Lambert, *ZPE* 135 (2001) 59/60, prints a new text of LL. 7–11 after examining the stone (Agora inv. no. I 4355). He wonders if it might be a lease record.

δέκα[- - - - - - - - - - - - -]-
8 ς τοὺς [- - - - - - - - - - - -]-
ς̣ Χιον[- - - - - - - - - πέμ]-
πτηΝ[- - - - - - - - - μισθ]-
ωτ(ής) Τη[- - - - - - - - - -]

In L. 9, Lambert recognizes Χίονις Δημοστράτου Παιανιεύς, bouleutes ca. 330 B.C. and member of a known propertied family, *Agora* XV 47 L. 12; Davies, *APF* no. 15550.

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141. Eleusis. Accounts of the Eleusinian epistatai, 333/2 B.C. *IG* II^2 1673 + *SEG* XXXIV 122. *SEG* XLVIII 31, 157,* 582, 2116bis. On the basis of the evidence in this inscription for the cost of transporting marble from the quarries on Mt. Pentelikon to the sanctuary at Eleusis, J.Salmon, in *Economies beyond Agriculture* 195–208, calculates the number of pairs (of oxen)/days required at ca. 70,000. He then uses this figure to estimate transportation costs for the Parthenon and for the Temple of Asklepios at Epidauros. On the latter, see also our lemma no. 433. Salmon notes that during the period covered by these accounts, ca. July–September, most of the oxen would not have been required for their normal agricultural tasks.

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142. Eleusis. Contract for building a stoa, 354/3 or 289/8 B.C. *IG* II^2 1682. *SEG* XXXI 277; XLVIII 160. A.Jördens, *Klio* 81 (1999) 359–391, after a helpful summary (365–367) of the construction authorized and detailed in *IG* II^2 1666, 1670–1675, takes up the question of the date of *IG* II^2 1682, rejecting the assignment of this inscription to the archonship of Diotimos the younger, 285/4 B.C., and urging that it should instead be dated to the archonship of Diotimos the elder, 354/3 B.C. Detailed analysis of the letterforms and specific comparanda among the contemporary mining leases. (369) This new dating permits the author to identify the construction of the stoa prescribed in the inscription with the P-foundations still partly preserved between the south side of the telesterion and the south wall of the sanctuary. This building survived for only a short time, soon covered by a new construction of the entrance hall of the telesterion by Philon.

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143. Athens. Accounts of the Athenian Amphiktyones on Delos, ca. 345–343 B.C. *SEG* L 178. For new epigraphical evidence from Delos relative to the trial of Philistides that forms part of the subject-matter of this still unpublished inscription, see V.Chankowski, *BCH* 125 (2001) 175–193 and our lemma no. 1001 (Delos).

For Athenian and Spartan relations with Delos, see our lemmata nos. 999, 1000.

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144. Athens. List of magistrates, 266/5 B.C. *SEG* XXV 186. C.Habicht, *Horos* 14–16 (2000–03) 89–93, recognizes in this fragment, found in 1935 in the Agora Excavations, inv. no. 2462 (wrongly reported in *SEG* XXV), the upper right corner of a block once copied in Athens by K.S.Pittakis, whose transcriptions were sent to Boeckh but were never included in *CIG* or *IG*. Habicht reprints a facsimile of Pittakis' transcription, which is of two fragments, with marginalia of Boeckh and Kirchner. A copy of this sheet was also included in the papers of W.Peek recently acquired by *Inscriptiones Graecae*. The lower part of the inscription, LL. 15/16, is apparently now lost. This list belongs to the first year of the Chremonidean War. The hoplite general in L. 5 was Chremonides' brother. Deinias in L. 3 can also be identified,

Davies, *APF*, pp. 96, 506. It is possible that the second general, LL. 7/8, is to be restored as [Καλλίστρατο]ς Κρωπίδης, *IG* II^2 861 LL. 6/7 and *Agora* XVI 81 LL. 3/4 (possibly also *Agora* XVI 237). Habicht notes that a similar list is known from ca. 245 B.C., *IG* II^2 1705 + *SEG* XXXII 169 + XXXVIII 158. He prints the following new text.

['Επὶ Νικίου ἄρχοντος 'Οτρυ]νέως
[- - - - - - - - - - -] ποιήσαντες
[ἀγωνοθέτης Παν]αθηναίων Δεινίας 'Ερχιεύς
[- - - - - - - -] Λυσίμαχος 'Αθμονεύς
[στρατηγὸς ἐπὶ τὰ ὅ]πλα
[Γλαύκων Α]ἰθαλίδης
[στρατηγὸς ἐπὶ τὴν] παρασκευὴν
[- - - - - - - -]ς Κρωπίδης
[ταμίας στρατιωτ]ικῶν 'Ηβήσαρχος Παιαν[ιεύς]
[- - - - - - - - - -] πλοῦ τῶν ναυτικῶν
[- - - - - - - - - - 'Α]νθεμίων Διομεεύ[ς]
[- - - - - - - - - - Φι]λῖνος Παιανι[εύς]
[- - - - - - - - - -]ος Κορυδαλλεύς
[- - - - - - - - - -]Η.ΤΗΣ [- - -]
[- - - - - - - - - -]εμις Σαλαμίνιος
[- - - - - - - - - -]. . .6. . . Μενεκλῆς

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10. [ἐπιμελητὴς (-ται) τοῦ] πλοῦ τῶν ναυτικῶν, Habicht.

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145. Athens. Catalogue of prytaneis: Antiochis, 334/3 B.C. *IG* II^2 1750. *Agora* XV 44. *SEG* XXXIV 128;* XL 171, 297ter. In *Hesperia* 70 (2001) 365/366 (ph.), S.V.Tracy joins to this inscription (fragment a) a small piece discovered in the Agora Excavations in 1936 (inv. no. I 3970) to yield the following new text of the heading.

['Α]ντιοχίδος πρυτάνεις οἱ ἐπὶ Κτησικλέους [ἄ]ρχοντος
[σ]τεφανωθέντες ὑπὸ τῆς βουλῆς καὶ τοῦ δήμου
ἀρετῆς ἕνεκα καὶ δικαιοσύνης

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146. Athens. Catalogue of prytaneis: Pandionis, 166/7 A.D. *IG* II^2 1773. *Agora* XV 369. *SEG* XXI 607; XXXI 167; XXXII 204; XLVIII 2103. S.D.Lambert, *ZPE* 135 (2001) 62 no. 10, rejects the restoration of the name [Πολί(?)]της in L. 63 'not only because Πολίτης is one of over twenty names in [. .4. .]της attested at Athens, but because, before this date, it is not known to have been borne by an Athenian citizen for 500 years.... the last Athenian citizen called "Citizen" is attested in ... *IG* ii^2 1566, 24, c. 330–320 B.C.' Repeated by Lambert in *'Αττικαὶ 'Επιγραφαί Wilhelm* 330, 339 no. 33.

147. Athens. List of names, 400–350 B.C. Fragment of a stele of 'Pentelic' marble, broken on all sides except the left (on which there is anathyrosis). Found in November 1998 by the Greek Archaeological Service at Odos Kyrrhestou 15 in the Plaka; now in the storeroom of the Library of Hadrian, inv. no. ΠΑ 1921. Edd.pr. N.Papazarkadas, T.Petropoulou, E.Choremi, *Horos* 14–16 (2000–03) 83–88 (ph.). Detailed prosopographic commentary. After rejecting the possibilities that this is a list of bouleutai, prytaneis, ephebes, war dead, or diaitetai, the editors are inclined to identify it as a catalogue of klerouchoi, similar to *IG* II^2 1952A, but in the end opt for catalogus generis incerti.

Col. I

- - - - - - - - - - - -
[- - - - - - - -]
[- - -]ọκλέος
[- - -]ς Τιμοκράτος
[- - -]ς Φαινίππο
[- - -]ος Φρυνίχο
[Ἀμαξ]αντέων
[- - -]κ̣ράτης Ἀριστομένος
[- - -]τ̣οτέλης Ἀριστομένος
[ἐξ] Οἴο
[- - -]α̣ς Ἀγασικλέος
[- - -]κ̣λέης Διοτίμο
[Κορκ]υραῖος Ἀριστοφῶντο⟨ς⟩
[- - κλ]έης Σωκράτος
[- - -]ας Ἀριστομένος
[- - -]ος Εὐθυδήμο
[- - -]ς Ῥίνωνος
[- - -]ς Ἱπποδάμαντος
[- - -]ύρο
[- - -]ιοτ[ί]μο
[- - -].[- - - -]

Col. II

- - - - - -
Τι̣[- - - -]
Φ̈ιλω[- - - -]
Χαιρ̣[- - - -]
Ἀντι[- - - -]
Στρατ[- - - -]
Κλεοδω[ρ - - -]
Ξενοκρ̣[- - - -]
Χαιρελ̣[- - - -]
Σφυρί[δας - -]
Δημωφ[έλης -]
Λυκέα[ς - - -]
Τεισι[- - - -]
Ἀρισ[- - - -]
Ἀρισ[- - - -]
Ἀθην[- - - -]
Σωκλ[- - - -]
Θρασ[- - - -]
Ναυ[- - - -]
Γ[- - - -]
- - - - -

148. Athens. Catalogue of mercenary soldiers, ca. 300 B.C. *IG* II^2 1956. *SEG* XLVI 243;* XLVII 19; XLVIII 906; L 1697. Writing without reference to the study of P.M.Fraser (*SEG* XLVI 243), V.Rosivach, *Klio* 82 (2000) 379–381, concentrates on the names in LL. 1–46 and urges that many of the non-Thrakian names (31 in all) are obviously Greek. Furthermore, since 20 of these Greek names fall into 3 separate categories of slave-names, Rosivach concludes that these men were runaways or, more likely, freedmen who signed up as mercenaries. He also suggests that other Thrakians (perhaps all) in our list 'were not professional free lances, but were rather recruited from among Athens' own slave and/or freedman metic population.' P.Gauthier, *BE* (2001) 182, finds that, in order to render this hypothesis plausible, we would have to think that we are dealing with public slaves all enfranchised on this occasion and enrolled as a group.

For the chronology of this inscription, see our lemma no. 571.

149. Rhamnous. Catalogue of ephebes: Pandionis, ca. 330 B.C. *SEG* XXXIV 150; XLIX 4. Pouilloux, *Forteresse* no. 2. Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 102. J.-C.Couvenhes, *Topoi* 11 (2001) [2003] 783 no. 102, notes the restoration [ἐξ ἐπιμελ]ητῶν in L. 8 proposed by Reinmuth, *Eph.Inscr.* 37 no. 10, not recorded by Petrakos.

150. Rhamnous. List of names, 2nd/3rd cent. A.D. Fragment of the lower part of a stone stele, possibly reused; found in excavations of the Greek Archaeological Society in the telesterion in the fortress (inv. no. 2243). Ed.pr. B.C.Petrakos, *PAAH* (1999) [2002] 20/21 no. 23 (ph.), who notes that the names were inscribed by different hands at different times and suggests that they record donors or worshippers of Agdistis, cf. our lemmata nos. 189 and 217. In L. 8, he proposes Ẹ[ἰτεαῖο]ς.

[- - -]O[- - -]
[ἐ] Εἰτεαίων
vacat
Εἰρήνη
Δημητρίου
Μειλησία
vacat

[- - -]οσδις
Ἡδίστη Κόκου Μιλησία
Ζωΐλος Ẹ[ ]Σ̣
Χαρίτιν Ἰσιδώρου
Κτ[ησί]στρατο̣[ς]
Μο[.] Ταναγρ[.]
vacat

151. Peiraieus. List of names, 4th cent. B.C. *IG* II^2 2420. For the correct provenance of this stone as Troizen, and not Peiraieus, see our lemma no. 429.

152. Athens? List of magistrates, Hadrianic. *IG* XII.9.11. For the provenance and content of this inscription, said by Pittakis to have been found at the Olympieion and now EM 11551, see our lemma no. 2217.

153. Prasiai (Porto Rafti). Leasing document, 350–300 B.C. Fragment of a stele of white marble, found at Porto Rafti and now in the Brauron Museum, inv. no. 1279. Ed.pr. A.P.Matthaiou, *Horos* 14–16 (2000–03) 17–76 (dr.), after autopsy of the stone and study of two facsimiles produced by V.N.Bardani. Matthaiou notes that the stoichedon pattern is broken in LL. 8, 9, and 11, and that two other leases from Prasiai survive, *IG* II^2 2497 and *SEG* XXI 644; he prints ph. and dr. of both. The erasures in LL. 4, 14, 15, and 20 probably indicate that the lease was broken or expired. Matthaiou provides commentary on the mechanics of the lease, with suitable parallels, and he conjectures, on the basis of other discoveries at the finding

place of this stele (Νάτσο or Πρασᾶ of Porto Rafti), that the temple of Apollo Delios, Pausanias 1.31.2, was located here (see *IG* I³ 1018ter; ed.pr. cites also the evidence of a number of salvage excavations). The lease document may well have been connected to this sanctuary. In L. 2, the mention of the deme Στειρία may indicate that the land in the leasing document bordered on the land of a member of this deme (possibly located northwest of the harbor of Porto Rafti), thus adding further support to the statement of Strabo (9.1.22) that Prasiai and Steiria were contiguous.

Stoich. 29

[- ἐ]-
κ δα[. . . . . 26 . . . .]
Στειρ[. . . . . 24 . . . .]-
οφάνο χωρ[ίον . . . . 18 . . . .]
[. . . . 8 . . . .]Η[Η δραχμὰς τοῦ ἐνιαυτοῦ ἑ]-
κάστου ἀνε[πιτίμητον ἁπάντων· ἀποδ]-
[ι]δόναι δὲ τὴ[ν μίσθωσιν τὴν μὲν ἡμίσ]-
[ε]αν ἐν τῶι Μετ[αγειτνιῶνι ταῖς ἀρχ v]-
[αι]ρεσί(α)ις, τὴν δ' [ἡμίσεαν τοῦ . . . 6 . . .]
[. .]ιῶνος μηνός· ἐὰ[ν δέ τι πολέμιοι v v]
[βλ]άψωσιν, ἀποδιδό[ναι . . . . 10 . . . . Π]-
[ρα]σιεῦσιν ὁποτέρ[αν τῶν ἡμισεῶν ἢ τὰ]
[ἡ]μίσεα τῶν ἐν τῶι χ[ωρίωι . . . . . 9 . . . .]-
[. .]ν τὴν γεγραμμέν[ην . . . . . 12 . . . . .]
[. . . . 7 . . .] φυτεύειν [δὲ τὸ χωρίον πᾶν, ὅ]-
[π]ως ἂν βούληται [. . . . 10 . . . .] [καὶ οἱ ἔ]-
γγονοι αὐτο' ἕως ἂν [τὴν μίσθωσιν ἀπο]-
[δ]ιδῶσι Πρασιεῦσ[ιν· ἐὰν δὲ μὴ ἀποδιδ]-
ῶσι Πρασιεῦσι τὴν [μίσθωσιν, μισθοῦ]-
ν ὅτωι ἂν βούλωντα[ι . . . . . . 13 . . . . .]
[. . . . . 29 . . . .]
[.]εσθω[. . . . . 24 . . . .]
- -

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154. Zagani. Rupestral boundary markers, probably Hellenistic. In *Mesogaia* 33/34, G.Steinhauer publishes a ph. of one of the 5 (unpublished?) rupestral ΟΡΟΣ inscriptions that once marked the crest of this ridge and remarks on the site's 'valiant resistance, even today, to the invasion of advanced technology into the rural domain of the Mesogaia.' [Writing in a book sponsored by the Eleutherios Venizelos Airport of Athens, the author omits to mention that the Neolithic site of Zagani was dynamited into oblivion during the construction of the new airport. Before this happened, individual pieces of bedrock containing the 5 horoi were removed. We are indebted to M.K.Langdon, who informs us that one of the inscribed chunks of bedrock is now on display on the mezzanine level of the Venizelos Airport. Stroud.]

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155. Mt. Penteli. Trinemeia (Kokkinaras). Rock-cut boundary marker, date? H.R.Goette, in *Ancient Roads in Greece* 93–96 (ph.), briefly mentions and illustrates a rock-cut boundary marker near the ancient quarry of Kokkinaras. We read from the ph. ὅρος, lunate sigma.

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156. Athens. Two boundary stones of the property of Athena Polias, ca. 150 A.D. *SEG* XXV 200/201. *SEG* XLI 126; XLVII 33. *Agora* XIX H23/24. Starting from these two inscriptions naming the Eteoboutadai, P.Siewert, in *Panthenaïka* 4, suggests that the sacred olive oil of the Panathenaic games and even of their predecessors originally came from the estates of this influential *genos* located in the valley of the Kephisos and extending eastward to the Academy.

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157. Panormos (Laureotike). Boundary stone of a road, 4th cent. B.C. Complete marble slab with inscription in a smoothed panel at the top, the rest of the surface left rough; found in excavations of the Greek Archaeological Service at the end of 1999 at Gaidouromandra. Now in the museum of Laureion, inv. no. 981. Ed.pr. M.Salliora-Oikonomakou, *AE* (2001) [2003] 160/161 no. 2 (ph.), who notes that part of a road was exposed in the excavations, which she identifies as the ὁδὸς ἀπὸ Μαρωνείου εἰς Πάνορμον attested in the accounts of the poletai *Agora* XIX P24/25.

ὅρος
ὁδοῦ

---

158. Thorikos. Boundary marker, 4th cent. B.C. Rough limestone slab, broken at top right, letters crudely scratched and sloping down from left to right; recovered by the Greek Archaeological Service during excavations of the large stoa-like building associated with the worship of Demeter to the south of the main deme center (see J.Travlos, *Bildlexikon zur Topographie des Antiken Attika* [Tübingen 1988] 430–432, 443–445). Found on the surface at a distance of about 300 m. from the building. Now in the museum of Laureion, inv. no. 982. Ed.pr. M.Salliora-Oikonomakou, *AE* (2001) [2003] 161–163 no. 3 (ph.), who speculates on whether L. 2 should be read as one word or two and suggests that Ὑπερπέδιον may have been a ridge dividing arable land into two plains, possibly belonging to two demes, or that the boundary stone marked the division between farmland and pasture.

hόρος
ὑπερπεδίο

---

159. Athens. Boundary stone, Roman Imperial? Small fragment of marble built into the north wall of the church of the Agion Panton Homologeton at Odos Anastasiou Tsocha 39 in Ambelokipi. Ed.pr. I.N.Kalliontzes, *Horos* 14–16 (2000–03) 165 no. 4 (ph.). ὅρος

[Presumably dated by ed.pr. on the basis of the lunate sigma. To judge from the ph., the stone may be partly preserved at both left and right, perhaps indicating that the inscription is complete. Stroud.]

160. Daphni. Milestone, 363/4 A.D. In *ZPE* 136 (2001) 264 no. 6 (ph.), E.Sironen publishes the ed.pr. of this apparently lost inscription on the basis of a squeeze, now in the Institute for Advanced Study at Princeton, marked Δαφνί.

[- - - καὶ]
Ἰοβιαν[ῷ]
τοῖς δεσπό-
ταις ἡμῶν
ΤΕΙΣ Αὐγο[ύ?]-
[στοις? - - -]

[From the ph., I read in L. 5 τοῖς. Stroud.]

'Ob Jovian die heilige Strasse wiederhergestellt hat oder nicht, bleibt eine offene Frage.' [For the Roman milestones on the Sacred Way found at the Sanctuary of Aphrodite near Daphni (*IG* II² 5181/5182), see I.Travlos, *Bildlexikon zur Topographie des Antiken Attika* (Tübingen 1988) 180 (ph.). Stroud.]

161. Rhamnous. Security horos, 4th cent. B.C. Unworked, schist stone, found in excavations of the Greek Archaeological Society in the buildings at the south gate of the fortress (inv. no. 2237). Ed.pr. B.C.Petrakos, *PAAH* (1999) [2002] 29/30 no. 2 (ph.), who suggests that the incomplete number in L. 3 was finished in paint as X𐅅ΓΙ or X𐅅𐅄Ι or X𐅄ΓΙ. For Ἀριστίων Ἀριστωνύμου Παλληνεύς, he notes *PA* 2198; Traill, *PAA* 202210.

ὅρος οἰκίας ἀποτίμημα προικὸς
Ἀριστ(ι)οῖ Ἀριστωνύμου Παλληνέως
θυγατρὶ v ΧΓΓΙ

162. Thorikos. Security horos, 4th cent. B.C. *SEG* XLVIII 168. In *AE* (2001) [2003] 163–166 no. 4 (ph.), M.Salliora-Oikonomakou now publishes the text of this limestone slab (noted in *SEG* XLVIII 168), museum of Laureion inv. no. 899. She summarizes the information about the mining workshop in which it was found, the paving slab with the name of Φιλοκράτης (*SEG* XLVIII 167), and the inscribed beehive (*SEG* XLIV 240), recorded in *SEG* XLVIII 166–168. The text that she prints, however, bears so little relation to the spacing clearly revealed in the excellent ph. that we are reluctant to perpetuate error by reproducing it here; there are no major discrepancies in content between it and the following, which we read from the ph.

Θεοί
ὅρος ἐ[ρ]γαστη-
ρίου καὶ οἰκί-
ας καὶ κήπου
καὶ ἀνδρα-
πόδων καὶ
Εὐθυδίκη-
ς Ἐπιχαρίνο
Ἐλευσινίο
θυγατρὸς ἐ-
[π]ικλήρου

163. Anaphlystos (Anavyssos). Security horos, 4th cent. B.C. *SEG* L 186. In *AE* (2001) [2003] 159/160 no. 1 (ph.), M.Salliora-Oikonomakou republishes this inscription, now in the museum of Laureion, inv. no. 896, without reference to her earlier publication, recorded in *SEG* L 186, and with no change in the text.

164. Rhamnous. Security horos, 315/4 B.C. Unworked, rough stone, broken into 2 parts, found in excavations of the Greek Archaeological Society in the buildings at the south gate of the fortress (inv. no. 2228). Ed.pr. B.C.Petrakos, *PAAH* (1999) [2002] 29 no. 1 (ph.), who identifies the phratriarchos Antiphilos as present in 2 other security horoi from Rhamnous, of 314/3 and 319/8 B.C. (Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II nos. 186, 187). For the name at Rhamnous, see *ibid.* nos. 114, 123, 168, 218.

ἄρχων Πραξίβουλος· ὅρος οἰκίας
πεπρ[α]μένης ἐπὶ λύσει φράτερσι τοῖς με-
τὰ [Ἀντι]φίλου

165. Rhamnous. Security horos. Rough stone found built into a wall of an inner room in a building at the south gate of the fortress in excavations of the Greek Archaeological Society (inv. no. 2230). Ed.pr. B.C.Petrakos, *PAAH* (1999) [2002] 30 no. 4 (ph.), who does not suggest a date.

[ὅρος χωρίο πεπρ]αμένο ἐ[πὶ λύσει - - -]
[- - - - - - - - - - - -] ΔΔΔΔΙΙΙ

166. Rhamnous. Security horos stones. See our lemma no. 316.

167. Rhamnous. Erased security horos. Limestone block once inscribed with a security horos text that has been completely erased; found in excavations of the Greek Archaeological Society in the buildings at the south gate of the fortress, inv. no. 2236; cf. B.C.Petrakos, *PAAH* (1999) [2002] 30 no. 3 (no ph.), who notes that other such horoi, erased after the debt was discharged, have been found in the fortress.

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168. Athens. Dedication on the Panathenaic Way, ca. 350–300 B.C. J.Binder has kindly pointed out to us *per ep.* that this important inscription has never been picked up in *SEG*. Inscribed on the wall of the Acropolis on the north face of the Mnesiklean bastion west of the Propylaia; apparently first noticed by A.W.Parsons in 1937. Brief mention in *Hesperia* 8 (1939) 207, 222/223; 12 (1943) 238; 15 (1946) 85. Ed.pr. E.Vanderpool, *Hesperia* 18 (1949) 135 note 26 (ph.), on the basis of autopsy and readings in Parson's field notebook of the Agora Excavations; Agora inv. no. I 4963.

ΕΠΙΚ̣Ρ̣ΑΤΗ̣. vacat
- - - - - - - - . Ι̣Γ̣ΕΝΗΙ
- - - - - - - - - - ΙΑ̣Ι - - -
- - - - - - - - Π̣αναθηναί̣[ων]
- - - - - - - - - - - τῆς ὁδοῦ̣

[On the basis of the ph., enough of the K in L. 1 seems visible to justify removing the subscript dot. The surface in the first 5 letterspaces of L. 2 appears to have been uninscribed. Stroud.]

Vanderpool reads Ἐπικ̣ρ̣άτη[ς] or Ἐπὶ Κ̣ρ̣άτη[τος] in L. 1. The dative ending in L. 2 suggests a dedication; epithet of Athena? 'Probably the inscription recorded and dedicated to Athena some improvement or repair to her festal street made by a certain Epikrates (or under a certain Krates).'

Repeated in R.E.Wycherley, *Agora* III no. 729. J.Travlos, *Pictorial Dictionary of Ancient Athens* (New York 1971) 422 (ph.), associates it with construction of the steepest part of the Panathenaic Way.

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169. Rhamnous. Inscribed thrones from the theater, ca. 350–300 B.C. *IG* II^2 2849. *SEG* XLV 172;* XLIX 4, 202, 226. Pouilloux, *Forteresse* no. 25. Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 82. J.-C.Couvenhes, *Topoi* 11 (2001) [2003] 782 no. 82, notes that the inscription on throne E should not be printed in square brackets. Though lost after 1923, it was certainly read by earlier editors as Ἀρχηγέτου | καὶ τῶν στρατιωτῶν. Correct the reference to U.Koehler, *IG* II, 1891, to *IG* II.3.1191.

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170. Rhamnous. Inscribed throne from the theater. Two joining fragments of the upper left corner of a throne with inscription on the narrow upper surface; recovered in the theater

among old finds by the Greek Archaeological Society; inv. no. 2306. Ed.pr. B.C.Petrakos, *PAAH* (2000) [2003] 24 no. 4 (no ph.), who notes that in the main inscription on the front of the thrones, it is the priest of the Ἥρως Ἀρχηγέτης who makes the dedication to Dionysos (Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II nos. 84, 121, 122). Undated by ed.pr.

Ἡρω[- - -]

171–172. Rhamnous. Inscribed thrones from the theater. In *PAAH* (2000) [2003] 24 nos. 5/6 (no ph.), B.C.Petrakos briefly notes the recovery of the following two fragmentary thrones among the old finds in the theater by the Greek Archaeological Society. Both undated by ed.pr.

171: Inv. no. 2307. Three joining fragments from the upper right corner of a throne; anathyrosis on the right. On the narrow upper surface, only a single omicron has survived.

172: Inv. no. 2308. Two joining fragments from the back of a throne, left side. On the narrow upper surface, only a single letter is visible: O or Θ.

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173. Vacat.

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174. Rhamnous. Dedication of the general Epichares, 268/7 B.C. *SEG* L 189. Marble plinth of a base, broken at right, found in excavations of the Greek Archaeological Society in a well in the south gatehouse; inv. no. 2290. Text now published by B.C.Petrakos, *PAAH* (2000) [2003] 19–22 no. 1 (ph.), who identifies Epichares as the strategos of 268/7 B.C. who was in charge of the fort at Rhamnous and the paralia in the first year of the Chremonidean War; see *SEG* XXIV 154 and our lemma no. 105.

στρατηγὸς ἐ̣[πὶ τὴν χώραν τὴν παραλίαν]
Ἐπιχάρης Πολ̣[- - - - - - - - Ἰκαριεὺς]
τὸ στρατήγιο[ν̣ - - - - - - - - - - - - - - -]
Ἥρωι Ἀρχηγέτει κ̣[αὶ - - - - - - - - -]

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175. Rhamnous. Dedication, 250–200 B.C. Long marble base with a rectangular cutting on the upper surface, found in excavations of the Greek Archaeological Society in the telesterion in the fortress, inv. no. 2240. Ed.pr. B.C.Petrakos, *PAAH* (1999) [2002] 17 no. 19 (ph.), who suggests that the offering was a modest herm. For the general Phoxias, see our lemma no. 115. At the end of L. 1, Petrakos suggests οἱ πρὸς followed by the name of a leader of mercenaries or of another body of troops not previously known. This base was inscribed by the same cutter

as Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 20 (before 229 B.C.); 25; 36; and 46 (225/4 or 214/3 B.C.).

[ο]ἱ στρατιῶται καὶ οἱ κρυπτοὶ καὶ οἱ ΠΡΟΣΑΝΕΙ[- - ca. 5 - -] vac.
[σ]τεφανώσαντες τὸν στρατηγὸν Φοξίαν Λεωσθένου
[Π]εριθοίδην, ἀρετῆς ἕνεκα καὶ δικαιοσύνης ἀνέθηκαν

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176. Rhamnous. Dedication of the strategos Kallisthenes and 6 incised crowns, ca. 250 B.C. *IG* II^2 2854. *SEG* XXV 205; XXXI 156; XXXII 243; XLIX 4; L 1. Pouilloux, *Forteresse* no. 9. Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II nos. 136/137. J.-C.Couvenhes, *Topoi* 11 (2001) [2003] 783 nos. 136/137, after a detailed description of the long and complex history of discovery and publication of these inscriptions, prefers to regard them as non-joining elements of the same monument, not as two separate inscriptions as Petrakos has republished them.

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177. Rhamnous. Dedication, 221/0 B.C. Fragmentary stone base found in excavations of the Greek Archaeological Society in the Hestiatorion in the fortress; inv. no. 2185. Ed.pr. B.C.Petrakos, *PAAH* (1999) [2002] 7 no. 5 (ph.), who identifies the dedicator as the general mentioned in Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 32.

[Νικόμαχος Αἰνιάδου Παι]ανιεὺς
[χειροτονηθεὶς ὑπὸ τοῦ δ]ήμου vac.
[στρατηγὸς ἐπὶ τὴν παραλίαν] χώραν
[ἀνέθηκεν Ἀφροδίτηι Ἡγεμό]νηι vac.

See also our lemma no. 178.

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178. Rhamnous. Dedicatory bench, 221/0 B.C. Intact slab from a bench, reused as a threshold block in a building west of the north–south road in the fort; found in excavations of the Greek Archaeological Society; inv. no. 2289. Ed.pr. B.C.Petrakos, *PAAH* (1999) [2002] 7 no. 5; *PAAH* (2000) [2003] 8/9 no. 8 (ph.), who suggests two restorations: (1) [ὁ δεῖνα τοῦ δεῖνος demotic χειροτονηθεὶς ὑπὸ τοῦ δήμου στρατηγὸς ἐπὶ τὴν χώραν τὴν παραλίαν, ἐπὶ Θρα]συφῶντος ἄρχοντος ἀνέθηκεν and (2) [ὁ δεῖνα τοῦ δεῖνος demotic στρατηγήσας ἐπὶ Θρα]συφῶντος ἄρχοντος ἀνέθηκεν. The στρατηγὸς τῆς παραλίας in 222/1 B.C. was Νικόμαχος Παιανιεύς, who was honored by the decrees in Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II nos. 32, 34, and 35, and who served two times; see our lemmata nos. 126, 177. Hence, Petrakos suggests the above date.

[ὁ δεῖνα τοῦ δεῖνος - - - ἐπὶ Θρα]συφῶντος ἄρχοντος ἀνέθηκεν

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179. Rhamnous. Dedication of phrourarchoi? 218/7 B.C. *IG* II^2 2977. *SEG* XXXI 161; XLIX 4. Pouilloux, *Forteresse* no. 10. Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 138. J.-C.Couvenhes, *Topoi* 11 (2001) [2003] 783/784 no. 138, casts doubt on Petrakos' restoration L. 1 [οἱ φρουραρχήσαν]τες on the grounds that the title is without a parallel in the Rhamnousian corpus; 'il n'y a pas de phrourarques dans les inscriptions de Rhamnonte.' Cf. Klaffenbach apud *IG* II^2 2977, [οἱ στρατηγήσα]ντες; Pouilloux, [οἱ γυμνασιαρχήσα]ντες.

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180. Rhamnous. Dedication, 3rd cent. B.C. Intact base from a large monument with anathyrosis on both sides; letters 0.016–0.022 m. in height. Found in excavations of the Greek Archaeological Society in the fort; inv. no. 2276. Ed.pr. B.C.Petrakos, *PAAH* (2000) [2003] 7 no. 4 (no ph.), who characterizes it as a typical dedication of a 3rd-cent. B.C. strategos.

[- - - χειρο]ιτονηθεὶ![ς - - -]

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181. Rhamnous. Dedication of the strategos Euxitheos, 187–183 B.C. Marble plinth; inscription almost completely erased in antiquity. Found in excavations of the Greek Archaeological Society in houses in the fortress. Ed.pr. B.C.Petrakos, *EAH* (2001) 17 (ph.).

Στρατηγοῦν[το]ς τὸ
δε[ύτερον Εὐξιθέο]υ
[Φιλο]ξ[ενίδου Κηφισ]ι-
έως vacat

For this general, see Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 145.

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182. Rhamnous. Dedication of Diodotos, victor in the torch race, 175/4 B.C. *SEG* XLIII 67. *SEG* XLIX 4, 193. Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 146. J.-C.Couvenhes, *Topoi* 11 (2001) [2003] 784 no. 146, contends that καί in L. 3 ought to be suppressed on grounds that it cannot be read from the ph.; so Stroud, *SEG* XLIII 67 app.crit.

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183. Rhamnous. Dedication of a strategos, 168/7 B.C. Front left segment of a dedicatory base with a cutting on the upper surface for the mounting of a stone dedication, perhaps a hermaic stele; found in excavations of the Greek Archaeological Society on the north–south road in the fort; inv. no. 2288. Ed.pr. B.C.Petrakos, *PAAH* (2000) [2003] 8 no. 7 (ph.).

Ἐπὶ Ξενοκλ[έους ἄρχοντος, ὁ δεῖνα]
Διονυσίου Χολ[. . .^{6}. . . στρατηγὸς χειρο]-
τονηθεὶς ὑπὸ τοῦ [δήμου ἐπὶ τὴν χώραν]
τὴν παραλίαν ἀνέ[θηκε vacat]

2. Χολ[αργεύς] or Χολ[λείδης], ed.pr.

184. Athens. Dedication in honor of the phylarch Euktimenos, ca. 150 B.C. Base of white marble, incomplete at the bottom, built into the east face of the late Roman wall south of the Library of Hadrian; crowning moulding now poorly preserved. Ed.pr. E.P.Zavvou, *Horos* 14–16 (2000–03) 119–123 (dr.), who points to the rarity of the combination of a private dedication by the members of an honorand's family and public honors inscribed within a crown. The honorand and his sister are not otherwise attested, but Zavvou traces the family of Euktimenos Eupyrides, LL. 3/4 (stemma). She also acutely observes that Ἀρχεστράτη Θεομήδου has been corrupted into Ἀρχέστρατος Θεομήδου Ἀναγυράσιος in *Foreign Residents*, p. 364, and in Traill, *PAA* 508620.

Εὐκτίμενον Θεομήδου
Ἀναγυράσιον
ἡ μήτηρ Φιλία Εὐκτιμένου
[Ε]ὐπυρίδου θυγάτηρ καὶ ἡ ἀδελφὴ
[Ἀ]ρχεστράτη Θεομήδου
[Ἀναγυ]ρασίου θυγάτηρ, ἀνέθηκαν
crown within a crown:
Ἡ βουλὴ
ὁ δῆμος
φυλαρχή-
σαντα

185. Rhamnous. Dedication of a victory torch, 106/5 B.C. Intact marble base found in excavations of the Greek Archaeological Society in the fort; inv. no. 2325. Three cuttings on the upper surface still contain traces of bronze torches; on the bottom surface, a dowel cutting still full of lead for attachment to the lower base, which would have been inscribed with the names of the torch runners; on the front face, an elaborately carved relief of anthemia and hemicycles framed by two flaring Ionic volutes. Inscription on the abacus, L. 1 worn away in reuse of the base. Ed.pr B.C.Petrakos, *PAAH* (2000) [2003] 11/12 no. 14 (ph.), who collects references to previous victories in the remarkable series of successes of soldiers from Rhamnous in this event at the Diogeneia and Ptolemaia at Athens: (3rd cent. B.C.) Petrakos, *Δῆμος τοῦ Ῥαμνοῦντος* II no. 144; (2nd cent. B.C.) no. 146 (175/4 B.C.); 147; 148 (117/6 B.C.); 149 (108/7 B.C.); 150 (101/0 B.C.); 151; 152 (99/8 B.C.). He mentions three more such dedications: our lemma no. 186 and the unpublished inv. no. 2139 (archonship of Aristolas, 161/0 B.C.) and inv. no. 1376 (archonship of Mnesitheos?, 155/4 B.C.).

[ὁ δεῖνα τοῦ δεῖνος demotic στρατη]-
γὸς χειροτονηθεὶς ἐπὶ Ῥαμνοῦντα κα[ὶ]

τὴν παραλίαν χώραν εἰς τὸν ἐπὶ Ἀγαθοκλέους
ἄρχοντος ἐνιαυτὸν Διὶ Σωτῆρι Ἀθηνᾶι Σωτείραι
ἀνέθηκεν (in smaller letters)

4. σωτείρα, Petrakos. [The final iota is clear on the ph., Stroud.]

186. Rhamnous. Dedication of a victory torch, ca. 100 B.C. Upper part of a base for supporting torches, joined from 2 fragments; on the upper surface, remains of a dowel for anchoring a bronze torch; found in excavations of the Greek Archaeological Society in the telesterion in the fort; inv. no. 2292. Ed.pr. B.C.Petrakos, *PAAH* (2000) [2003] 17 no. 1 (no ph.), who restores it on the basis of the many parallels cited in our lemma no. 185.

[ὁ δεῖνα τοῦ δεῖνος demotic στρατηγὸς χειροτονηθεὶς]
[ἐπὶ Ῥαμνοῦν]τα καὶ [τὴν παραλίαν χώραν εἰς τὸν]
[ἐπὶ τοῦ δεῖνος ἄρχοντος ἐ]νιαυτὸν [Διὶ Σωτῆρι καὶ Ἀθηνᾶι]
[vacat Σωτείραι ἀν]έθηκε[ν vacat]

4. [σωτείρα], Petrakos.

187. Rhamnous. Dedication? 333–324 B.C. Fragment from the upper left corner of a base, found in excavations of the Greek Archaeological Society in the fort; inv. no. 2282. Ed.pr. B.C.Petrakos, *PAAH* (2000) [2003] 7/8 no. 5 (no ph.), who suggests that it comes from an ephebic dedication of the above date.

Θριασι[- - -]

188. Marathon. Cave of Pan. Dedication to Pan and the Nymphs with a prohibition, 61/0 B.C. *SEG* XXXVI 267. *SEG* XLI 174; XLVI 9. E.Lupu, *ZPE* 137 (2001) 119–124, reprints the text after autopsy of the stone in the Marathon museum, inv. no. Λ 231, and provides a commentary with emphasis on the prohibition regarding clothing to be worn in the shrine. His text differs from that of the ed.pr. only in the restorations in LL. 9–11: λ[εγῖνωτόν·] εἰσπ[ορεύεσ v ϑαι - - -].

For this cave, see also J.Larson, *Greek Nymphs: Myths, Cult, Lore* (Oxford 2001) 246–248.

In *EBGR* (2001) no. 115 (*Kernos* 17 [2004] 218/219), A.Chaniotis aptly observes, 'The Athenian ephebes are known to have worn a particular ephebic garment, the black chlamys; ... this possibly explains why ephebes set up this inscription, warning their fellow ephebes who patrolled the territory not to enter the cave with their ephebic cloak.'

In *BE* (2003) 311, S.Follet suggests εἰς Π[ανὸς οἶκον] vel sim. in L. 10.

189. Rhamnous. Dedication, 2nd cent. A.D.? Right half of a fragmentary plaque, found in excavations of the Greek Archaeological Society in the telesterion in the fortress, inv. no. 2252. Ed.pr. B.C.Petrakos, *PAAH* (1999) [2002] 19/20 no. 21 (ph.), who thinks of the restoration [ἐπὶ Ἀρρίου Ἐπαφροδεί]του ἄρχον|τος, 175/6 or 177/8 A.D. (*IG* II^2 1368), rather than Flavius Philostratos, 254/5 A.D. His restoration τὸ ἡμι v v v | [σελήνιον] in LL. 3/4 is based upon the discovery of a gilded bronze half moon in the telesterion. For this goddess, see our lemmata nos. 150, 217.

[ἐπὶ τοῦ δεῖνος]του ἄρχον- v v v
[τος ἡ δεῖνα τοῦ δεῖνος]ου Κρωπίδου v v
[θυγάτηρ, ἱερατεύσασα Ἀγνήσ]τιδι τὸ ἡμι- v v v
[σελήνιον κατὰ πρόσταγμ]α ἀνέθηκεν

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190. Athens. Choregic dedication, ca. 400 B.C. *SEG* XXXII 239. P.Wilson, *Khoregia* 30/31 (ph.), prints the text with translation and stresses the unique nature of this monument in that it records victories at the Lenaia erected by the basileus himself during his term of office. He finds, in the inscription, elements of the public nature of this monument (erected by an official and containing a public record of victories) and its private or individual aspect (as a record of the victories of a single year dedicated by the basileus, 'who is himself appropriating some of [the] ... glory' of the choregoi). Wilson urges that 'it is extremely likely that the *khoregoi* whose victories are recorded [on the monument] were involved in, and probably contributed materially to, its creation.' The metic χαλκοπώλης Sosikrates 'has gone as high as he can, as it were, in the range of civic services that the city accords those of his status, by his involvement with a successful performance of comedy at the Lenaia.'

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191. Thorikos. Choregic inscription, 4th cent. B.C. *SEG* XL 167. D.Summa, *ZPE* 136 (2001) 71–76, rejects the interpretation of this inscription as a list of victorious actors, and urges that it should be recognized as recording victorious choregoi in the rural Dionysia, for which she collects numerous parallels throughout Attica.

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192. Athens. Choregic dedication of Atarbos, 366/5 B.C. *IG* II^2 3025. *SEG* XLVI 252;* XLVIII 2208; L 29G. P.Wilson, *Khoregia* 39/40 (ph.), after a physical description of the monument, reprints the text, identifies the 'leader figures' at the end of each of the two groups as Muses, and speculates that Atarbos' strategy of 'self-representation' involves his appropriation of the victories to the point that the names of the poet-musicians are omitted. 'Atarbos is, as it were, willing to share his victory with its divine agents only.'

Wilson (305) returns to this base, suggesting that it consisted of 3 blocks of which the one originally to the right of the 2 surviving blocks is now missing. He suggests that either (1) the third block contained an inscription recording another non-phyletic victory or (2) the relief figures of the pyrrhichistai may have continued from the middle block onto the right one with an unknown type of inscription on the cornice, or perhaps it was uninscribed. The monument

may have catalogued victories won over an extended period of time and Wilson points to the 'extreme fragility of the restoration ... of the Arkhon's name,' [Κ]ηφισό[δ]ωρο[ς ἦρχε]. This man could have been a didaskalos, auletes, or sculptor.

J.L.Shear, *AJA* 105 (2001) 292, briefly contends that this monument had two phases, the earlier in 323/2 B.C. and the later perhaps within 6 months or a year, when the base was doubled in size and the original offering was replaced with 3 bronze statues. She associates it with a series of victory monuments in the anthippasia, including *SEG* XXI 695.

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193. Athmonon (Marousi). Choregic dedication, 4th cent. B.C. *IG* II^2 3057. G.N.Palles, *Horos* 14–16 (2000–03) 95–97 (ph.), locates this fragment of a rectangular base of white marble, built into the northeast corner of the church of Agios Athanasios in Marousi. His new reading of its last preserved word illustrates the leading role played by the demarch in the organization of the country Dionysia. Notes on Μειδογένης, related to the homonym in *SEG* XXV 89.

[- - -].ιος ηὔλει
[- - -]. Μειδογένης ἐδημάρχει

2. ἐ[δίδασκ]ε, *IG*.

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194. Athens. Epistyle recording dramatic victories, 307/6 B.C. *IG* II^2 3073. *SEG* XXXIX 207;* XLVIII 1330 app.crit. After an intricate analysis of the spacing of the letters in L. 2 in relation to those in L. 1, S.D.Lambert, *Horos* 14–16 (2000–03) 99–105, urges that the now lost name of the agonothetes in the center of L. 2 is more plausibly restored with 9 letters than with 8, hence ['Ανδροκλῆς Ξ]είνιδος Σφήττιος instead of his brother Ξενοκλῆς. Lambert adduces *IG* II^2 3077; *SEG* L 194* as probably indicating that Xenokles was agonothetes for the dithyrambic competition in 307/6 B.C., noting a new reading in L. 6 ⟦Δ̣[ημητριάς]?⟧. The two brothers, then, might both have been agonothetai in the first year of the new regime of Demetrios Poliorketes. For these two men, see also our lemmata nos. 80 and 94. Lambert notes a younger Xenokles and a younger Androkles of Sphettos achieving distinction ca. 250–200 B.C., like other brothers of Hellenistic Athens.

For an analysis of this inscription and inferences about the contemporary status of tragedy and comedy and the 'fantastic prestige and real power' of successful actors at this time, see P.Wilson, *Khoregia* 273/274.

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195. Athens. Dedication of an agonothetes, ca. 200–150 B.C. *IG* II^2 3089. *SEG* XLVII 206,* 518. A.Corso, *Eulimene* 1 (2000) 33 (ph.), discusses the iconography on the sculptured 3-sided base from the Street of the Tripods in Athens, National Museum inv. no. 1463, which he associates with this inscription and dates ca. 360 B.C.

196. Athens. Choregic dedication, early 4th cent. B.C. *IG* II² 3092. *SEG* XLVI 250. P.Wilson, *Khoregia* 306/307, reprints the text with translation and speculates on the possibilities that this stone was brought from Acharnai to the Acropolis or perhaps that it is 'a phenomenon unique in our record: a memorial of *deme* performances erected in the city.' He collects evidence for the pride in their choral traditions on the part of the Acharnians, notes that the surviving block is perhaps the epistyle of a small building, rather than a base, and discusses the (unknown) kinds of performances, (unknown) number of victories, and the prosopography of the choregoi and didaskaloi named in the inscription.

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197. Salamis. Choregic dedication, early 4th cent. B.C. *IG* II² 3093. *SEG* XLVII 200; XLVIII 199.* P.Wilson, *Khoregia* 244/245, following the main lines of the interpretation of this inscription of M.Taylor (*SEG* XLVII 200), notes that it is the only monument outside the city that celebrates a dithyrambic victory. 'It would be fascinating to know what subdivisions of the "unofficial" demos [of Salamis] competed in these choral teams.'

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198. Anagyrous (Vari). Choregic epigram, ca. 350–300 B.C. *IG* II² 3101. *SEG* XXXVI 242. P.Wilson, *Khoregia* 246–248, prints the *IG* text with translation. After a brief summary of the several different interpretations of this poem, he favors the view that it commemorates a comic victory won in Athens. He notes the omission of the actors and the poet, and stresses the 'minor comic narrative' of a son whose victory in Athens should serve as a spur to emulation by his father. The sequence of events is reversed, comparably to Bdelykleon instructing Philokleon in Aristophanes' *Wasps*.

199–213. Athens. Choregic dedications of the Flavian and Antonine periods. In *The Greek East in the Roman Context* 95–117 (ph.), S.Follet and D.Peppas-Delmouzou publish the following observations on this relatively neglected category of inscription after autopsy of the stones. To some of these monuments, they are able to join or to attribute hitherto unpublished fragments. For most, they provide a revised text, French translation, and commentary, with useful bibliography. [In preparing these lemmata, we have had at our disposal an offprint kindly sent by S.Follet in which she has corrected numerous misprints, especially in the Greek, and has made several other additions. Consequently, the Greek texts we print below are more reliable than those in the original publication. See also S.Follet, *BE* (2003) 279. Stroud.]

199: *Op.cit.* 96. Dedicatory epigram, ca. 50–100 A.D. *IG* II² 3155. Follet and Peppas-Delmouzou exclude this inscription from the choregic dedications since it celebrates Alkibiades' ἀρετή, not his musical prowess. The mention of the priestess of Athena, Ἀλέξανδρα daughter of Λέων of Cholleidai, permits the assignment of this distich to the above date.

200: *Op.cit.* 97/98 no. 1. Statue base of Philopappos, 85/6–92/3 A.D.? *IG* II² 3112. *SEG* XLII 1801. After reviewing the prosopography of the men who financed and instructed the chorus, Follet and Peppas-Delmouzou calculate the size of the chorus as 25 men. They show that Plutarch, *Moralia, Quaest.conv.* 1.10.1, is not to be associated with this inscription, and argue for a date of 85/6–92/3 A.D. for the archonship of Philopappos.

201: *Op.cit.* 98/99 no. 2 (ph.). Choregic dedication: Kekropis, 2nd cent. A.D. *IG* II² 3157. Follet and Peppas-Delmouzou print the following new text, suggesting an expression such as [- - - Διονυσίων τὴν ἅμιλλ]αν in L. 1 and a dedication to Athena at the end.

- - - - - - - - - - - - - - - - - - - -
- - ca. 7 - -αν ἀ[γ]ω̣νισάμενος κ[υ]-
[κ]λίοις χοροῖ̣ς̣ ἀνδρῶν Κεκροπίδι
[φ]υλ̣ῆ αὐτὸς χορηγῶν καὶ διδάσ-
κ̣ω̣ν̣ κ̣αὶ τραγῳδίαν Παναθήναια τὰ
μεγά̣λα καινὴν διδάξας καὶ νεικ̣[ή]-
[σ]ας τὰ τρία Ἀθη̣ν̣α̣[ίαι?]

202: *Op.cit.* 99 no. 3. Choregic dedication, 1st/2nd cent. A.D. *SEG* XXXII 247. Text reprinted from *SEG* XXXII 247.

203: *Op.cit.* 99/100 no. 4. Choregic dedication, ca. 80–100 A.D. *IG* II² 3114. Follet and Peppas-Delmouzou reprint the *IG* II² text, which 'n'offre aucune difficulté de lecture.' All the choregoi and the members of the choruses having withdrawn from the contest, and all of them having set up an ἄγαλμα in honor of the victorious demos, it is not clear whether this base supported a tripod or a statue of Dionysos, who speaks LL. 8/9. The archon Flavius Flamma of Kydathenaion is attested in *IG* II² 3543, 3544; B.D.Meritt, *Hesperia* 29 (1960) 46/47 no. 55, and the priestess of Athena in his archonship is prior to Flavia Phainarete, known from the following texts of the early 2nd cent. A.D.—*IG* II² 3582, 3583, 4061, 4210, 4345; hence the date suggested above.

204: *Op.cit.* 100–102 no. 5. Asklepieion; Sarapion Monument and the paian of Sophokles, ca. 100–150 A.D. and ca. 200–210 A.D. *IG* II² 1948 + 2000 + 2012 + 2158 + 3563 + 3631 + 3796 + 4510 + 4544. *SEG* XLIX 220.* Awaiting the full reconstruction of the entire monument in the Epigraphical Museum by C.Karapa-Molisani, Follet and Peppas-Delmouzou offer the following observations on the original choregic dedication of the Flavian period. J.H.Oliver's photographs, *Hesperia* 5 (1936) 91–122, show that the extent of the lacunae in LL. 3–6 has been underestimated. Hence, they propose:

Κό. Στά[τιος - - - , πυρφόρ]ος ἐξ Ἀκροπόλεως, Χολλεί-
4 δης, ἱε[ρεὺς διὰ βίου τοῦ Σωτῆρος] θεοῦ, τὸν αὐτοῦ πάππον
ἀνέθ[ηκεν καὶ τὸν εἰς τὸν θεὸν παιᾶ]να αὐτοῦ ἀνέγραψεν
κα[θ' ὑπομνηματισμὸν τῶν Ἀρεοπ]αγειτῶν

Similarly, the mention of the epimeletes at the bottom of the monument should be read as:

Ἐπιμελη[τεύοντος τῆς πόλεως διὰ βίου Τίτου Κωπω]νί-
ου Μαξίμ[ου Ἁγνουσίου - - - name of the zakoros]

On the basis of previous research by S.B.Aleshire, B.Peuch, and M.-F.Baslez, they propose the following text of LL. 7–9 and date the original choregic dedication of the tripod 87/88–91/92 A.D.

Λε[ωντὶς ἀνδρῶν ἐνείκα, Ἄννιος Πυθόδ]ωρος ἦρχε,
8 [Ἰούλιος Ἀντίοχος Φιλόπαππος ἐχορήγει],
[Σαραπίων Σαραπίωνος Χολλείδης ἐδίδασ]κεν

In the badly mutilated epigram, which might have celebrated the victory of Leontis, they suggest that the sequence -ος ἀνδρομάχοι̣[ο] could indicate a hexameter or an elegiac couplet. We should then read ἄθλῳ rather than ἆθλα, and μό[γῳ] rather than μό[χθῳ] or μό[χθοις].

205: *Op.cit.* 102–104 no. 6. Choregic dedication with epigram, 83–93 A.D. *SEG* XXIX 165. *SEG* XXXIX 208.* After reviewing and rejecting restorations proposed by E.A.Kapetanopoulos, *AAA* 6 (1973) 137/138; A.N.Oikonomides, *AncW* 2 (1979) 24; and W.Peek, *ASAW* 69.2 (1980) 35 no. 35, Follet and Peppas-Delmouzou connect the agonothetes in L. 2 with the homonymous priest of the eponymous (*Agora* XV 330, 135/6 A.D.), later eponymous of Antiochis (*Agora* XV 333, 138/9 A.D.); cf. also the thesmothetes in *SEG* XXXVI 213 L. 10 and *IG* II² 5653. They offer the following two restored versions:

[Ἐ]πὶ Κο. Βειβίου Κρίσπου Μα[ραθωνίου ἄρχοντος καὶ χορηγοῦντος]
[Ἀ]σκληπιάδης Ὑγείνου Ἀ[ναφλύστιος ἠγωνοθέτει, Διογένης - - -]
[ἐ]δίδασκε, ηὔλει Φιλόδη[μος - - - , Αἰαντὶς ἀνδρῶν ἐνίκα]·
vacat
4 [Τ]ρὶς Ῥώμας ὕπατο[ς Κρίσπος κἄρχων ἐχορήγει]
[ἔν]θ' Ἀσκληπιάδη[ς ἠγωνοθέτει Διονύσωι],
[Δ]ειογένης ἐδίδασ[κε χορὸν κούρων ὧι ἐνείκα]
[Α]ἰαντίς, λωτοῖς δ' [ἐτίθει ῥυθμὸν Φιλόδημος]

[Ἐ]πὶ Κο. Βειβίου Κρίσπου Μα[ραθωνίου ἄρχοντος, ὁ δεῖνα ἐχορήγει],
[Ἀ]σκληπιάδης Ὑγείνου Ἀ[ναφλύστιος ἠγωνοθέτει, ὁ δεῖνα]
[ἐ]δίδασκε, ηὔλει Φιλόδη[μος - - - , Αἰαντὶς ἀνδρῶν ἐνίκα]

vacat
4 [Τ]ρὶς Ῥώμας ὕπατο[ς Κρίσπος ἔην κἄρχων]
[ἔν]θ' Ἀσκληπιάδη̣[ς ἠγωνοθέτει, χορὸν δ' ἦγεν]
[Δ]ειογένης, ἐδίδασ[κε δὲ - - - , ὧι ἐνείκα]
[Α]ἰαντίς, λωτοῖς δ' [ἐτίθει ῥυθμὸν Φιλόδημος]

206: *Op.cit.* 104–106 no. 7 (ph.). Choregic dedication, 75–125 A.D. *IG* II² 3113. *SEG* XXX 129. After reprinting the restored versions proposed by W.Dittenberger, *IG* III 79; G.Kaibel, *EG* 385 no. 929; and W.Peek, *ASAW* 69.2 (1980) 9/10 no. 5, Follet and Peppas-Delmouzou analyze the components of this inscription and possible prosopographic links; they print, with translation, the following minimally restored text.

[tribus ἀνδρ]ῶν (?) ἐνείκα·
[- - - - - - - - - - - - - - - - ἐχ]ορήγεε φυλαῖς
[δώδεκ' Ἀθηναίων ἡνί]κ̣α νεῖκος ἔην·
4 [Τῷ δ' ἄρα Κεκροπίης ἀρχὸς νέ]με πρῶτον ἄεθ[λον],
[- - - ὃς γένος ἦν ἐκ Β]ερενεικιδέων·
[Νείκων - - - - - - - ἐπ]ώνυμοι, ἤειδο̣ν [δὲ]
[ὅσσα σοφῶς - - - ἥρμοσ]ε̣ Λαοδικεύς

207: *Op.cit.* 106/107 no. 8 (ph.). Choregic monument with metrical inscription, 2nd cent. A.D. *IG* II² 3115. *SEG* XXX 130. To the top of *IG* II² 3115 (EM 9517), Follet and Peppas-Delmouzou join the unpublished fragment EM 5750; with these, they associate, on the left, *IG* III 3837 (EM 9809), which was not included in *IG* II². The fragments belong to a triangular monument found on the Acropolis. They print, with translation, the following new text.

[Οἵδε βασι]λέων ἀριθμῶ[ι] ἐπαίσσων [γόνος],
[Μαραθῶν(?)]ος σκηπτοῦχο̣[ι] ἢ̣ τῆς Ἀχαρνέ[ων],
[ὧν θ' Ἱππο]θῶν Αἰγεύς τ[ε ἦν] ἐπώνυμος·
4 [Ἀνδρῶν] χ̣ορὸν δ' ἤσκο̣[υν κ' Οἰ]νεὺς τῇδ' ἔξεχ[εν]·
[κ' Ἀγα]σ̣ί̣α̣ς (?) [ἦγεν, Κ]εκροπίης ἡγῆτ[ο δὲ]
[ὁ δεῖνα καὶ ἦρχε]ν (?), ηὔλεεν δ' Ἄρ[ην (?)]
[ὁ δεῖνα νόμον τε (?) κρατ]ερόφρονος κ[όρης]
vacat
8 [ὁ δεῖνα ἦρχεν, ὁ δεῖνα ἐ]χορήγει̣
- -

208: *Op.cit.* 107/108 no. 9 (ph.). Choregic monument, reign of Antoninus Pius? *IG* II² 3116. *SEG* XLII 155.* Follet and Peppas-Delmouzou note the similarity in

structure between this inscription and our lemma no. 207. They analyze the components of the poetic text and print the following version, suggesting that the archon's name in L. 2 was short; cf. Φιλέας (141/2 A.D.); Σύλλας (150/1 A.D.); less likely, Φωκᾶς (196/7–205/6 A.D.).

['Αθρ]εῖς εὔανδρον Μ[- - - χορόν]
[- ca. 4 -]ας πάλῳ λαχὼν [δὲ τῆσδ' ἐπώνυμον]
[ἔστ]ησε γῆς κήρυκα Μ[- - -].
['Α]δριανὶς δὲ καὶ Λεων[τὶς κ' 'Ατταλὶς (?)]
[Π]ανδιονίς τ' ἄειδον αἰχμ[- - -].
["Εσ]τεψε δ' Εὔιος τὸν ΑΥΤΟ[- - -]
vacat
"Αρχων [ἐ]πώνυ[μος - - -]
traces of 4 letters: demotic
vacat

209: *Op.cit.* 105–110 no. 10 (ph.). Choregic epigram, Hadrianic. *IG* II^2 3117. *SEG* XXX 34, 132. After ■ review of previous scholarship, Follet and Peppas-Delmouzou provide a commentary, translation, and the following new restored text.

Ἦμαρ ἀγητὸ[ν ἄρ' ἦν ὅτ]ε Διογέ[νης ἐχορήγει],
ἐν θυμέ[λαις γὰρ] ἅπας πείρ[ατ' ἔδειξε τέχνης],
ἠιθέου γ' [ἕταρος θε]οειδέος 'Αν[τιν]όοι[ο],
στ[ῆσεν δ' ἆθλά μ]ε πᾶς δῆμος [ὁ] Κεκροπ[ιδῶν]
[Καλὸν μὲν γὰρ Πραξαγ]όρης (?) χορὸν ἡνιόχευε[ν],
[αὐλοῦ δ' ἄνδρε]σσιν ῥυθμὸν ἐπῆγε Γρύ[πων]
[Εὖτε δὲ κῆρυξ ἦλθ'] εὐάγγελος, ἕσπετο κῦδ[ος]
[οἷσιν ἐπώνυμος ἦν "Α]τ[τ]αλος ἠδ' 'Ακάμας,
['Αντίοχός τ' (?) ἠδὲ Π]τολεμαῖος 'Αδριαν[ός τε]
[Νείκης δ' Αἴαντος (?) τῆσ]δε βέβηκα γέρας
[- - - κάλλει] κἀγλαίηι τόδ' ἔτευξεν,
[καὶ οὕτως (?) ἐρατὰς] οὐκ ἔλαθεν Χάριτ[ας]

210: *Op.cit.* 110–112 no. 11 (ph.). Choregic epigram, Hadrianic. *IG* II^2 3118. *SEG* XXX 133. Follet and Peppas-Delmouzou examine this small triangular tripod base found in the sanctuary of Dionysos and present the following new text, with translation, after assessing previously proposed restorations.

Νίκαν μὲν Πτολεμαίου ἐπώνυμοι 'Ατταλίδας τε
λαὸς ἕλεν, φυλᾶς τ' ἔκγονοι 'Αδριανοῦ,
Αἰγείδας τε φερεστέφανος, Πανδειονίδαι τε
αἷμά τ' 'Ερεχθειδᾶν, κοῦροι ἐγερσιβόαι
'Ρυθμοῖσιν δ' ἕσποντο πολυπτύκτοις 'Αγαθοκλε(ῦ)ς

[τα]ρσοῖς, αὐλοβόαν Ζώσιμον ὀσσόμενοι.
[- - ca. 6 - -] δ' ἆρχεν 'Αθανάοις, ἔντυνε δὲ μολπὰν
['Αμφί]ονος (?) ψαλμοῖς ἀμφικρότοισι Τρύφων
[nomen δ' ἀμφ]ὶ ἄνασσα Χοραγία, ἀμφὶ δὲ Νίκα,
[ἀμφὶ δὲ κυδαλί]μα τ' 'Αγλαΐα τρίποδος

5. Ι, lapis (per the majuscule text in *IG* III 82); we amend Follet's and Peppas-Delmouzou's (ῦ), Richardson.

211: *Op.cit.* 112/113 no. 12 (ph.). Choregic dedication, 2nd cent. A.D.? *IG* II^2 3119. To the bottom of this inscription (EM 9516), Follet and Peppas-Delmouzou join an unpublished fragment, EM 5946, and associate with them—non-joining at left—2 other unpublished fragments, EM 2271 and 2320 (cf. Peppas-Delmouzou, *MDAI(A)* 92 [1977] 229).

[- - - τοῖν θε]οῖν (?) ἐξη[- - -]
[- - - ἦρχεν, - - -]όδη[μο]ς ἐχορήγε[ι - - -]
κα[ὶ - - - ἐχ]όρευ[ον] 'Αδριανὶς ἀ[νδρῶν ἐνίκα]
Κα[- - - ἐδίδ]ασ[κεν Σ]ερτώριος [- - -].
Θε[- - - η]ὔλει τὸ[ν - - - νόμον]
- - - - - - - ρω ν Τ - - - - - - -
- - - - - - - - 'Ιφ - - - - - - - -

212: *Op.cit.* 113/114 no. 13. Choregic inscription, reign of Hadrian or Antoninus Pius. *IG* II^2 3121. Cf. *SEG* XLIX 24. Follet and Peppas-Delmouzou propose the above date and the following text.

Χορεγοί
Οἰνεῖδος
[- - -]υιος 'Ερμῆς 'Ιπποτομά[δαι]

213: *Op.cit.* 114–116 no. 14. Choregic epigrams, date? *IG* II^2 3120. *SEG* XXIX 166, 291; XXXIX 228; XLVIII 11. Follet and Peppas-Delmouzou discuss the several roles of the men named in these 2 epigrams and the possibility of a family relationship among them. They reprint the text of *IG* II^2 with translation.

In summing up their conclusions based on these monuments, Follet and Peppas-Delmouzou point out (116) that the tripod bases of the Flavian period, often associated with illustrious figures, are considerably lofty (ca. 3 m.) and visible from afar. They are inscribed with texts that combine poetry and prose. Those of the Antonine era are more modest and normally contain a single text, either poetry or prose. The poets remain creative and do not hesitate to coin new words while keeping close to correct prosody. Important information regarding choral competition emerges from these texts, for instance that the chorus consisted of 25 members and several specialists. The flute player is normally named, as in the 4th cent. B.C.

Competition was tribal but seldom did all 12 tribes participate. The agonothetes was not always named in the inscriptions and his charge was sometimes assumed by the eponymous archon. 'En tout cas ces épigrammes attestent que ces fêtes gardaient tout leur éclat et qu'un chorège vainqueur pouvait paraître escorté de Générosité, de Victoire et de Gloire.'

For a brief characterization of the changed attitudes toward private support of dramatic and choral performances in 'the Athenian revival' of the Roman period with special emphasis on *IG* II² 3120, 3112, 3114, see P.Wilson, *Khoregia* 276–278.

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214. Athens. Honors for King Archelaos of Kappadokia, ca. 30 B.C.–15 A.D. *IG* II² 3430–3432. See our lemma no. 1005 (Delos).

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215. Athens. Dedication of ■ statue of a priestess of Demeter with a signature of the sculptor Praxiteles, ca. 360 B.C. Intact base of 'Hymettian' marble with cuttings on the top surface for the superpositioning of a plinth to support the dedicatory statue. Found in works for the Monastiraki station of the Metro, built into an early Christian wall; present location and inv. no. not stated. Ed.pr. V.Orphanou-Phloraki, *Horos* 14–16 (2000–03) 113–117 (ph.), who suggests the above date on the basis of comparison of the letterforms with those on other bases signed by Praxiteles. Noting that the names on the base are all fairly common, ed.pr. attempts some reconstructions of the family, cf. Davies, *APF*, p. 25. She concludes that the statue was originally dedicated in the City Eleusinion in the Agora.

Ἱέρεαν Δήμητρος κα[ὶ] Κόρης
Χαιρίππην Φιλόφρονος Κηφισιέως
οἱ ἀδελφοὶ ἀνέθεσαν
4 Ἀριστόδημος, Φιλόφρων
Φιλόφρονος Κηφισιεῖς
vacat
Πραξιτέλης ἐποίησε

6. In smaller letters.

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216. Athens. Poem on the statue base of Sueris, 3rd cent. B.C. *IG* II² 3464. *SEG* XL 1728; L 8. L.Todisco, *PP* 52 (1997) 121–123, stresses that the εἰκών of the priestess (L. 6) was not a statue but ■ relief, as the subsequent words make clear: με [ἥδε] σαφὴς δηλοῖ τύπου. Useful references to other signatures of the artist Nikomachos (*IG* II² 3038, 4274) and bibliography.

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217. Rhamnous. Honors for a priestess of Agdistis, 163/4 or 192/3 A.D. Tall marble dedicatory base with inscription on the crowning abacus and incised wreath on the front

surface of the shaft. LL. 1–5 were inscribed over ■ prior, erased text, traces of which can still be detected above L. 1. Found in excavations of the Greek Archaeological Society in the telesterion in the fortress (inv. no. 2239). Ed.pr. B.C.Petrakos, *PAAH* (1999) [2002] 17–19 no. 20 (ph.), who notes that E.Kapetanopoulos favors the later of the 2 above dates for the homonymous archons Philisteides. For Xenokles, Kapetanopoulos cites *IG* II² 2962a, where in L. 2 he reads Διονύσιος Φλ(υεύς), Ξενοκλῆς νε(ώτερος) and not Φλ. Ξενοκλῆ[ς] νε. Discussing the history of the cult of Agdistis at Rhamnous, Petrakos lists several variant spellings ("Αγδιστις, "Ανγδιστις, "Ανγδισις, etc.) and observes that her sanctuary was still operating in the final years of the life of the deme in the fortress and that her priestesses were Athenian women from different demes. See our lemmata nos. 150, 189, and 2220.

ἄρχοντος Φιλιστείδου
Μουσικὴν Ἀφροδεισίου
ἐκ Φλυέων ἱερατεύσασαν
4 Ἀγνήστιδι, Ξενοκλῆς)
Φλυεὺς τὴν αὑτοῦ
γυναῖκα
ἀρετῆς εἵνεκεν καὶ σωφροσύ-
8 νης καὶ τῆς εἰς τοὺς θεοὺς
εὐσεβείας

For helpful notes and bibliography on the cult of Agdistis, see S.Follet, *BE* (2003) 313.

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218. Athens. Honors for the proconsul Claudius Illyrius, ca. 270–280 A.D. *IG* II² 3690. *SEG* XLII 166,* 238; XLVI 272. E.Kapetanopoulos, *Horos* 14–16 (2000–03) 133 note 6, reports that, on the basis of examination of the squeeze in Princeton, he would now read LL. 1–3 as [Θεοὶ v τὸν λαμπρότατον ἀνθύ]πατον | [Κλαύδιον Ἰλ]λυριόν.

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219. Eleusis. Honors for P.Herennius Dexippos, before 255/6 A.D.? *IG* II² 3671. *SEG* XXXIII 187. In the course of publishing *IG* III 3874 + EM 4795 (see our lemma no. 220), E.Kapetanopoulos, *Horos* 14–16 (2000–03) 132–134, studies the association of *IG* II² 3671 with Publius Herennius Dexippos and prints ■ text that differs from that of the Corpus in the following respects: L. 1 [τὸν κρ]ά̣[τισ]τ̣ον, L. 3 διὰ π[ρ]αό[τητα?], L. 4 [- - ca. 5 - - ἑ]αυτὴν εὔνοια̣ν [- - - ca. 10 - - -], L. 5 [καὶ Ἀθή]ν?ης ἰθυδίκου κοσ[μήτορα . .], L. 6 [- - ca. 8–9 - - Δέξι]ππον I[- - ca. 9 - -].

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220. Athens. Statue base in honor of Dexippos, 3rd cent. A.D. *IG* III 3874. Building on his earlier study in *AE* (1972) 135/136, E.Kapetanopoulos, *Horos* 14–16 (2000–03) 129–140 (ph., dr.), reexamines this fragment (EM 9822) and prints a new text.

Δέξιππον M v [- - -]
τωρ ὧν ΟΥΤΟΙ[- - -]
[β]ασιλεῦσιν αἰ[- - -]
vac.

1. μ(εσαῖον)? ‖ 1–2. [κοσμή]|τωρ, [ῥή]|τωρ ‖ 2. οὗτοι or οὔτοι (or οὐ τοṿ[- - -], Mitsos) ‖ 3. [β]ασιλεῦσιν ἀṛ[χήν], Kapetanopoulos.

He proposes that, if this inscription honors Dexippos the repulser of the Herulians, the following restorations are to be considered:

Δέξιππον M[- - - Δέξιππος ὁ υἱός, ῥή]-
τωρ ὧν, οὗτοι [ἀκλεῆ, σπεύσαντα τοῖς]
[β]ασιλεῦσιν ἀρ[χὴν σῶσαι hedera vac.]
vac.

Kapetanopoulos also considers the option that the repulser of the Herulians may not be Dexippos I, the son of Herennius Ptolemaios Hermaios, but some other Dexippos, either from the family of Dexippos I or from a related or unrelated family.

Kapetanoupoulos associates with *IG* III 3874 (EM 9822) (above) a non-joining fragment, EM 4795, of which he here presents the ed.pr. EM 9822 is preserved at the left and EM 4795 at the right, but the two do not join, and Kapetanopoulos concludes that 'the two fragments are distinct but originating from two sides of the same monument (above and below).' The base once supported a bronze statue.

[- - -]ήνης δῆμος v ῥή- v
[- - -]κου κοσμήτορα καὶ
[- - -].ιν hedera vac.
vac.

1. [᾽Αθ]ήνης δῆμος or [Παλλ]ήνης δῆμος ‖ 1–2. ῥή|[τωρ] or ῥή|[τορα], Kapetanopoulos.

Kapetanopoulos associates this fragment with *IG* II² 3671 L. 5 [᾽Αθή]ν?ης ἰθυδίκου κοσ[μήτορα], and proposes in EM 4795 L. 2 [᾽Αθήνης ἰθυδί]κ̣ου κοσμήτορα.

For *IG* II² 3671, see our lemma no. 219. For the Dexippos honored in *IG* II² 4008, see our lemma no. 221.

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221. Athens. Epigrams in honor of Dexippos, 3rd cent. A.D.? *IG* II² 4008. *SEG* XXX 156.* In a study of the monument honoring Dexippos, *IG* III 3874 + EM 4795 (see our lemma no. 219), E.Kapetanopoulos, *Horos* 14–16 (2000–03) 136–139 (ph.), examines these epigrams for a possible connection between the two monuments and the two men named Dexippos. He adduces, as well, two epigrams from Hippola in Lakonia (*SEG* XXVI 456; XXXI 335), which likewise name Δέξιππος and Δεξικλῆς, as possibly marking a connection with an illustrious family in Athens. After study of squeezes and a ph. of *IG* II² 4008, and on the basis of a detailed report on the Princeton squeeze by G.Petzl (dr. reproduced on p. 138), Kapetanopoulos reprints the text of LL. 1–3 as established by E.Sironen, *The Late Roman and Early Byzantine Inscriptions of Athens and Attica* (Helsinki 1997) 79 no. 21, reading possibly σὺν [τ' εἴσ]ατο and Πέτρῳ[ι] in L. 1.

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222. Athens? Dedication to Asklepios, ca. 400 B.C. Relief of 'Pentelic' marble depicting a worshipper, Hygieia, and Asklepios; now in the Museum of Kerkyra, but possibly from Athens. O.Riemann, *Recherches archéologiques sur les îles Ioniennes* I. *Corfou* (Paris 1879) 51 no. 3; U.Hausmann, *Kunst und Heiltum: Untersuchungen zu den griechischen Asklepios-reliefs* (Potsdam 1948) 166 no. 4; E.Mitropoulou, *Attic Votive Reliefs of the 6th and 5th Centuries B.C.* (Athens 1977) 70/71 no. 142. Republished by K.Hallof in *IG* IX².1.4 1225 (ph.), who also consulted the drawing made by K.Rhomaios and O.Weinreich and the results of autopsy undertaken by D.Strauch. Hallof observes that the Doric form of the name makes an attribution to Attica doubtful. [Π]ειθ̣ίδαμο̣[ς .].[.].ΣΙ̣[. .] ἀ̣[ν]ἐ̣θ̣η[κεν]

Init., the name is read by Hallof, who assumes that it was followed by a patronymic; [῾Υγι]είαι Αἰ[σκ]λ[απιῶι ... δ]ῶ[ρον]? Weinreich; - -ΕΙΝΑ[- - ἀνέθηκε τῶι ᾽Α]σκλ[ηπιῶι], Mitropoulou. Med., Αἰ[σκ]λ[απιῶι], Rhomaios. In fine, restored by Strauch.

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223. Athens. Dedication to Zeus Meilichios, ca. 350 B.C. Left part of a relief of 'Pentelic' marble depicting a seated Zeus approached by worshippers; now in the Museum of Kerkyra, but probably from Athens. U.Hausmann, *Griechische Weihreliefs* (Berlin 1960) 91/92 (ph.); E.Mitropoulou, *Deities and Heroes in the Form of Snakes* (Athens 1977) 136/137 no. 27. Republished by K.Hallof in *IG* IX².1.4 1224 (ph.). [῾Ηγησώ is to be added to *LGPN* II, Chaniotis.] ῾Ηγησὼ Διὶ Μειλιχίωι

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224. Athens. Altar dedicated to Herakles, ca. 350 B.C. *SEG* XLIX 188. S.D.Lambert, *Horos* 14–16 (2000–03) 79–82 no. 2 (ph.), reprints M.H.Jameson's text (*SEG* XLIX 188), proposing κα[ὶ θιασωτ]ῶν τῶνδε̣ in LL. 5/6, '*hieron* of Herakles of the Praxiergidai and of the following *thiasotai* who share (in it),' which exceeds by 1 letter the stoichedon 17 line. The thiasotai are guest- or co-users, probably about 20 in all. The institution of the thiasos possibly provided opportunities for religious participation by those outside the formal structures of phratries and *gene*, established rather early (i.e., pre-Kleisthenes).

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225. Rhamnous. Cult table of Dionysos, 3rd cent. B.C. *SEG* L 202. Fragment from the l[...] half of a large marble table (0.76 m. long) with an inscription in widely spaced letters on the narrow front surface; reused in Roman times as a paving slab south of and near the kiln in the workshop east of the tower of the entrance into the camp; inv. no. 2300. Republished now with

more physical details (no change in text) by B.C.Petrakos, *PAAH* (2000) [2003] 23/24 no. 3 (ph.), who refers, for the cult of Dionysos at Rhamnous, to Petrakos, *Δῆμος τοῦ Ραμνοῦντος* I, pp. 324–326.

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226. Rhamnous. Hymn to Nemesis, 1st/2nd cent. A.D. *SEG* XIX 222. *SEG* XXXVI 271; XLIX 4. B.C.Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 165. In *EBGR* (2001) no. 142 (*Kernos* 17 [2004] 231), A.Chaniotis, while agreeing that the second fragment (B΄) belongs to the same stele, wonders if it really is part of the same literary text. Perhaps we have a hymn to Nemesis in the left column and a hymn to Artemis Agrotera in the right.

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227. Rhamnous. Dedication to Isis, 2nd cent. A.D. Lower portion of a rectangular stone stele, found in excavations of the Greek Archaeological Society in the telesterion in the fortress (inv. no. 2242). Ed.pr. B.C.Petrakos, *PAAH* (1999) [2002] 21/22 no. 24 (ph.), who refers to Threatte, *GAI* I.506 for the spelling of the name in L. 1 and adds brief comments on the cult of Sarapis and Isis at Rhamnous.

Θεόφρατος
Εἴσιδι
vacat
ἀνέθηκεν

---

228. Athens. Dedication, 1st cent. B.C. *IG* II^2 4035. S.D.Lambert, *ZPE* 135 (2001) 60/61 no. 7, favors a return to Koehler's articulation in *IG* II 1416, [female name in accusative] v Δίου M[demotic], and urges the restoration of M[ελιτέως] since the names Δῖος and Λεωνίδης occur in 2 well-known contemporary families of Melite, *LGPN* II, *s.v.* Δῖος 10/11, Λεωνίδης 23–34. 'This dedication provides us with the valuable information that the families were connected.' Repeated by Lambert in *Ἀττικαὶ Ἐπιγραφαὶ Wilhelm* 333/334, 338 no. 19.

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229. Athens and Teithras (Pikermi). Two dedications, 4th cent. B.C. *IG* II^2 4588 and 4926. B.C.Petrakos, *PAAH* (1999) [2002] 24/25 no. 30 (ph. of both), reprints the texts of these two dedications (EM 8790 and 12567, respectively) in a discussion of other similar uninscribed sculptured monuments from Rhamnous and Brauron.

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230. Anagyrous (Vari Cave). Votive stele, 4th cent. B.C. *IG* II^2 4655. In *BCH* 125 (2001) 786 (ph.), G.Touchais notes a report from C.Kritzas that, among the inscriptions brought to the Epigraphical Museum in Athens in 1996 is a non-joining fragment from the top right of this inscription 'trouvée naguère dans la grotte des Nymphes de Vari.' He also prints a ph. of the lower left fragment (EM 341). The ph. of the new fragment shows that this is a pedimental

stele, undecorated and surmounted by a rounded peak akroterion; right side preserved. Stoichedon. The first two lines can easily be read from the excellent ph.

['Αρχ]έδαμ[ος]
[ho Θε]ρα[ῖος]

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231. Rhamnous. Dedication? Record of religious observances? Roman Imperial. Fragment of an unfluted column (base and capital now lost); found in a pile of stones east of the theater by the Greek Archaeological Society; inv. no. 2264. L. 1 in very large letters, 0.05 m. Ed.pr. B.C.Petrakos, *PAAH* (2000) [2003] 22/23 no. 1, who interprets L. 1 as Θέων or θεῶν and sees the text as a record of a religious journey to assorted Greek sanctuaries by a man who was initiated into the mysteries at Eleusis and made a dedication, perhaps this column, to Themis and Nemesis at Rhamnous.

ΘΕΩΝ
[- - -]ΟΗΙΥΛ.ΚΟΣ Μυρρι[νούσιος]
[- -]ΙΟ[- - - - - - - -]
[- - - - - - - - - - - - - - -]ΑΕ[. . .⁵. .]ΚΙΡ[. .]ΜΜΙ[- - -]
[- - - - - - - - - - - - - - -].ΗΜΛΕΧΑΙ[. .]ΞΜΥ[- - - - -]
[- - - - - - - - - - - - - - - -]Ν[. . .]ΡΧ[- - - - - - - - - - -]
[- - - - - - - - - - ἐ]ν Θράκηι καὶ θε[οῖς] ΚΟ
[- - - - - - - - - - -]ΛΕΟΝΤΕΣΛΕΚΑ[- - - - - - - - - - -]
[- - - - - - τὰ ἐν Ἐλε]υσῖνι μυστήρια Νεμέσ[ει]
[καὶ Θέ]μιδι χαριστήριον.

[7. We give the end of this line as printed by ed.pr., without being able to confirm from the ph. that KO are the last preserved letters. Stroud.]

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232. Athens. Statue base of Theseus, 1st cent. A.D. *IG* II^2 4763. *SEG* XXXII 270; XLI 184bis, 1863; L 420. J.Neils, *Πρακτικά 12ου Διεθνούς Συνεδρίου Κλασσικής Αρχαιολογίας, Αθήνα 4–10 Σεπτεμβρίου 1983*, II (Athens 1988) 158, proposes that the so-called Ares Borghese is to be identified as Theseus and that his feet 'are in precisely the same positions, right foot forward, left back,' as the feet on this base.

P.G.Themelis, in *Zona Archeologica* 415 (ph.), briefly notes that Neils' 'hypothesis has not been accepted by research, because the surviving feet on the base ... are insufficient for reconstructing the statue type.' [Themelis incorrectly cites Neils' paper as being in vol. 3. Stroud.]

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233. Athens. The Monument of Telemachos, founder of the Asklepieion, ca. 400 B.C. *IG* II^2 4960/4961, 4963, 4969. *SEG* XLIX 231.* A.Mantis, *Anthemion* 6 (2000) 33–39 (ph.), publishes a lecture, 'Ο Luigi Beschi και η Ακρόπολις,' in which, among the many contributions made by this scholar to the topography and history of the Acropolis, he singles

out Beschi's work on the sculpture, inscription, religious significance, reconstruction, and topography of this monument. From the many fragments scattered in many different museums (see *SEG* XLIX 231), the Ephoreia of the Acropolis has put together, in the Center for the Study of the Acropolis Monuments (Makrigianni), a reconstructed cast of the whole monument, illustrated here.

234–236. Attica. Artemis Ereithos, Oinaia, and Horaia. In a study concentrating on these three epithets of Artemis in Attica, D.Guarisco, *Simblos* 3 (2001) 131–161, adduces epigraphical sources for these and other epithets of the goddess. Very useful compilations of epigraphical evidence for Artemis Brauronia, Mounychia, Agrotera, Boulaia, Phosphoros, and Amarysia, gathered in gigantic footnotes on pp. 131–133.

234: Ἄρτεμις Ἔρειθος, 134–142. *IG* II^2 5005. Small marble altar of Hadrianic date, found in a building sacred to the association of the Iobacchoi (cf. *IG* II^2 1368) on the west slope of the Acropolis. The epithet is a hapax. Possibly related to Ἀπόλλων Ἐριθασεύς, *IG* II^2 1362, 5010. Guarisco speculates that the cult may have been a very old one connected with Dionysos.

235: Ἄρτεμις Οἰναία, 142–148. *IG* II^2 5116. Seat in the theater of Dionysos for priestess or priest. Gaurisco cites in this context an entry in the Athenian sacrificial calendar *IG* I^2 844 B L. 5, Οἰνόησι Ἀρτ[έμιδι] I ΗΔΔΔ τρίττοια[ν] β[όαρχον], and in Hesychios, *s.v.* Οἰνᾶτις· Ἄρτεμις ἡ ἐν Οἰνόῃ τῆς Ἀργαίας, as starting points for her speculation that the epithet indicates a connection with wine and Dionysos, and with one of the two Attic demes of Oinoe. She favors the one near Eleutherai for its close association with Dionysos.

236: Ἄρτεμις Ὡραία, 148–155. *IG* II^2 4632. Small base found in Peiraieus; 4th cent. B.C. The epithet indicates the ripening of fruit and appears only with Dionysos and Demeter. Guarisco adduces a small rupestral sanctuary between Argos and Nemea, find-spot of the dedication Συμπόται I Ἀρτέ[μιδι] I Ὡραία[ι] I Τιμ[- - -] (*SEG* XI 273a, addenda p. 218). Speculation on the connection with Artemis Mounychia and Brauronia, and with Artemis Issoria in Lakonia (*IG* V.1.1219); also with *IG* II^2 4854, a dedication to Apollo Smintheus as the protector of grain from rodents and to Ἀρτέμιδι [- - -]Σ[- - -] who probably served the same function. 'Si può quindi avanzare, con un certo grado di plausibilità, in attesa di una verifica sulla pietra della reale ampiezza della lacuna, l'ipotesi che si trattasse dell'epiclesi *Mysia*.' (157)

Bringing her discussion of these three Attic cults into play with the sacrificial calendar *IG* II^2 1367 (see our lemma no. 138), Guarisco concludes that Artemis in all three cases, and possibly also Mysia, was associated with agriculture and fertility in Attica.

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237. Athens (now on Aigina). Herm dedication, 2nd cent. A.D. *IG* II^2 4711. H.R.Goette, *op.cit.* (our lemma no. 332) 91/92 (ph.), notes that this monument was probably erected by the same man as the dedicator of *IG* IV 137, from Aigina. Without printing a text, but only a German translation, he corrects the reading of the first word in *IG* II^2 from Ἴωνι to 'Dem Heros.'

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238. Rhamnous. Inscribed herm. Orthogonal, cubical base for a herm, with a dowel cutting on the top; on the right side are traces of an incised crown once bearing an inscription within, which has been very carefully erased. To judge from the poorly preserved surface, it is likely that the base once carried two additional crowns on its front face. Found in excavations of the Greek Archaeological Society outside and north of the east gate; inv. no. 2269. Ed.pr. B.C.Petrakos, *PAAH* (2000) [2003] 23 no. 2.

[- - -]T[- - -]
[- - -]A[- - -]

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239. Rhamnous. Epigram, 4th/3rd cent. B.C. Fragment from the right side of a stone slab, found in excavations of the Greek Archaeological Society in the buildings at the south gate of the fortress (inv. no. 2229). Ed.pr. B.C.Petrakos, *PAAH* (1999) [2002] 30/31 no. 5 (ph.), who cites Theokritos 17.123, ματρὶ φίλαι καὶ πατρὶ θυώδεας εἵσατο ναούς and suggests that Onesimides is the grandfather of the homonym honored in Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 167.

[- - - ν]αόν (?) τε θυώδη vac.
[- - -]ω̣νος Ὀνησιμίδης vac.
vacat

A.Chaniotis, *EBGR* (2001) no. 143 (*Kernos* 17 [2004] 232), aptly cites as a parallel for [ν]αόν τε θυώδη ('the temple which smells of incense') the temple inscription of Epidauros in Porphyrios, *de Abstinentia* 2.19, ἁγνὸν χρὴ ναοῖο θυώδεος ἐντὸς ἰόντα I ἔμμεναι.

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240. Rhamnous. Dedication? Two non-joining fragments of a marble base for a dedication; fr. a is from the top and preserves part of the smooth upper surface. Found in excavations of the Greek Archaeological Society in the telesterion in the fortress (inv. no. 2255). Ed.pr. B.C. Petrakos, *PAAH* (1999) [2002] 22 no. 25 (no ph.)

a.
[- - -]ΒΕΛΗΛ[- - -]
[- - -] εἰς τὴν θ[εόν - -]
[- - -]ΡΙΖΩΠΩ[- - -]
4 [- - -] Κ̣τησικ[- - -]
[- - -]ΛΑ[- - - -]

b.
[- - -]ΟΙΣ[- - -]
[- - -]ΜΗΔ[- - -]
[- - -]ΤΟΝ : ΙΜ[- - -]
[- - κ]αὶ ἡ βου[λὴ - - -]

241. Rhamnous. Dedication? 2nd/3rd cent. A.D. Fragment from the bottom of a stone stele, found in excavations of the Greek Archaeological Society in the telesterion in the fortress, inv. no. 2241. Ed.pr. B.C.Petrakos, *PAAH* (1999) [2002] 20 no. 22, who thinks of it as dedicatory.

[- - - - - - -]
[- - - - ἕ]νεκα
[- - - -]ΩΝΙΩ
[- - - -]τευσει

242. Rhamnous. Label for a banker? 4th cent. B.C. Top right corner of a plaque inscribed in handsome letters; found in excavations of the Greek Archaeological Society in the fort; inv. no. 2281. Ed.pr. B.C.Petrakos, *PAAH* (2000) [2003] 8 no. 6 (no ph.), who compares it to the previously discovered examples, Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II nos. 196–199.

[ὁ δεῖνα τοῦ δεῖνος ο]υς v

243. Athens. Inscribed Latin statue bases from the Roman Agora, ca. 335–340 A.D. E.Sironen, *ZPE* 136 (2001) 257–264 (ph.), publishes edd.pr. of 5 fragmentary statue bases for members of the House of Constantine, found in the Roman Agora; see *An.Ép.* (2001) 1827–1836. See also our lemma no. 610 (Delphi).

244. Sphettos? (Koropi). Biblical quotation, 4th cent. A.D.? E.Sironen, *ZPE* 136 (2001) 266 no. 10 (ph.), publishes the ed.pr. of this apparently lost inscription on the basis of a squeeze marked Κορωπί in the Institute for Advanced Study in Princeton. He recognizes the text in *Psalms* 33.6, προσέλθατε πρὸς αὐτὸν καὶ φωτίσθητε, καὶ τὰ πρόσωπα ὑμῶν οὐ μὴ καταισχυνθῇ, and suggests that it might have been inscribed at the entrance to a church.

cross προσέλθατε v
πρὸς τὸν θεὸν v
καὶ φοτισθῖτε v v cross
καὶ τὰ πρόσοπα v
ἡμῦν οὐ μὴ v
κατεσχυνθῇ v v

Read: 3. φωτίσθητε ‖ 4. πρόσωπα ‖ 6. ὑμῶν ‖ 6. καταισχυνθῇ, Sironen.

245. Athens. An Early Christian prayer, 5th cent. A.D. Fragment of a gray marble column with a cross in relief; found in the Roman Agora; inv. no. PA 1747. Ed.pr. E.Sironen, *ZPE* 136 (2001) 265 no. 8 (ph.), who cites, for the beginning of the hymn in LL. 3/4, *Psalms* 102/103, and characterizes it as private. Dated on the basis of the letterforms.

[- - - - - ?]
ΤΩ[- - - ο]-
ῦ ταπινοῦ. [εὐ]-
λόγι, ἡ ψυχή
μου, τὸν Κύ(ριον)
ἐν τοῖς οὐρα-
νοῖς, εὐλόγι, ἡ
[ψυχ]ή μου, τὸν
[vacat?] Κύ(ριον) [vacat?]
[vacat?]

5, 9. ΚΥ

246. Athens? Curse inscription, 6th/7th cent. A.D. Small fragment of a block of white marble in the Epigraphical Museum (EM 2615), probably from Athens. Ed.pr. E.Sironen, *ZPE* 136 (2001) 265/266 no. 9 (ph.), who recognizes in LL. 6/7 the curse of the 318 holy fathers, for which see C.Roueché, *Aphrodisias in Late Antiquity* (London 1989) no. 112 and *DACL* 1 (1924) cols. 1933/1934.

[- - - ?] ⁝ | [- - - ?]
[- - -]ΟΘΗ[- - -]
[- - -]ΘΕΝΗΣ τῆς ἀναλή[ψεως?]
[- - -]ΤΗΟΥΤΗΟΝΚΕΛΗΚΕΟ[- - -]
[- - -] ἐξ αὐτοῦ ΚΕΡΑΜΗΝΗΚΕ[- - -]
[- - -]ΤΟΑΛΗΥΜΑ ἔχην κατά-
[ρ]α τιή ἁγήο πατέρον, ἐὰ-
[ν δ?]όσι ΑΠΗΣΗ
[- - - ?]

247. Athens. Sculptured Attic gravestones in the National Museum and in *IG* II². Adding to her valuable notes, addenda, and corrigenda to Clairmont, *CAT* (see *SEG* L 212), M.Salta, *Τό Μουσεῖον* 2 (2001) 81–92, now turns to the inscribed grave monuments in the National Museum published in *IG* II². She provides essential notes and corrections on the form of the monument, provenance, present location (including stones now lost), inventory numbers, bibliography, and double publication, and a separate compilation of all grave monuments in *IG* II² from the collection at the Theseion that have not been transferred to the National Museum (see *SEG* XLIX 3). In a few cases, she adds notes on the text or readings; for these, see our lemmata nos. 258, 261, 268, 294, and 302. She notes that *IG* II² 7636 = 7640. On *IG* II² 6154 and 12761, Salta repeats the information reported already in *SEG* XLIX 237 and 285, respectively. On hundreds of other gravestones, the information that Salta includes must be consulted by anyone working on this category of inscriptions. [It is a great pity that Salta's careful,

detailed research, carried out in the same museum and published in the same year, and in the National Museum's own periodical, was not coordinated with the work covered in our lemma no. 17. Stroud.]

248. Peiraieus and Salamis. Reworked and reused Attic funerary stelai, 4th cent. B.C. In a richly documented, thoroughly illustrated, and detailed study, M.I.Pologiorgi, *AD* 54 (1999) A [2003] 173–214 (ph.), investigates numerous grave stelai, sculptured and unsculptured, mainly found in Peiraieus and Salamis, for evidence that they have been reworked and reused. Much of this evidence emerges from close examination of the sculptural decoration, and she provides many examples that fall into a wide range of categories, such as transformation of a male figure into a female and vice versa, removal of a male figure's beard, transformation of a woman into a young girl, aging of both male and female figures, and removal of an entire figure. In many cases, traces of alteration are preserved in the inscriptions—some subjected to erasure—in revised spelling, addition of a full name or a word that indicates relationship (e.g., θυγάτηρ), addition of a word such as χρηστός/-ή or an ethnic, altered spacing of names and demotics/ethnics, etc. In separate lemmata, we deal with the monuments where Pologiorgi's discoveries significantly affect the date, meaning, sequence, or interpretation of the inscriptions: see our nos. 252, 253, 265, 278, 284, 288, 292, 295, 296, 297, 300, and 304. Of other inscriptions to which she offers a contribution, we single out *IG* II² 8390a (pp. 178–181); Clairmont, *CAT* 2.417a (pp. 185/186).

On 208/209 note 208, Pologiorgi lists 5 further examples of reworking of the sculpture on Attic tombstones.

This activity of reworking and reuse begins at the end of the 5th cent./beginning of the 4th cent. B.C. and continues throughout the 4th cent. A significant number of such stelai come from Peiraieus and Salamis, but the difficulty of establishing the provenance of many stelai, especially those in foreign museums, makes firm conclusions hazardous.

[While agreeing that the erasure of an inscription on a grave stele often indicates reuse, we find some problems with Pologiorgi's insistence on the validity of perceived chronological discrepancies between the date of the inscription με βάση τη μορφή των γραμμάτων and the date of the sculpture με στυλιστικά κριτήρια. The dating of letterforms on 4th-cent. B.C. gravestones is far from being as reliable a criterion as this formulation might suggest. Stroud.]

249. Athens. Columnar grave monuments at the Library of Hadrian. In *Horos* 14–16 (2000–03) 177–188 (ph.), after examining the stones, E.A.Choremi republishes the following gravestones now housed at the Library of Hadrian, with texts, measurements, inv. nos., drawings, photographs, bibliography, and brief notes on prosopography and onomastics; no substantial changes in the texts except for *IG* II² 8347. For four unpublished kioniskoi from the same collection, see our lemmata nos. 264, 266, 272, and 303.

IG II² 5693. Inv. no. BA 393. Choremi 179–181 no. 3.
IG II² 6673/6674. Inv. no. BA 349. Choremi 179 no. 2.
IG II² 8347. Inv. no. BA 347. Choremi 181/182 no. 4 (see our lemma no. 257).

IG II² 9788. Inv. no. BA 346. Choremi 177–179 no. 1
Koumanoudes, Matthaiou, *Σ.Α.Κουμανούδη: Ἀττ. Ἐπι. Ἐπιτύμβιοι. Προσθῆκαι* 48 no. 136 (see our lemma no. 262). Choremi 187/188 no. 9.

250. Myrrhinous (Markopoulo). Gravestone of Hierokleia and Timokrates, ca. 350–325 B.C. *IG* II² 5701. *SEG* L 243. In *ΝΜΓλυπτά* no. 399 (ph.), the inscription on the left is misreported as Φεγόκλεια [*sic*] | Φιλοκράτου Ἀγνούσιος.

251. Rhamnous. Gravestone, ca. 150 A.D. Complete gravestone with two standing figures in high relief within a deep niche; inscription on the epistyle above the figure on the right. On the right, a draped frontal male with short hair, beardless, wearing a himation; on the left, a draped woman turned toward the man, her right hand on his left shoulder, her left leg crossed in front of her right. Found reused in excavations of the Greek Archaeological Society in the cemetery east of the fort; inv. no. 2261. Ed.pr. B.C.Petrakos, *PAAH* (2000) [2003] 30 no. 1 (ph.), who notes Δαίδαλοι Ἀζηνιεῖς (Traill, *PAA* 300490–505) and suggests in L. 2 [Δαίδαλος]. The name Εἰρηναΐς refers to the woman.

[- - -] Εἰρηναῒς Δαιδάλου
[- - -] 〉 Ἀζηνιεύς

252. Attica? Gravestone of Euphiletos, ca. 350–325 B.C. Clairmont, *CAT* 4.445. In *AD* 54 (1999) A [2003] 200–206 (ph.), M.I.Pologiorgi presents a full publication of this marble pedimental naiskos-type stele; uncertain provenance, now in the Peiraieus Museum, inv. no. ΜΠ 3577. She notes that the inscription on the epistyle was carved after an earlier inscription was erased. In the relief sculpture, consisting of a standing male in himation at right, facing a seated woman with a servant girl behind her, holding a pyxis, and in the background, a standing frontal old man between the two principal figures, Pologiorgi detects radical recutting, especially in the faces, which she places in 3 different phases of the use of this stele (see below). She combines the information in this inscription with that on the unpublished grave stele ΜΠ 3602 (our lemma no. 253) to create the following family tree, and suggests that ΜΠ 3602 and ΜΠ 3577 stood side by side in a family burial plot in Peiraieus.

Εὐφίλητος (I)
|
Ἔρξις Εὐφιλήτου (I) Ἁλαιεύς
|
Εὐφίλητος (II) Ἔρξιδος Ἁλαιεύς
|
Ἀριστίων Εὐφιλήτου (II) Ἁλαιεύς

She reconstructs the sequence of events surrounding ΜΠ 3577 as follows. Phase 1: The man at the right, for whom the stele was originally erected, was Εὐφίλητος (II) Ἔρξιδος, husband of the seated woman, and the old man in the background was the patriarch of the family, Ἔρξις Εὐφιλήτου (I), for whom ΜΠ 3602 was erected. Phase 2: It was necessary to record on the epistyle the name of the seated woman, and this occasioned the first erasure of the inscription. The man at the right remained Euphiletos (II) son of Erxis. Phase 3: Following the erasure of the name of the woman, the man at right became the deceased Ἀριστίων Εὐφιλήτου (II) and the old man in the background became Εὐφίλητος (II) Ἔρξιδος.

Pologiorgi next brings in *IG* II² 11103 (*SEG* XXVI 346; *CEG* II.548), an inscribed gravestone, with sculptured relief and epigram, that names Δημήτριος, Θεοδότη, and Ἔρξις (ph.). This, too, has been reworked and reused, probably at the same time as Phase 2 of ΜΠ 3577. Pologiorgi proposes that the seated woman on ΜΠ 3577 was Θεοδότη and that Δημήτριος on *IG* II² 11103 was her bastard son, who was accepted into this family by Ἔρξις Εὐφιλήτου (I).

Εὐφίλητος : Ἀριστίων Εὐφιλή[του]
Ἔρξιδος Ἁλαιεύς Ἁλαιεύς

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253. Attica? Grave stele of Erxis, after 350 B.C. Top part of a pedimental marble stele with three akroteria and one surviving relief rosette on the front; inscription above the rosette(s). Provenance not recorded; now in the Peiraieus Museum, inv. no. ΜΠ 3602. Ed.pr. M.I.Pologiorgi, *AD* 54 (1999) A [2003] 202–206 (ph.), who connects this man with the family in our lemma no. 252.

Ἔρξις Εὐφιλήτου
Ἁλαιεύς

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254. Athens. Gravestone of Elektra and Arsinoe, end of the 2nd cent. A.D. *SEG* XLVIII 286. R.S.Stroud, *Horos* 14–16 (2000–03) 153–155, briefly notes that this is the first known attestation of the name Ἠλέκτρα in Athens and that the name is fairly rare elsewhere in the Greek world.

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255. Athens. Gravestone, 2nd cent. A.D.? *IG* II² 5718a; 5727. *Agora* XVII 83. S.D.Lambert, *ZPE* 135 (2001) 61 no. 8, observing that Athenian citizens were not normally given the names of gods and that deities of ill omen were particularly avoided, rejects the reading Ἅδης in L. 1 (*Agora* XVII 83). The top of the stone is broken in such a way as to render [- - -]ιάδης as the correct reading. Attractive as a popular name of the appropriate length is [Ἀσκληπι]ιάδης, but there are many other possibilities. Lambert queries a date as late as the 2nd cent. A.D. and observes that 'this is an interesting case of rediscovery of a lost stone causing scholarship to go backwards. The stone had been transcribed by Fourmont and a correct text of it, based ultimately on Fourmont's transcript as published by Boeckh, *CIG* 601, may be found at *IG* ii2 5727.' Repeated by Lambert in *Ἀττικαὶ Ἐπιγραφαὶ Wilhelm* 330/331, 338 no. 2.

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256. Rhamnous. Gravestone of Kallistratos, 2nd/1st cent. B.C. Fragment from the upper left of a plain rectangular stele, found in excavations of the Greek Archaeological Society on the north–south road in the fort; inv. no. 2287. Ed.pr. B.C.Petrakos, *PAAH* (2000) [2003] 11 no. 12, who notes Καλλίστρατος Ἀφιδναῖος as γραμματεὺς τῶν κρυπτῶν καὶ τῶν στρατιωτῶν in Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II nos. 20, 25, perhaps an ancestor of the deceased.

Καλλίστρ[ατος]
Νικί[ου]
Ἀφιδ[ναῖος]

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257. Athens. Gravestone of Timocharis, 100 B.C./100 A.D. *IG* II² 8347. After examining the stone at the Library of Hadrian, inv. no. BA 347, E.A.Choremi, *Horos* 14–16 (2000–03) 181/182 no. 4 (ph., dr.), prints the following new text, suggesting Σω[ναύ]του, Σω[κρί]του, or Σω[θόρ]του in L. 2.

Τιμόχαρις
Σω[- ca. 2–3 -]του
Ἀχ̣[α]ρ̣νεύς

2/3. Σω(σί)ππου | Ἀπ[αμ]εύς, *IG*.

Delete these two Apameians (nos. 1152, 1157) from *Foreign Residents*.

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258. Acharnai (Menidi). Gravestone of the family of Philorgos, 4th cent. B.C. *IG* II² 5848. *SEG* XL 287. For a ph. of the two fragments of this stele, now joined together in the National Museum (inv. no. Γ 988), see M.Salta, *Τό Μουσεῖον* 2 (2001) 84.

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259. Athens. Gravestone of Kallikrates, 2nd cent. A.D. Kioniskos of 'Hymettian' marble found in the area of the Library of Hadrian; now in the collection there, inv. no. BA 34. Ed.pr. T.P.Petropoulou, *Horos* 14–16 (2000–03) 175 no. 8 (ph.), who, detecting no traces of inscribed letters to the left of ΓΗΤΙΟΣ in L. 3, surmises that the stonecutter omitted the first 3 letters of the demotic. [Perhaps added in paint? Stroud.]

Καλλι[κρ]ά̣τ̣[η]ς
Ἀρτέμωνος
⟨Γαρ⟩γήτ̣⟨τ⟩ιος

260. Hydra. Gravestone of Leontichos. *IG* II² 6019. This Attic gravestone is adduced by I.K.Kophinites, *Ἱστορία τοῦ Ἄργους* (Athens 1892) 146, and A.Banaka-Demake, *AD* 54 (1999) A [2003] 97, as evidence for the Argive kome of Elaious (see our lemmata nos. 421, 422). [The man is from the Attic deme of Elaious and the inscription has nothing to do with Argos. Stroud.]

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261. Athens. Gravestone of Philoxenos, 4th cent. B.C. *IG* II² 6052. Clairmont, *CAT* 267. M.Salta, *Τό Μουσεῖον* 2 (2001) 83, points out that the name Σμικρίων also stands on this stele.

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262. Athens. Gravestone of Ekphantides, 3rd cent. B.C. Kioniskos of blue 'Hymettian' marble of uncertain provenance; now in the collection of the Library of Hadrian, inv. no. BA 1286. Ed.pr. Koumanoudes, Matthaiou, *Σ.Α.Κουμανούδη, Ἀττ. Ἐπι. Ἐπιτύμβιοι. Προσθῆκαι* 48 no. 136 (486b); republished by E.A.Choremi, *Horos* 14–16 (2000–03) 183/184 (ph., dr.).

Ἐκφαντίδης
Φανίου
Εὐπυρίδης

2. [Εὐ]φάνου, Koumanoudes/Matthaiou; Choremi maintains that there were no letters on the stone before Φ.

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263. Athens. Gravestone of Philomene, 2nd cent. B.C. *SEG* XXI 843. In *Horos* 14–16 (2000–03) 164 no. 1, I.N.Kalliontzes republishes this inscription after autopsy of the stone (LL. 1/2 no longer visible). Since the patronymic in L. 2 is not preserved, Kalliontzes regards as mistaken the identification of Σωσίβιος in L. 4 with Σωσίβιος of Ptolemais, 128/7 B.C., *F.Delphes* III.2.27 L. 33. In *IG* II² 1008 + *SEG* XXI 477, he proposes [Λεόντι]χος Σωσιβίου Θημακεύς, a son of the Sosibios in L. 4.

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264. Athens. Gravestone of Boulon, 1st cent. B.C. Kioniskos of 'Hymettian' marble of uncertain provenance; now in the collection of the Library of Hadrian, inv. no. BA 348. Ed.pr. E.A.Choremi, *Horos* 14–16 (2000–03) 186 no. 7 (ph., dr.), with brief onomastic notes and reference to Threatte *GAI* 1.195–198 for the spelling of the demotic.

Βούλ[ω]ν
Βούλωνος
Κηφεισιεύς

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265. Attica? Gravestone of Lysarete, ca. 350 B.C. and later. *IG* II² 6586. After restudy of the stone in the Peiraieus Museum, inv. no. ΜΠ 216, M.I.Pologiorgi, *AD* 54 (1999) A [2003] 206–208 (ph.), finds extensive evidence of reworking of the sculptured figures, indicating

reuse of the stele. She also maintains that the existing inscription on the narrow band above the recessed relief panel was written over an earlier one, now erased; all the names now legible were inscribed at the same time. She reconstructs the sequence of events as follows. Ca. 350 B.C., the stele was set up over the grave of the standing male figure on the right, Φρύνων I Ἀλεξήνορος, who is in a dexiosis scene with his wife and two children, his son Ἀλεξήνωρ II and his daughter. After the death of Ἀλεξήνωρ II, the sculpted panel was reworked and the original inscription was replaced with a new one; the figure on the right became Ἀλεξήνωρ II in a dexiosis scene with his wife Λυσαρέτη and two children, his son Φρύνων II Ἀλεχήνορος and his daughter Μεγακλεία. Pologiorgi finds attractive, though incapable of proof, the identification of Lysarete on this stele with the homonym on ΜΠ 209 (our lemma no. 292).

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266. Athens. Gravestone of Menekles, 250–200 B.C. Kioniskos of 'Hymettian' marble of uncertain provenance; now in the collection of the Library of Hadrian, inv. no. BA 339. Ed.pr. E.A.Choremi, *Horos* 14–16 (2000–03) 187 no. 8 (ph., dr.), who also considers the rarer name [Π]ίστωνο[ς] in L. 2.

Μενεκλῆς
[Ἀρ]ίστωνο[ς]
[Πτε]λεάσ[ιος]

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267. Neon Phaleron. Gravestone of Timostrate, ca. 340–330 B.C. *IG* II² 6815. M.I.Pologiorgi, *Horos* 14–16 (2000–03) 371/372 (ph.), after examining the stone in the Peiraieus Museum (inv. no. 2248), confirms that the finding place of this cylindrical base of 'Hymettian' marble is 'near the electrical station of Phaleron outside the north long wall' and that in publishing the ed.pr., A.Kontoleon, *REG* 15 (1902) 137, erred in reading the first line as Δημοστράτη. Although this was corrected to Τιμοστράτη by A.Conze, *Die attischen Grabreliefs* III (1906) no. 1739, Kirchner in *IG* II² gave this one stone 2 separate lemmata, 6775 Δημοστράτη Ἀριστοφάνους Μαραθωνίου and 6815 Τιμοστράτη Ἀριστοφάνους Μαραθωνίου. Pologiorgi urges the excision of *IG* II² 6775 = *PA* 3606a = *PAA* 319125 = *LGPN* II, *s.v.* Δημοστράτη 23 from the record. She notes that the base was designed to support a stone lekythos or loutrophoros, possibly similar to *SEG* XXI 1015, Δήμων, Τιμοστράτη. The latter, however, is probably too early, ca. 400 B.C., to be associated with *IG* II² 6815.

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268. Athens. Gravestone of Stratokles, 400–350 B.C. *IG* II² 7365. *SEG* L 245. M.Salta, *Τό Μουσεῖον* 2 (2001) 85, notes that the stone shows [Θε]ανὼ | [Στ]ρατοκλέους | Ῥαμνουσίο in LL. 7–9.

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269. Rhamnous. Gravestone, 4th cent. B.C. *SEG* XXXI 208. *SEG* XLIX 186. In *PAAH* (2000) [2003] 31 (ph.), B.C.Petrakos reports the discovery, in excavations of the Greek Archaeological Society in the cemetery east of the fort, of a large uninscribed fragment

forming the lower part of a marble stele decorated with two loutrophoroi in relief in a recessed panel. This joins the stele previously published as Petrakos, *Δῆμος τοῦ Ῥαμνοῦντος* II no. 298 (*SEG* XXXI 208). Petrakos associates it with the two other stelai of the family (Petrakos, *Δῆμος τοῦ Ῥαμνοῦντος* II nos. 303, 304), probably in the peribolos of Mnesikrateia on the north road. In Roman times, the stele was broken up and the lower half was taken to the cemetery of the fort.

270. Athens. Gravestone of Kallon, 1st cent. A.D.? *IG* II² 7495. Examination of the stone leads S.D.Lambert, *ZPE* 135 (2001) 61/62 no. 9 (ph.), to reject L. 2 Σειδωνί[ου] as a personal name derived from an ethnic and to suggest that letters never inscribed in LL. 2/3 were perhaps painted in, *viz.*, Κ v άλλ v ων | ⟨Πο⟩σειδωνί⟨ου⟩ | ⟨Σ⟩υπαλήτ⟨τ⟩ιος. For the family, he adduces *LGPN* II, *s.vv.* Ἀντίπατρος 56–58 and Λυσικλῆς 41–43. Repeated by Lambert in *Ἀττικαὶ Ἐπιγραφαὶ Wilhelm* 331, 340 no. 59.

271. Athens. Gravestone, 1st cent. B.C./A.D. Upper right corner of a pedimental stele of 'Pentelic' marble, found in 1957 in the demolition of a small building south of the Temple of Athena Nike; now in the Acropolis Museum, inv. no. MA 7011. Ed.pr. M.Diakoumakou, *Horos* 14–16 (2000–03) 168 no. 2 (ph.).

[- - -] Θάλ̣ηα Ζωΐλου
[- - - ἐ]κ Φλυέων

272. Athens. Gravestone, 3rd cent. B.C. Kioniskos of 'Hymettian' marble, no provenance recorded; now in the collection of the Library of Hadrian, inv. no. BA 1287. Ed.pr. E.A.Choremi, *Horos* 14–16 (2000–03) 185/186 no. 6 (ph., dr.), who proposes several possible restorations of the names in LL. 1/2 and prefers this restored ethnic to [Βοσπο]ρανός, which is represented by fewer residents of Athens.

[- ca. 2–5 -]όβιος
[- ca. 1–3 -]ούδου
['Αγκυ]ρανός

1. A small Δ survives below and to the left of L. 1, probably a random mark, but if it is part of L. 1, ['Αν]δ[ρ]όβιος might be possible.

273. Athens. Gravestone of Aristainetos, 1st cent. A.D. Fragment of a kioniskos of 'Hymettian' marble of uncertain provenance; now in the Acropolis Museum, inv. no. given as 'MA B′ περ. 333 (;).' Ed.pr. M.Diakoumakou, *Horos* 14–16 (2000–03) 167 no. 1 (no ph.), who cites for L. 2 *SEG* XXXIV 1019; *LSAG*² p. 457 no. H.

Ἀρισταίνε[τος]
Στρίμπων[ος]
Αἰγιεύς

274. Athens. Gravestone of Apollonios, 1st cent. B.C./A.D. Kioniskos of 'Hymettian' marble, found in 1989 at Metroon Street 12 in the Plaka; now in the collection of the Library of Hadrian, inv. no. ΠΛ 763. Ed.pr. T.P.Petropoulou, *Horos* 14–16 (2000–03) 172 no. 3 (ph.).

Ἀπολλώνιος
Σπόρου
Ἀλεξανδρεύς

275. Athens. Gravestone of Alexandra, ca. 200 B.C. *IG* II² 8106. A.B.Karapanagiotou-Oikonomopoulou, *Τό Μουσεῖον* 2 (2001) 37–44 (ph.), after a thorough stylistic analysis of the sculpture, argues for a firm Athenian origin for this monument and, also on the basis of the letterforms, for the above date.

276. Rhamnous. Gravestone, 1st cent. B.C. Upper part of a pedimental stone stele with akroteria and disk (shield?) in the tympanon, inscription in large letters below a horizontal moulding, found in excavations of the Greek Archaeological Society reused in the fortress (inv. no. 2214). Ed.pr. B.C.Petrakos, *PAAH* (1999) [2002] 10/11, who assigns the stele of Somelos (Petrakos, *Δῆμος τοῦ Ῥαμνοῦντος* II no. 321) to the same cutter.

Τιμώι
Μαλαίσχρου
Ἐρετριάς
4 Παραμόνου
Δημονίκου
Ἐρετριῶ[ς]

277. Rhamnous. Gravestone of Doros, 4th–3rd cent. B.C. *SEG* XXI 949. B.C.Petrakos, *Δῆμος τοῦ Ῥαμνοῦντος* II no. 253, points out that since the small joining fragment at the top left was found in the north road, the gravestone originally stood there in a funerary peribolos; it was not a *pierre errante* brought over from Eretria.

D.Knoepfler, *Décrets érétriens* 240/241 (ph.), in commenting on the Eretrian demotic Ἀφαρῆθεν, L. 2, proposes that the stone was inscribed in Rhamnous and that the demotic was employed as an indication of very close ties between Rhamnous and Euboia. He further suggests that this deme was not located near the city of Eretria, in which case the ethnic would have been inscribed, but rather in the region of Aliveri directly opposite Rhamnous.

278. Peiraieus. Gravestone of Eukleia, after 350 B.C. *IG* II^2 11414. M.I.Pologiorgi, *AD* 54 (1999) A [2003] 183/184 (ph.), in a study of reworking and reuse of Attic grave stelai (see our lemma no. 248), after autopsy of this stone in the Peiraieus Museum (inv. no. ΜΠ 1425), observes that L. 2, incorrectly recorded in *IG* II^2 as θυγάτηρ, should be read as the name Θωσπάτη(?), a later addition in smaller letters cut by a different hand. Had the cutter wished to add θυγάτηρ to Εὔκλεια Εὐάνδρου, there was plenty of space to do so in L. 1. Noting that the name is without a parallel, Pologiorgi suggests that it derives from the Armenian town Θωσπία, and hence that the woman who reused Eukleia's gravestone was a foreigner.

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279. Athens. Gravestone of Heliodoros, 3rd/2nd cent. B.C. Kioniskos of 'Hymettian' marble, found in 1993 on Mnesikles Street in the Plaka; now in the collection of the Library of Hadrian, inv. no. ΠΑ 1158. Ed.pr. T.P.Petropoulou, *Horos* 14–16 (2000–03) 172/173 no. 4 (ph.).

Ἡλιόδ[ω]ρος
Δημητρίου
Μάγνης

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280. Athens. Gravestone of Aristophanes, 1st cent. B.C./A.D. Kioniskos of 'Hymettian' marble, found in 1989 at Metroon Street 12 in the Plaka; now in the collection of the Library of Hadrian, inv. no. ΠΑ 791. Ed.pr. T.P.Petropoulou, *Horos* 14–16 (2000–03) 173 no. 5 (ph.).

Ἀριστ[ο]φάνης
Δρομ[οκ]λέο[υ]ς
Μιλή[σ]ιος

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281. Athens. Gravestone of Asklepas, Roman. Kioniskos of 'Hymettian' marble, found in the area of the Library of Hadrian; now in the collection there, inv. no. ΒΑ 478. Ed.pr. Koumanoudes, Matthaiou, *Σ.Α.Κουμανούδη: Ἀττ. Ἐπι. Ἐπιτύμβιοι. Προσθῆκαι* no. 712; republished by T.P.Petropoulou, *Horos* 14–16 (2000–03) 173/174 no. 6 (ph.).

Ἀσκληπᾶς
Ὀνάσου
Μιλήσιος·
4 μὴ ἄρῃς

[The letters in L. 4 are much more deeply cut. Stroud.]

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282. Athens. Gravestone of Manes, 1st cent. A.D. Kioniskos of 'Hymettian' marble found in 1988(?) in the Library of Hadrian; now in the collection there, inv. no. ΒΑ 344. Ed.pr. T.P.Petropoulou, *Horos* 14–16 (2000–03) 174/175 no. 7 (ph.), who notes that Manes is often found as the name of slaves.

Μάνης
Μένωνος
Ὀροανδηνός

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283. Peiraieus. Gravestone of Diogenes, 4th cent. B.C. Upper part of an elaborately carved anthemion stele with traces of blue paint in the field; inscription below the moulding, above two rosettes in relief. Found in excavations of the Greek Archaeological Service at Eetioneia; now in the Peiraieus Museum. Ed.pr. (?) G.Steinhauer, *Μνημεία ... Πειραιά* (see our lemma no. 19), frontispiece (ph.). We read from the ph.

Διογένης
Ἀπολλωνίδο
Πυρραῖος

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284. Peiraieus. Gravestone of Demetrios, a Sidonian, ca. 400–350 B.C. Complete marble stele with sculpted anthemion decoration at the top, recovered in 1986 by the Greek Archaeological Service during the digging of a drain at 18 Delebergi Street in Mantiatika (see our lemma no. 288); now in the Peiraieus Museum, inv. no. ΜΠ 5287. Brief report of the discovery, without noting that the stele is inscribed (!), by E.Papastavrou, *AD* 42 (1987) B.1 [1992] 55. Ed.pr. M.I.Pologiorgi, *AD* 54 (1999) A [2003] 174–176 (ph.), who dates the sculpted anthemion ca. 400 B.C., probably contemporary with an erased inscription lower down the shaft, and dates the Greek inscription just below the epistyle, on the basis of letterforms, to ca. 50 years later. A few surviving traces at the right side of the earlier inscription reveal that it was written in Phoenician characters. Hence, the stele originally made for one foreigner was reworked and reused for another, a Sidonian. For another example of similar use of a stele by two xenoi, she cites *IG* II^2 10036 and 10482.

Δημήτριος Δημητρίου
Σιδώνιος

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285. Rhamnous. Gravestone, 2nd/1st cent. B.C. Upper part of a columnar grave monument, found in excavations of the Greek Archaeological Society in the fort; inv. no. 2322. Ed.pr. B.C.Petrakos, *PAAH* (2000) [2003] 11 no. 13 (ph.), who suggests, e.g., Εὐφρανάσση, Εἰφιανάσση, or Βάσση.

[- - -]άσση
[Ἀρτε]μιδώρου
[Σιν]ωπῖτις

286. Athens. Gravestone of Archestrate, 4th cent. B.C. Funerary trapeza of 'Hymettian' marble, broken on the left side; inscribed on one of its narrow ends. Seen and drawn by M.Korres in the area opposite the entrance to the church of the Agion Panton Homologeton at Odos Anastasiou Tsocha 39, Ambelokipi. Ed.pr., on the basis of Korres' dr., I.N.Kalliontzes, *Horos* 14–16 (2000–03) 164/165 no. 2 (dr.).

Ἀρχεστράτη
Ὀνήτορος

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287. Athens. Gravestone of Paula Quinta Asklepias, Roman. *IG* II² 11883a. *SEG* XLVIII 321. E.Papoutsake, *Horos* 14–16 (2000–03) 189/190 (ph.), after examining the stone, prints the following new text with a detailed dr. She does not comment on the suggestion of G.E.Malouchou (*SEG* XLVIII 321) that this stone was copied by K.S.Pittakis at the Old Boule on Stadiou Street.

Πῶλ[λα]
Κοΐν̣τ[η]
Ἀσκληπ[ιᾶ]ς̣
4 Ἀπολ̣λ̣οφ[άνου]
γυνή

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288. Peiraieus. Gravestone of Demetria, ca. 350–300 B.C. Fragment from the top right corner of a marble pedimental, naiskos-type grave stele; inscription on the epistyle above the head of a seated woman in relief facing left. Recovered by the Greek Archaeological Service in the digging of a drain at the Delebergi factory on Thebes Street in Mantiatika (see our lemmata nos. 284 and 304); now in the Peiraieus Museum, inv. no. ΜΠ 5297. Brief report of the discovery, without noting that the stele is inscribed (!), by E.Papastavrou, *AD* 42 (1987) B.1 [1992] 58. Ed.pr. M.I.Pologiorgi, *AD* 54 (1999) A [2003] 184/185 (ph.), who observes that the single surviving inscribed name, Δημητρία, is a later addition written over a name previously erased. She dates the text, on the basis of the letterforms, to the end of the 4th cent. B.C.

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289. Athens. Gravestone of Demetr-, 1st cent. A.D. Kioniskos of 'Hymettian' marble of uncertain provenance; now inside the Propylaia in the north wing; no inv. no. Ed.pr. M.Diakoumakou, *Horos* 14–16 (2000–03) 169 no. 7.

Δημητρ[- 2-3 -]
Δημητρ[ίου]
[- 2-3 -].[- 2-3 -]

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290. Athens. Gravestone, 2nd/1st cent. B.C. Kioniskos of 'Hymettian' marble, found in 1989 at the Library of Hadrian, now in the collection there, inv. no. ΒΑ 520. Ed.pr. T.P.Petropoulou, *Horos* 14–16 (2000–03) 39 no. 1 (ph.), who suggests [Ἀτ]τ[α]λίς in L. 1.

[. .]τ[.]λις
[Δ]η̣μ̣[η]τρίου
[θυγ]ά̣τηρ
- - - - - - -

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291. Athens. Gravestone of Dionysios with epigram, ca. 346–338 B.C. *IG* II² 11169. *SEG* XLI 197. *CEG* II.592. J.Engels, *Klio* 76 (1994) 208–211, briefly explores the contribution this inscription makes to establishing the high social standing of the family of the orator Hypereides and the resistance he mounted against Alexander's threat to the Athenian klerouchy on Samos 324–322 B.C., with which he was connected through members of his family.

For further discussion of Hypereides' involvement with Samos and the evidence of *Syll.*³ 312 (now *IG* XII.6.1.17), see O.Schmitt, *Klio* 78 (1996) 61–67.

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292. Peiraieus? Gravestone of Lysarete, ca. 400–350 B.C. *IG* II² 11990. M.I.Pologiorgi, *AD* 54 (1999) A [2003] 190–193 (ph.), speculates that this stele, now in the Peiraieus Museum, inv. no. ΜΠ 209, was probably found in or near Peiraieus. Close examination reveals very extensive reworking of the figures in sculpted relief, from which Pologiorgi infers that the stele was originally used as the grave marker of the seated male figure on the right. Pologiorgi places the sculptural style at the beginning of the 4th cent. B.C.; the inscription, however, above the head of the standing woman second from the right, was dated ca. 350 B.C. by Kirchner in *IG* II². This discrepancy is another indication that the stele was reused for the grave of Λυσαρέτη, the only name now surviving on the epistyle. See our lemma no. 265.

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293. Athens. Gravestone of Menandros, 2nd cent. B.C. Kioniskos of 'Hymettian' marble, found in the Library of Hadrian, now in the collection there, inv. no. ΒΑ 532. Ed.pr. T.P.Petropoulou, *Horos* 14–16 (2000–03) 171/172 no. 2 (ph.).

Μένανδρος

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294. Athens. Gravestone of Nemenon, 2nd/1st cent. B.C. *IG* II² 12111. M.Salta, *Τό Μουσεῖον* 2 (2001) 91, points out that the name on this kioniskos in the collection at the Theseion (inv. no. Θ 195) was correctly read by W.Peek, *MDAI(A)* 67 (1942) 129 no. 284 as Νήμενον.

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295. Attica? Gravestone of Xenariste and Kallisto, ca. 350–300 B.C. *CAT* 3.454. Unknown provenance; now in the Peiraieus Museum, inv. no. ΜΠ 2151. M.I.Pologiorgi, *AD* 54 (1999) A [2003] 193/194 (ph.), observing that there is an erased inscription under the surviving names on the epistyle and that the sculpted figures have been radically recut for reuse, conjectures that the stele was originally made for a standing male at the right, whose name was inscribed on the epistyle. He was the husband of the seated woman at left, [Ξ]εναρίστη. After Xenariste died in the second half of the 4th cent. B.C., her name was inscribed on the epistyle and the man's name was erased. A third phase in the reuse of the stele was marked by the transformation of the male figure at the right into an old woman, [Κ]αλλιστ[ώ], perhaps the mother of Xenariste.

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296. Peiraieus. Gravestone of Patrokleia, ca. 390–380 B.C. *IG* I² 1083 (*IG* I³, fasc. 2, p. 974). Clairmont, *CAT* 2.188. Peiraieus Museum inv. no. ΜΠ 259. M.I.Pologiorgi, *AD* 54 (1999) A [2003] 176–180 (ph.), infers from extensive reworking of the female figure on the left and the removal of a small child at her feet that the stele was originally designed for the male figure on the right and for a different family. After the reworking, it served as the gravestone for the woman, Πατρόκλεα; see our lemma no. 248.

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297. Peiraieus. Gravestone of Plangon, ca. 400 B.C. *SEG* XXXIX 285. Peiraieus Museum, inv. no. ΜΠ 5242. M.I.Pologiorgi, *AD* 54 (1999) A [2003] 199/200 (ph.), in the light of her demonstration that χρηστός/ή does not always designate a slave but can be used of foreigners and freedmen (see our lemma no. 248), proposes to identify the Plangon of this stone with a ταλασιουργός who was freed by Αὐτοκλῆς Εὐωνυμεύς ca. 330–320 B.C. (*SEG* XVIII 36 A L. 555; *Foreign Residents* no. 7955). She is the seated woman in the relief, and the use of the imperfect κατέλειπεν probably reflects the two stages of her life: service to others while she was a slave and her new status as a freedwoman.

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298. Athens. Grave epigram, 5th cent. A.D. I.N.Kalliontzes, *Horos* 14–16 (2000–03) 157–163 (ph., dr.), publishes the ed.pr. of a fragment of white marble with convex surface, built into the exterior wall of the apse of the church of Agios Demetrios on Panormos Street in Ambelokipi. Dated on the basis of letterforms; detailed commentary with copious parallels. Ed.pr. suggests that Syrianos is to be identified with one of the two so-named Neoplatonic philosophers, closely associated with Proklos, who lived and taught in Athens: *PLRE* II, *s.v.* Syrianus 3 and 4.

[- - ca. 6 - -] μὲν Συριανὸς ἔχεν πόλον εὖτ' ἐπὶ Γ[- ca. 4 -]
[- - ca. 6 - -]μενος μακάρων ἀρτιτελὴς ἔμολε[ν]·
[- - ca. 5 - -]Ρ ἀνθρώποισιν ὅπως σοφὸν ἐστὶν [- - ca. 6 - -]
4 [- - ca. 5 - - ἀ]θανάτων ἐς πόλον αὖτις ἔβη hedera

1. {Dr., ph. show a certain Σ; a misprint? Stroud.} The apostrophe following εὖτ is inscribed on the stone.

299. Athens. Gravestone of Soteira, 1st cent. B.C./A.D. Kioniskos of 'Pentelic' marble found in 1990 at the intersection of Poikile and Ares Streets in the Plaka; now in the collection of the Library of Hadrian, inv. no. ΠΛ 922. Ed.pr. T.P.Petropoulou, *Horos* 14–16 (2000–03) 175/176 no. 9 (ph.).

Σώτειρα
Ὀνησίμ[ου]

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300. Attica? Gravestone of Soteris, ca. 350 B.C. *IG* II² 12749. Uncertain provenance; now in the Peiraieus Museum, inv. no. 1547. M.I.Pologiorgi, *AD* 54 (1999) A [2003] 194–199 (ph.), observing that an erased inscription beneath Σωτηρὶς χρηστὴ δικαία on the epistyle points to reworking and reuse of the stele, finds extensive traces of such recutting on the sculptured figures in the relief, to the extent that she postulates at least three phases of use of the stele. Connecting the surviving inscription with the third phase, she reads Δικαία as a name and argues that χρηστή denotes a freedwoman, not a slave.

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301. Athens. Gravestone, 1st cent. A.D. Fragment of a kioniskos of 'Hymettian' marble of uncertain provenance; now in the Acropolis Museum, inv. no. Μ Α 7362. Ed.pr. M.Diakoumakou, *Horos* 14–16 (2000–03) 168 no. 3.

Φ[- - -]
Κ[- - -]
Αἰ[- - -]

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302. Athens. Gravestone of Phile, 4th cent. B.C. *IG* II² 12912. M.Salta, *Τό Μουσεῖον* 2 (2001) 89, points out that the word θυγάτηρ is also to be read in this inscription.

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303. Athens. Gravestone of L.Seppis Philotimos, 2nd/3rd cent. A.D. Kioniskos of 'Hymettian' marble of uncertain provenance; now in the collection of the Library of Hadrian, inv. no. ΒΑ 519. Ed.pr. E.A.Choremi, *Horos* 14–16 (2000–03) 187/188 no. 9 (ph., dr.), who notes that the deceased may be related to Lucius Seppius Κηφισεύς, thesmothetes in 9/8 B.C. (*IG* II² 1722 L. 9), ephebe in 38/7 B.C. (*IG* II² 1043 fr. c L. 4). Cf. also Λεύκιος Σέππιος Ἀφροδίσιος (*IG* II² 8400).

Λεύκιος Σέππις
Φιλότιμος
Κοάρτα Σεππία

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304. Peiraieus. Gravestone of Philo, ca. 370–350 B.C. Clairmont, *CAT* 2.335. Large marble pedimental naiskos-type stele, broken at the bottom; extending beyond the pilasters on each

R.W.Wallace, *Symposion* 1997 (Cologne 2001) 89–101 (ph.), after autopsy of the fragments in Athens (Agora inv. no. P 28470), reconstructs this inscription as listing documents sealed up for a trial of the principal issue in a dikasterion, rather than for a suit for false witness. It was not a case of inheritance but probably an eisangelia, phasis, or graphe. After detailed analysis of legal procedures that can be inferred from the preserved text, Wallace assesses previously proposed restorations, such as L. 1 ἐκ [τῆς διαιτῆς], balancing ἐξ ἀνακρίσεως at the end of L. 2; in L. 3, he regards [ἐπίσκηψις:] as tenable, against [μαρτυρία(ι)]; in L. 4, he rejects [ὅρκοι] and [γραφαί] in favor of [ἀντωμοσίαι], which would extend the beginning of this line 5 spaces to the left of the other 3 lines as currently restored. 'It is possible that all four lines of text were longer than current restorations indicate.'

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321. Athens. Vase inscription, 4th cent. B.C. Black-glazed pelike with inscription (probably graffito); find-spot not indicated. Briefly mentioned by G.Touchais, *BCH* 125 (2001) 798. Εὐαρχίς

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322. Rhamnous. Vase inscription, ca. 100 B.C./100 A.D. Large fragmentary clay krater with relief decoration and very large (0.023–0.055 m.) applied clay inscription, found in excavations of the Greek Archaeological Society in the telesterion in the fortress, inv. no. 2355. Ed.pr. B.C.Petrakos, *PAAH* (1999) [2002] 14/15 no. 4 (ph.).

Καλλικλῆ πόημα

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323. Vacat.

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324. Rhamnous. Vase inscription, early 3rd cent. A.D. Several joining fragments of a red-glazed skyphos (Chandarli type), found in excavations of the Greek Archaeological Society in the Hestiatorion in the fortress; graffito on the outer rim (inv. no. 2354). Ed.pr. B.C.Petrakos, *PAAH* (1999) [2002] 9/10 no. 8 (ph.).

Μή με ἄρῃς· ἐλευθέρου κυρίο̣[υ] εἰμί
Ὑγείνου

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325. Rhamnous. Roman lamp signature, ca. 250 A.D. B.C.Petrakos, *PAAH* (1999) [2002] 16 no. 15. notes the discovery of a lamp with a relief protome, on the disk, of Athena facing left, wearing a Corinthian helmet; signature on the bottom; found in excavations of the Greek Archaeological Society in the telesterion in the fort. Εὐτύχης

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326. Myrrhinous? Βαθὺ Πηγάδι. Mould for a potter's stamp, Hellenistic. G.Steinhauer, in *Mesogaia* (see our lemma no. 154) 98/99, reports the discovery of a mould for a stamp, found in excavations of a large ceramic workshop on a low hill by the Greek Archaeological Service. The kiln in this workshop is large enough to have produced roof tiles, water pipes, and beehives. A lid of a clay beehive found on a Hellenistic farm ca. 3.5 km. to the south bears the same stamp—i.e., that of the name of the owner of the workshop—and his house was situated on this same low hill. Ἔμβιος

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327. Athens. Curse tablets, inscribed lead figurines, and miniature inscribed sarcophagi, ca. 400 B.C. *SEG* XXXVIII 31. *SEG* XLIX 314–318.* In *MEP* 4 (2000) 85–122 (ph., dr.), F.Costabile republishes, in Italian, his paper 'Κατάδεσμοι,' *MDAI(A)* 114 (1999) 91–101 (*SEG* XLIX 314–318), with more ph., dr., and plans and sections of the area above the tombs of Lissos and Eupheros where these objects were excavated. On 118–120, he adds a prosopographical note on Διοκλῆς Διοχάρους Πιθεύς and Ἀριστοκράτης Πό(ριος?).

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328. Athens. Lead curse tablet, ca. 375 B.C. *SEG* XLVIII 354–356. *SEG* L 277. In *MEP* 3 (2000) 39–75 (ph., dr.), F.Costabile returns to the 3 texts on the inner face of this tablet, armed with better ph., many of which he reproduces here at large scale, together with new drawings. He reprints the texts with Italian translations, very detailed app.crit. We note only the following significant deviations from the texts printed in *SEG* XLVIII 354–356.

SEG XLVIII 354:
LL. 2/3 [πρὸς τὸ]ν̣ Ἑρμῆν τὸν Ἐριό[νι]λο̣ν̣ κ̣α̣ί̣
L. 4 [π]ρὸς τὴν Λήθη̣[ν]
L. 7 λέχει
SEG XLVIII 355:
LL. 6/7 πρὸς ἡ|μᾶς τ̣[αλαντ]εύει
SEG XLVIII 356:
L. 1 Ἰρή̣νη{η}ν
LL. 8/9 κ(α)ταδέ|ω {δεω} δὲ καί
LL. 15–17 τὸς με|τ' Ἰρήν[η]ς καὶ ἅπα[ν]τ̣ας | [τὸ]ς [μετ' αὐτῶν]

On 55–75, Costabile discusses in great detail the nature of the trials that prompted the writing of this tablet. He urges that three different legal actions are in question and that only the third, involving Eirene, was definitely assigned to the court of the polemarch. In assessing the several roles and timing of legal defixiones, he quotes, translates, and comments on *IG* III.3.94; Audollent, *DefixTab* 49; and *SEG* XLIX 1358.

In *MEP* 6 (2001) 143–208 (ph.), Costabile, for yet a third time, comes back to this tablet with more new ph. and dr. His 'Nuova Lettura' was prompted by an oral presentation by D.R.Jordan, at a symposium in Athens, November 2–4, 2000, concerning the reading and editing of this tablet. Costabile, who was not in attendance, obtained a handout that Jordan distributed at the time, on which he presented his new readings and his differences from the

broken background panel, beside the figure's right ear. Ed.pr. H.R.Goette, *op.cit.* (our lemma no. 332) 92–94 (ph.), who discusses many comparanda, suggests the above date, and takes the inscription to be original and serving 'eine offiziele Funktion.' He rejects the reading of the name Syros.

vacat C
[- - -]YPO

[From the ph., it appears that there is room for 2–3 letters at the left in L. 2. Could this be an artist's signature, e.g., Σι[άτ]υρο|[ς ἐποίει]? Stroud.]

Cf. R.Winkes, *Clipeata imago* (Bonn 1969) 131/132.

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338. Aigina. Dedicatory statue base, 2nd cent. A.D. After a useful review of the cults attested in literature and inscriptions on Cape Kolonna (Apollo, Aphrodite, Poseidon, Artemis, Dionysos, Athena, Zeus, Hera, Aiakos, Attalos of Pergamon, Dea Roma, Imperial cult), F.Felten, in *Zona Archeologica* 127–134 (ph.), publishes the ed.pr. of the lower part of a draped, marble female figure, seated on a rock carved from the same stone as an attached plinth; inscription on the front face; found in excavations of the German Archaeological Institute on the north side of the hill. Felten identifies this figure as Demeter.

Αὐεία Τροφίμη ἐκ τῶν
ἰδίων ἀνέθηκε

CORINTHIA

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339. Corinth. Corinth, 146–44 B.C. In *Corinth* XX, 261–278, E.R.Gebhard and M.W.Dickie examine the evidence for activity at Corinth and the Isthmian Sanctuary of Poseidon for the period between the Roman sack of the city in 146 B.C. and the foundation of the Roman colony in 44 B.C. They consider the literary evidence, architecture, archaeological remains, road systems, cult activity, and inscriptions (270–278). Among the inscriptions are *Corinth* 8.3.40; *IG* VII 2413/2414; *Syll.*³ 704/705, concerning the technitai of Dionysos; *Corinth* 8.2.1; and *CIL* I² 2662, Latin epigrams commemorating the hauling of a fleet across the Isthmos in 102 B.C. They conclude that the latter inscription was erected in Corinth to be seen and read by local inhabitants whom a Roman general thought worth impressing; i.e., Italian negotiatores who had settled there more than 50 years before the colony was officially founded.

In *ZPE* 139 (2002) 251–264, M.E.H.Walbank similarly regards this inscription as having been set up in the center of what was then still a largely ruined city. She regards it as an indication that in 101/0 B.C., there were plans to refound Corinth as a Roman colony. Corinthian territory had already been measured as part of the *lex agraria* of 111 B.C. and it is

possible that the land of Corinth was centuriated as part of the new plans. The latter were abandoned, however, probably because of the political upheavals in Rome that led to the deaths of Saturninus and Glaucia, the prime movers of the new colony in 100 B.C.

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340. Corinth. The municipal bourgeoisie in Roman Corinth. A.D.Rizakis, in *The Greek East in the Roman Context* 37–49, assembles a list of the most prominent public figures in Corinth in the late Republic and early Empire, adducing literary, epigraphical, and numismatic testimony. These men are drawn primarily from two main sectors of society: freedmen (especially of Marc Antony before Actium) and negotiatores. Also of critical importance are elites from neighboring cities who participated in office-holding and euergetism in Corinth, i.e., Cn.Cornelius Pulcher of Epidauros; C.Iulius Laco and C.Iulius Spartiaticus, descendants of Eurykles of Sparta. Rizakis finds little evidence of men drawn from the military or from the indigenous population. He often cites the unpublished Michigan dissertation (1990) of A.Stansbury, *Corinthian Honour, Corinthian Conflict*. For similar summaries of notables at Dyme and Patras, see our lemmata nos. 567 and 568.

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341. Corinth. Financing the new Roman colony. A.D'Hautcourt, *BCH* Suppl. 39 (2001) 427–437, cites numerous Greek and Latin inscriptions from Corinth in a brief review of the evidence for reconstruction of the city in the years following 44 B.C. In addition to initial financing from Rome and profits made from digging up the Greek cemeteries and selling the grave-goods (necrocorinthia, Strabo 8.6.23), many of the leading families played a major role in paying for new buildings.

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342. Corinth. Cult of the Domus Augusta. See our lemma no. 329.

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343. Corinth. Pausanias and Corinth. M.Torelli, in *Éditer ... Pausanias* 135–184, frequently adduces inscriptions (mostly Latin), coins, sculpture, and architectural remains in offering a new reconstruction of the history, cults, and topography mainly of the area in and around the Forum in the light of Pausanias 2.2.6. Among the inscriptions studied are *Corinth* 8.2.2/3, 4, 5, 7, 8, 13, 17, 50, 53, 70, 86, 110, 122, 131; *Corinth* 8.3.50, 56, 69, 77, 81, 152. Torelli is sharply critical of the identifications proposed by C.K.Williams II and other archaeologists from the American School excavations at Corinth:

> ... lo scavo di Corinto è nato ed è cresciuto con un fortissimo condizionamento ideologico ellenocentrico; per l'importanza che per l'impianto e la prosecuzione degli scavi delle donazioni dei 'benefactors,' invariabilmente appartenenti all'*élite* protestante americana, nel caso di Corinto poi i grandi catalizzatori di ogni attenzione—sempre minoritaria, si badi—riservata alla fase romana della città sono stati, almeno all'inizio, i luoghi apostolici, mentre la letteratura specialistica sulla Corinto romana, come accade spesso alla romanità

delle province d'Oriente, ha sostanzialmente ignorato ogni confronto con le realtà coloniali del resto dell'impero, che pur sarebbe metodologicamente necessario, per non dire intuitivamente ovvio.

On Torelli's outburst, see C.P.Jones, *JRA* 16 (2003) 673: 'In a volume that marks collaboration between countries. this language strikes a false note.'

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344. Corinth. Decrees of the Lykian koinon in honor of Iounia Theodora, 1st cent. B.C./A.D. *SEG* XVIII 143. *SEG* XLIX 334, 2512;* L 1762. R.Behrwald, *Der Lykische Bund: Untersuchungen zu Geschichte und Verfassung, Antiquitas* I. Abhandlung zur alten Geschichte 48 (Bonn 2000) 120–128, argues for a date for this document soon after the establishment of Colonia Laus Corinthiensis, possibly in early 42/1 B.C. This, he claims, fits better with the letterforms of the inscription. The ἡγεμόνες, ἡγούμενοι, LL. 5, 52, will then not be imprecise terms referring to an unnamed emperor, but the equivalent of principes, designating the Triumviri.

C.P.Jones, *ZPE* 137 (2001) 166/167, finds an echo of the discord in Lykia (Suetonius, *Claudius* 25.3; Cassius Dio 60.17.3–4) in L. 58, which mentions exiles; these should be people unjustly exiled before the Roman intervention. He is not convinced by Behrwald's arguments for placing this inscription in 42/1 B.C.

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345. Corinth. Honorary inscriptions in Latin and Greek, Roman Imperial. *SEG* L 336. In *An.Ép.* (2000) [2003] 510 no. 1344, S.Follet suggests Δή[μητρι ἀνέθηκεν?] in LL. 5/6.

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346. Corinth. Curses on Christian gravestones, ca. 267–668 A.D. B.W.Winter, *After Paul Left Corinth* (Grand Rapids, MI 2001) 173, briefly comments on the curse-formulas of these epitaphs, especially *Corinth* 8.1 no. 137; 8.3 nos. 539, 620, 643, 644; *SEG* XXXVII 195.

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347. Corinth. Lead curse tablet, 1st cent. A.D. *SEG* XLVI 337; XLIX 338.* B.W.Winter, *op.cit.* (our lemma no. 346) 168/169, argues that to combine the texts on these 2 tablets is to produce a reading that is 'disjointed'; although both texts target the same individual [Karpime Babbia], they should be kept separate. Accordingly (p. 176), he reads, without a verb expressed, 'Ερμῆ χθόνιε τὰ μεγάλα as 'Hermes of the Underworld [grant] a curse.'

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348. Corinth. Vase inscription, 325–300 B.C. Black-glazed kantharos, found in the South Stoa, inv. no. C-34-397; incised inscription on rim. Ed.pr. O.Broneer, *Corinth* I, iv, 63/64 (dr.): Ὦ παρ' ἐλπίδας φανείς, who interprets it as 'probably a quotation from a play. It is not clear whether this was addressed to a deity or to some human friend whose arrival had been long awaited.' Cf. G.R.Edwards, *Corinth* VII, iii, 85–87 no. 489 (dr.).

J.R.Green, E.W.Handley, *Hesperia* 70 (2001) 367–371, support a date ca. 300 B.C. on ceramic and palaeographic grounds and recognize in this graffito (probably incised after firing) a half-line from a Euripidean trimeter recalled as a classic quotation both by the writer and by Menander, cf. *Misoumenos* (Sandbach 214; Arnott 615) and other passages. Possibly Euripides, *Phoinissai* 310/311 with scholia.

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349. Corinth. Dipinto on a thymiaterion, 4th cent. B.C. N.Bookidis, *Corinth* XX, 254 (ph.), publishes the ed.pr. of a small, fragmentary, painted clay thymiaterion found in excavations of the American School in 1968 'below the northwest corner of the Forum'; inv. no. MF-68-79/C-68-343. She prints the text as Δαματρ[- - -]. [The ph. clearly shows part of a letter following rho, before the break, which appears to be the left side of nu or san(?). Stroud.]

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350. Corinth. Graffiti on lamps and lead curse tablets in the Fountain of the Lamps, 4th cent. A.D. *SEG* XLIV 293–296. *SEG* XLVIII 388. R.M.Rothaus, *Corinth: The First City of Greece, RGRW* 139 (2000) 126–134, discusses the inscribed lamps mentioning ἄγγελοι and the curse tablets invoking Νύμφαι to argue that the rites in this cave were neither exclusively pagan or Christian, but that they provide, rather, 'a glimpse of the daily religious life of Christians and pagans in late-antique Corinth, and we see that they were not that different.'

351–352. Corinth. Roman lamp signatures at Pergamon. H.Heimerl, *Die römischen Lampen aus Pergamon: Pergamenische Forschungen* 13 (Berlin 2001) lists 2 signed lamps of probable Corinthian provenance.

351: *Op.cit.* 71, 176/177 no. 994 (ph., dr.). Museum Bergama, inv. no. 638, ca. 200 A.D. Above the last letter, there is a small, superimposed π.

Νικίῆπου

352: *Op.cit.* 71, 177 no. 1004 (ph., dr.). No inv. no., early 2nd cent. A.D.

'Αφροδ[- - -]

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353. Corinth. The production of lamps in the Roman period. P.Petridis, in *L'artisanat en Grèce ancienne* 241–250, examines the production of 'Corinthian-type' lamps in the northern Peloponnesos ca. 100 A.D., suggesting that in the 2nd and 3rd cent. A.D., there developed chains of workshops controlled by the same major producers, Σπωσιανός, Πωσφόρος, Λούκιος, 'Οκτάβιος, and Πρεῖμος, spreading also to Athens at the beginning of the 3rd cent. A.D. For Sposianos at Akraiphia and Nikopolis, see our lemmata nos. 578 and 756, respectively.

354. Kenchreai. Inscribed column with a dedication? Roman Imperial. *SEG* XXVIII 387. In *op.cit.* (our lemma no. 350) 70, R.M.Rothaus suggests that Ὀργία could be the name of a dedicator of this column but states that he prefers Scranton's interpretation (epithet of Isis). He notes that the column fragment and its finding place nonetheless offer no sure evidence for the location and identification of the temple of Isis.

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355. Sikyon. Eretrian proxeny decree for a Sikyonian, ca. 300 B.C. See our lemma no. 1106.

KLEONAIA

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356. Nemea. Decree: Treaty between Kleonai and Argos, 229/8 B.C. *SEG* XXIII 178. *SEG* XLIX 345, 491.4.* Stephen G.Miller, *Nemea* II 98/99 note 238, briefly rejects the theory of D.W.Bradeen, *Hesperia* 35 (1966) 326 (*SEG* XXIII 178) that this decree concerns a settlement of a dispute between Kleonai and Argos over the control of the Nemean Games, which Bradeen locates at Kleonai. Miller asks, 'Why, then, would the text have been erected at Nemea?'

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357. Nemea. Decree: Arbitration of L.Mummius on the Nemean games, 145 B.C. *SEG* XXIII 180. *SEG* XXIX 348; XLVI 2340; L 343. Stephen G.Miller, *Nemea* II 99/100, rejects the inference drawn by D.W.Bradeen, *Hesperia* 35 (1966) 326–329 no. 7 (*SEG* XXIII 180) from L. 6, [- - - τῶν ἐν Ν]εμέαι ἀγώνων καὶ περὶ [- - -], that the Nemean games were actually held at Nemea, and not in Argos, ca. 150 B.C. Miller restores, e.g., [- - - περὶ τῶν τοῦ Διὸς τοῦ Ν]εμέαι ἀγώνων καὶ περὶ [τῶν τᾶς Ἥρας τᾶς Ἀργείας ἀγώνων - - -] as in several Argive decrees for theorodokoi. Such a formulation would shed light on the possible connection between θεωρωσύνη (L. 7) and θεωρία, while ἑκατέροις, far from applying to Kleonai, is a reference to the two ἀγῶσιν. Why, then, was this stele erected at Nemea? 'Perhaps Mummius intended some sort of restoration of the site, if not the Nemean Games.'

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358. Nemea. List of theorodokoi, 323/2–313 B.C. *SEG* XXXVI 331. *SEG* L 343.* In a discussion of *IG* XII.9.221, D.Knoepfler, *Décrets érétriens* 189/190, points out a problem in identifying Ἀριστόνους, Col. ■ L. 16, with the somatophylax of Alexander the Great, if this list is dated as early as 323/2 B.C., on grounds that Aristonous would have been far from Macedonia at the time, at the side of Alexander. Knoepfler prefers to place the list ca. 320–316 B.C. and to see the entry in Col. B L. 16 being made ca. 318 B.C., possibly for the celebration of the Nemean games in 317 B.C.

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359. Nemea. Dedicatory cult table, ca. 300 B.C. Fragmentary limestone cult table found reused in excavations of the Xenon, inv. no. ST 783; briefly noted in *Nemea* I, 156 note 473. Inscription in ■ smooth band along the top of the front; broken at left. Ed.pr. Stephen G.Miller, Καλλίστευμα 461–468 (ph.).

[- - -]ΔΑΥΡΙΟΙΣ καὶ τῶι θεῶι

Miller identifies the god as Nemean Zeus and proposes [τοῖς θεοῖς Ἐπι]δαυρίοις or [θεοῖς Ἐπι]δαυρίοις, i.e., Apollo and Asklepios.

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360. Nemea. Funerary epigram, late 4th cent. B.C. or later? Three joining fragments of limestone bedrock found in excavations of the University of California, Berkeley in the south end of the stadium and in the Apodyterion; inv. nos. I 15a–c. Incised horizontal line above the first half of the first line of text. Ed.pr. D.Chamberlain, in *Nemea* II 225–231 (ph.), who provides a very full commentary on readings but, unfortunately, prints in his text several incomplete letters with underdots although there can be no doubt about the readings. Conversely, he prints on 228 a poetic text with no epigraphical sigla or indications of line divisions. We give a text, based on his commentary and on the ph., that follows the Leiden system for recording uncertain letters and standard practice for indicating the disposition of a poem on stone.

Λυδέ, νι̣[κ]ῶν θνήισκεις πολλοῖσι πόνοισι | παλ[α]ίσας
πρῶ̣τον μὲν (ξ)υνὸ| vacant ca. 11 ν εἰς κλεινὴν Αἴγυπτον
εὐρύχορόν τε Ἀ̓σί̣αν οὗ σοι ΚΛΕΙ vacat

Ed.pr. calls this 'an informal funerary inscription,' and notes many obstacles to its interpretation: (1) In .YNO (L. 2), what is the first letter? Ed.pr. reads it as 'a *zeta* which is mistakenly written instead of XI—hence ... ξυνόν.' (2) Why, after .YNO, did the cutter leave the rest of L. 2 uninscribed and presumably complete this word by writing N in the first letter-space of L. 3? (3) Why is the last word in L. 4, ΚΛΕΙ, left incomplete and the poem unfinished? (4) Why was the incomplete poem scratched on a large awkward piece of native bedrock, later broken into 3 fragments, 2 of which were excavated in the foundation packing of the Apodyterion? (5) Did this unfinished epitaph once mark the grave of the Lydian (L. 1) who presumably died in achieving a wrestling victory? Ed.pr.'s tentative translation is 'O Lydian, you die victorious, after wrestling and undergoing many toils, A joint first for famed Egypt and spacious Asia—For you not fam-.' He also speculates on the circumstances of the writing of the poem (229–231)—somewhat imaginatively. [This inscription needs to be revisited. Stroud.]

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361. Nemea. Inscribed seat block, early Hellenistic. Oblong reddish limestone seat block, inscribed on the upper surface; inv. no. I 111. Found in the sidewalk along the west side of the storm drain on the west side of the Hellenistic stadium. Ed.pr. Stephen G.Miller, *Nemea* II 255/256 no. 15 (ph.).

ΘΡΑΟΥ

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362. Nemea. Incertum. Reddish limestone block found *in situ*, stuck in the ground, slightly southwest of the south end of the first row of seats above the sidewalk on the western side of the track of the early Hellenistic stadium. Ed.pr. Stephen G.Miller, *Nemea* II 253 no. 6 (ph.); inv. no. A 399. A single E face-down near the right edge of the block.

363–397. Nemea. Graffiti on the walls of the stadium tunnel. Early Hellenistic and later. *SEG* XXIX 349; XXXII 366; XXXVI 333; XXXVII 275; XXXIX 342; XL 318; XLI 276bis; XLVI 358; XLIX 347. In *Nemea* II 84–89, 311–366 (ph., dr.), Stephen G. Miller presents a detailed publication of the 57 extant graffiti preserved on the poros blocks on the inner walls of the tunnel. Almost all of these are names of persons, 3 of whom can possibly be identified: Telestas (our lemma no. 364), Epikrates (no. 377), and Akrotatos (nos. 376, 378). Discussion of the καλός-names, especially with added locatives; lunate letters; letterforms; doodles; etc.

On 311–366, Appendix B. Catalogue of Graffiti, GRAF 1–34, arranged by the number of the block on which they are incised. Included are ph., dr., inv. no., measurements, location, date, commentary, Greek text in majuscules (we supply accents and breathings), bibliography.

363: *Op.cit.* 311, GRAF 1A/B. Early Hellenistic? Single, isolated letters of uncertain significance.

1A X
1B Δ

364: *Op.cit.* 311–315, GRAF 2A–D. Early Hellenistic.

2A *SEG* XXIX 349(b). ATIΣ ἄτι(μο)ς or Doric interrogative, Miller. [A name? Stroud.]
2B NIKΩK - - - νικῶ K, Miller.
2C Ḳ[A]ΛỌ[Σ] ḳ[α]λọ́[ς], Miller.
2D *SEG* XXIX 349(d); XXXVII 275. T[E]ḶEΣTAΣ T[ε]ḷέστας; possibly the Olympionikes of ca. 340 B.C., Pausanias 6.14.4, Miller. On 92, Miller cites this inscription as possible evidence for a terminus ante quem of ca. 320 B.C. for the tunnel and therefore the stadium.

365: *Op.cit.* 315, GRAF 3. Early Hellenistic.

- - - IẠ - - - I - - NI . . .6. . .

366: *Op.cit.* 316, GRAF 4. Date? Traces, but no discernible letters.

367: *Op.cit.* 317–319, GRAF 5. Early Hellenistic.

. . . IA . . . Σ

368: *Op.cit.* 319, GRAF 6. Early Hellenistic.

. . .6. . . ẠINOΣ̣ [A name? Stroud.]

369: *Op.cit.* 320–322, GRAF 7. Early Hellenistic.

ΣΩ̣X . . Ω̣N KAΛOΣ 'I have been able to find no examples of an ancient personal name beginning with Σωχ- or Σοχ- , or with any reasonable variations thereof.' Miller.

370: *Op.cit.* 322, GRAF 8. Early Hellenistic.

[- - -]ẠON

371: *Op.cit.* 323/324, GRAF 9. Early Hellenistic.

- - - Ω̣Ṇ | KAΛỌΣ [- - -]ω̣ṿ καλός, Miller.

372: *Op.cit.* 325/326, GRAF 10. Early Hellenistic.

ΔIΩNΩ̣NΣ [It is not certain from the ph. or dr. that the area to the right of the Σ was uninscribed. Perhaps, by dittography, Δίων{ω̣ν} Σ[- - -]; or Δίων ὢν Σ[- - -], Stroud.]

373: *Op.cit.* 326/327, GRAF 11A/B. Early Hellenistic. The text of B is inscribed on top of the text of A. For the formula in B, see our lemmata nos. 381 and 387.

11A - - - ΦO - - -
11B AP[I]ΣTI[ΩN] | KAΛOΣ EN | [. . .]ṆNΩ[I] Ἀρ[ι]στί[ων] | καλὸς ἐν | [Κρά]ννω[ι], Miller. [Possibly [Κρα]ννῶ[νι], Stroud.]

374: *Op.cit.* 328/329, GRAF 12. Early Hellenistic. Slight traces of a painted inscription are also visible here.

ΠOΛYΞENOỤΣ̣ 'a name with the unusual spelling,' Miller. [Since the last 2 letters are uncertain and the area to the right of Σ̣ is not completely preserved, we may have here Πολυξένου Σ[- - -], Stroud.]

375: *Op.cit.* 329/330, GRAF 13. Early Hellenistic.

[- 2–3 -]KΩ̣ΔOKIN[OΣ] [Possibly [νι]κῶ̣ Δόκιμ̣[ος]? Stroud.]

376: *Op.cit.* 330–332, GRAF 14A–D. Early Hellenistic.

14A *SEG* XXIX 349(h). KAI 'a false or interrupted start,' Miller. [Hence, perhaps the beginning of a name or καλ̣[ός], Stroud.]

14B [. . .]ΙΚΩΝΠΟΚΑΙΟΣ [[Ν]ίκων or [ν]ικῶν plus name? Stroud.]
14C *SEG* XXIX 349(i); XXXII 366; XXXVI 333; XXXIX 342; XLI 276bis. Ἀκρότατος | καλός [For the identity of this man, see our lemma no. 378.]
14D τοῦ γράψαν[τος] 'unique in the Nemea tunnel because it extended onto a second block ... scratched with a much thinner and sharper point than any other on the block.... It must be emphasized that its hand is completely different from the hand that wrote 14C.' Miller. After reviewing the several interpretations proposed in print since 1982 (all noted in *SEG* XXXII 366; XXXVI 333; XXXIX 342), Miller finds no reason to change the view he expressed in the ed.pr. (*SEG* XXXII 366): 'to the one who wrote it' (and implicitly, therefore, not to the author of D).

377: *Op.cit.* 332–335, GRAF 15A–G.

15A Early Hellenistic. ΑΡΙΣ vacat
15B Early Hellenistic. ΔΑΟΣ [Δᾶος, name? Stroud.]
15C Early Hellenistic. ΛΛΟΣΚΑ. | ΑΘΗΝ - - - 'It is tempting to read ΚΑ[ΛΟΣ] | ΑΘΗΝ[ΗΣΙ] as in GRAF 25,' Miller. [The name could be Δᾶος, which is attested in Athens, *LGPN* II, *s.v.* (10 examples); cf. our lemmata nos. 373, 387. Stroud.]
15D *SEG* XXIX 349(g). Early Hellenistic. Ἐπικράτης | καλός 'It is possible that our beautiful Epikrates is to be identified with the Thessalian who won the *diaulos* for boys at the Amphiareion at Oropos in *ca.* 325 B.C., although the name is too common to allow security in the identification.' *IG* VII 414 LL. 13/14; *RE* 6, *s.v.* Epikrates 14. Miller.
15E Early Hellenistic. ΙΠΠΟ - - - 'later than 15D,' Miller.
15F Uncertain date. Φ - - -
15G *SEG* XXIX 349(a). Early Christian. ΑΙΘΕΡΙΖΩΗϹ Miller interprets this as a name Aitherizoës 'although some sort of wish for an "ethereal life" may have been intended. It is almost certainly to be associated with the person or persons who used the tunnel for shelter in the Early Christian period.' Miller. For a skeleton possibly to be connected with this person, see *op.cit.* 134. [Since the crossbar slants down and is not horizontal, it would be possible in this script to interpret what Miller reads as Η as Ν, yielding the name (?) Αἰθερίζων, Stroud; Αἰθέρι ζώης = Αἰθέριε ζώοις, 'Aitherios, may you live.' Chaniotis.]

378: *Op.cit.* 336/337, GRAF 16. Early Hellenistic. Miller identifies this man and Ἀκρότατος | καλός of our lemma no. 376 14C as the king of Sparta 265–252 B.C., renowned for his beauty (Phylarchos apud Athenaios 4.142b; Diodoros 19.70; Plutarch, *Agis* 3.4, *Pyrrhos* 26.8, 28.2/3; Pausanias 1.13.5, 3.2/3). Despite the great rarity of the name, M.Dillon, *Pilgrims and Pilgrimage in Ancient Greece* (New York 1997) 113, rejects the identification in favor of 'someone else entirely.'

Ἀκρότατος

379: *Op.cit.* 338, GRAF 17. Early Hellenistic. In L. 2, Miller suggests a dative singular, perhaps another locative as in our lemmata nos. 373, 377, 387.

- - - Ι - - - | - - - ΩΙ vac.

380: *Op.cit.* 339/340, GRAF 18A–C. The text of C is inscribed on top of the text of A.

18A Early Hellenistic. ΟΝΙΛ - - -
18B Early Hellenistic. ΔΣΛ vac. | ΑΣΔΩΡΝΙΟΣ vac. | ΧΥΡΣΓΟΛΙΔΟΣ vac. [In L. 3, transposition? E.g. Χ(ρυ)σ(ο)-? Stroud.]
18C Possibly early Imperial. ΙΟΧΛ

381: *Op.cit.* 87–89, 340–342, GRAF 19A–C. Early Hellenistic.

19A *SEG* XXIX 349(e); XLVI 358; XLIX 347. Μόσχος κ[αλ]ὸς ⁝ ἐμ Φιλίπποις On 87–89, after discussing alternatives, Miller repeats his interpretation of 'Moschos is beautiful at Philippi' (see *SEG* XLVI 358) and cites the locative parallels in our lemmata nos. 373, 379, 387. He rejects the possible identification of Moschos with the Olympionikes in boys' boxing in 200 B.C. (Sextus Africanus, *s.v.* Ol. 145; *Olympionikai* no. 602).
19B Ἀνδρέας
19C - - - ΣΑΛ - - painted

382: *Op.cit.* 342/343, GRAF 20. Early Hellenistic. Miller notes that L. 3 seems to have been incised by a different writer.

Α . . . ΣΩ - - | - - - ΝΣΩ - - - | - - - ΙΝΓΑΙ.

383: *Op.cit.* 344/345, GRAF 21. Early Hellenistic.

Τιμόστρατ[ος] - - -? [The third tau should probably be dotted, to judge from the dr., which shows only a vertical. Stroud.]

384: *Op.cit.* 346, GRAF 22. Uncertain traces.

385: *Op.cit.* 347, GRAF 23. Early Hellenistic? The reading is very uncertain.

- - ΛΟΙ - -

386: *Op.cit.* 348/349, GRAF 24. Archaic/Early Classical? Probably a mason's mark from an earlier use of the block.

387: *Op.cit.* 350/351, GRAF 25. Early Hellenistic. In L. 3, Miller suggests another locative as in our lemmata nos. 373, 379, 381.

ΔΑ | Μόλων καλὸς | Ἀθ̣ή̣νη̣σι [In L. 1, to judge from the dr., the second letter could also be delta; acrophonic numeral ΔΔ? ‖ L. 2: *LGPN* II, *s.v.* Μόλων, lists 11 examples at Athens. Stroud.]

388: *Op.cit.* 352, GRAF 26. Uncertain traces.

389: *Op.cit.* 353/354, GRAF 27A/B. Early Hellenistic.

27A uncertain traces
27B - - - ΦΛΟ . . . Μ . . - -

390: *Op.cit.* 355/356, GRAF 28. Early Hellenistic.

- - - ΣΛ̣Ο vac. | - - - ΑΚ̣Α̣Γ̣.Χ̣Ρ̣Υ̣

391: *Op.cit.* 356/357, GRAF 29. Early Hellenistic.

. . . ΑΓΕΟΝ

392: *Op.cit.* 358, GRAF 30. Early Hellenistic.

. . . Α̣Υ̣Κ̣ΚΑ . . .

393: *Op.cit.* 359, GRAF 31. Early Christian?

X

394: *Op.cit.* 360–362, GRAF 32A–C. Early Hellenistic?

32A ligature of upsilon, pi, eta
32B/C drawings or doodles

395: *Op.cit.* 363, GRAF 33. Uncertain date.

- - - ΝΗ̣ - - - | - - - Λ - - -

396: *Op.cit.* 364–366, GRAF 34. Early Imperial. Latin. *SEG* XXIX 349(j). Slight traces of isolated earlier letters at the edges of the block. On 117–119, Miller speculates that Martialis may have been a shepherd who sheltered himself and his flock in the tunnel.

Martialis

397: *Op.cit.* 366. GRAF 35. Casual markings.

398–400. Nemea. Inscribed lead tablets, late Classical? Three oblong lead strips found in excavations of the University of California, Berkeley, in the early Hellenistic stadium. Stephen G.Miller, *Nemea* II 239/240 (ph.).

398: Inv. no. IL 91 (ph.). Folded over several times and inscribed on both sides, 'but has so far resisted attempts to read it. Only an initial *phi*, probably followed by a *rho*, can be read—on each of the two sides.'

399: Inv. no. IL 147. '... it too has proven difficult to read'; no text; no ph.

400: Inv. no. IL 170. *SEG* XXVIII 392. Probably late Classical.

outside: [Κα]λλίστρατος inside: [- - -]ΔΟΣΑΝΟΚΛΙΩΝ

Miller suggests that these lead inscriptions are not defixiones. They may have been used for allotments, perhaps of lanes for races in the stadium or pairings in heavy events such as boxing, wrestling, or the pankration.

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401. Nemea. Inscribed lead disc, Early Christian. Round, flat lead disc with a nail hole along one edge opposite a half-round cut-out on the other side. Found in the University of California, Berkeley, excavations in the early Hellenistic stadium; inv. no. IL 179. Ed.pr. Stephen G.Miller, *Nemea* II 129/130 (ph.). 'Both flat sides are filled with tiny incised letters that seem a sort of *abracadabra* incantation.... It would have been a very heavy and cumbersome amulet.' No text. Miller notes that this is the 'round lead tablet from Nemea' briefly mentioned by J.G.Gager, *Curse Tablets and Binding Spells from the Ancient World* (Oxford 1992) 141.

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402. Nemea. Inscribed finger ring, 5th/6th cent. A.D. Silver-plated bronze ring with 'the magical ιλ incised on its bezel'; inv. no. GJ 17, found in the University of California, Berkeley excavations in the stadium. Ed.pr. Stephen G.Miller, *Nemea* II 129/130 (ph.); dated by context.

403–408. Nemea. Stamped roof tiles, ca. 320–250 B.C. *SEG* XLV 249–253.* In a detailed publication of the terracotta Lakonian pan tiles from the Apodyterion, Stephen G.Miller, *Nemea* II 164–173, 288–298 (catalogue; ph.), analyzes the two different groups of tiles stamped with the name Sosikles/Sokles (403–405) and adds the following other tiles from Nemea (406–408). For his discussion of similar tiles from Argos and the Argive Heraion, see our lemmata nos. 418–420.

403: *Op.cit.* 164–173, 288–296, nos. 59, 64–74 (ph.). *SEG* XXXIV 288A; XLV 249. Relief stamp in an oblong field on the under (concave) side; 64 examples.
Σωσικλέος

404: *Op.cit.* 164–173, 296–298, nos. 75–79 (ph.). *SEG* XLV 250. Relief stamp in an oblong field on the under (concave) side; 41 examples. Σωκλείος

405: *Op.cit.* 164–173. *SEG* XXXIV 288A. From the Sanctuary of Zeus; inv. nos. AT 157, 188, 189. Relief stamp in an oblong field on the under (concave) side; 3 examples. Σωσικλέος

406: *Op.cit.* 167/168 (ph.). *SEG* XXXIV 288B; XLV 251. From the Sanctuary of Zeus. Relief stamp in an oblong field on the upper (convex) side; 6 examples. Δαμοιο[- - -]

407: *Op.cit.* 167–169 (ph.). *SEG* XLII 272G, L; XLV 252. Two Lakonian pan tiles from the Sanctuary of Zeus; inv. nos. AT 66, 174. Relief stamp in an oblong field on the upper (convex) side; ligature at the right side. [Διὸς] Νεμείου 'The significance of the ligature is not so immediately apparent, even though it clearly consists of, at least, a pi, a chi, and a rho.' Miller. [The ph. shows that A is also an element in the ligature. Stroud.]

408: *Op.cit.* 165–169 (ph.). *SEG* XLII 272H; XLV 253. One fragment of a Lakonian pan tile, found above the Xenon; inv. no. AT 178. Relief stamp in an oblong field on the upper (convex) side. Cf. *Nemea* I 285. Νεμ[- - -]

ARGEIA

409. Argeia. Two Argive komai. In *AD* 54 (1999) A [2003] 91–102, A.Banaka-Demake summarizes the evidence for the identification of the two archaeological sites of Spiliotaki and Zonga with ancient Ἐλαιοῦς and Κεγχρεαί, respectively. She wrongly associates the Attic gravestone of Λεόντιχος Εὐβοίου Ἐλαιούσιος (*IG* II^2 6019, from Hydra) with Spiliotaki (see our lemma no. 260) and publishes apparently for the first time two inscribed gravestones found at Spiliotaki and now in the Argos Museum; see our lemmata nos. 421/422.

410. Argos. Archive of bronze tablets. See, briefly, *BCH* 125 (2001) 828.

With the kind permission of C.B.Kritzas, we print the following summary of a paper he delivered in Athens at the First Greek-Turkish Epigraphic Colloquium, 27–30 January 2005.

'In the last months of 2000 and the first semester of 2001, a rescue excavation of the 4th Ephoreia of Prehistoric and Classical Antiquities, under the direction of Dr Alkestis Papademetriou, took place in a small property on Korinthou street 48, some 200 m. to the north of St Peter's square at Argos. This area, until now, was thought to lie extra muros. A modest structure, which appears to be an annex to a sanctuary, was discovered. It had probably been constructed in the second half of the 5th century BC and it was abandoned towards the end of the 4th century BC. In this structure a series of stone "chests" or big terracotta and bronze vases were found lined up, buried in the floor and (those found intact) covered with huge stone slabs. Some of them had already been emptied in antiquity, but four contained inscribed bronze plaques. The total number is estimated to run between 120 and 150 plaques. The poor condition of these plaques, many of which were corroded together, has demanded considerable care in conservation, which is done at the Epigraphical Museum of Athens, by A. Magnissalis. Some of the plaques were perforated at some point to be stored in bunches. The size of the plaques varies; some are strips 15 to 30 cm. long and 3 to 5 cm. wide, others are larger rectangular or trapezoid shapes 15 by 30 cm. or more.

'Until now, some 88 plaques (or *pinakes*) have been cleaned and studied. According to palaeographic criteria the majority of the plaques could be dated to the second half of the 5th century BC. But internal evidence points to a dating in the first decades of the 4th century BC, with the exception of some plaques, which could perhaps belong to a slightly later date.

'All the inscriptions are of financial nature, accounts that seem to relate to the treasury of the goddess Pallas (Athena), where the sacred money of the goddess Hera was also kept. They provide important information about Argive institutions and identify administrative responsibilities vis à vis the goddess and the city. In all cases, the texts record sums of money either as deposits or withdrawals to or from the goddess. The transactions are made by civic or religious bodies. Some of them are new for Argos or even totally unattested until now. More than 800 persons are recorded to take part in the transactions.

'The provenance of the money that is deposited is not always specified. In most of the cases it must come from the income of public and sacred lands or from interest [on] money lent. In other cases it comes from fines, from the selling of confiscated properties or from the booty of war. The purpose of the withdrawals, when it is specified, is mostly for financing the athletic games and the festival of Hera, for serving various needs of the state, for the construction of public works, especially the new temple and the gold-and-ivory statue of Hera. In some cases the money is destined to finance the war [in the] Corinthia, which took place between 394 and 386 BC, or for other military purposes. It is certain that, according to a well known model, the sanctuary of Pallas, the main goddess of Argos before Hera, played the role of central bank to serve various needs of the state.

'A preliminary report on the plaques by Ch. Kritzas is going to be published in the Proceedings of the Symposium on 100 years of archaeological activities at Argos "Sur les pas de W. Vollgraff", organized by the French School in Athens and the 4th Ephoreia of Antiquities (25 Sept. 2003). An article on the unattested or rare personal names [on] the plaques by the same epigraphist is in press in the Proceedings of the Symposium "Nommer les hommes" (French School, Dec. 2002). Another article on the same texts and their relation to literary evidence is also in press in the Proceedings of the Symposium on [the] Ancient Mediterranean World (Tokyo University, April 2004).'

411–412. Argos. Inventory, Hellenistic; Incertum, 3rd–5th cent. A.D. White limestone, fragmentary, opisthographic stele, broken above, right, and below; found reused, built into a Byzantine wall of the south peribolos of the church of Agios Ioannis, north of the ancient theater of Argos, Gournari Street 22. Ed.pr. E.Morou-Kapokaki, *Horos* 14–16 (2000–03) 197–205 (ph.).

411: Dated ca. 250–200 B.C. on the basis of the letterforms.

- - - - - - - - - - - - - - - - - -
[- ca. 5 -]μονος Πολλιάδ[α]
[- 4–5 -] χρυσῆν πὰρ' Ἐπιγ[- - -]
Ἐ[π]α[ν]θέματα ἃ κα[- - -]
ποτήριον ὀλκά ⁝ Θ Θ Θ : : ·[- - -]
ποτήριον ὀλ[κ]ά ⁝ Γ Θ : : : ·[- - -]
ποτήρια [χ]ρυσᾶ ἀρτυνᾶν [- - -]
ποτήριον ὀλ[κ]ά [⁝] Θ Θ Θ Θ : : : :[- - -]
ὄλπις [σ]τλεγγὶς ὀλκά [⁝] Θ[- - -]
ποτήρια [- ca. 2–3 -]Η ὀλκά [⁝] μνᾶ[- - -]
φιάλια λέσβια ὀλκά ⁝ Θ Θ Θ[- - -]
[. . .]λ[ι]α ο[- - - - - - - - - - - -]
- - - - - - - - - - - - - - - - - -

Ed.pr. provides a detailed commentary on onomastics, titles of officials, identity, weights, and value of the dedicated objects. In L. 3, the initial E is somewhat larger than the other letters in the line, indicating a heading of additional offerings. Ed.pr. suggests Ἐ[π]α[ν]θέματα ἃ κα[τετέθη]. The official board of ἀρτῦναι (L. 6) apparently appears here for the first time in an inscription, cf. Thucydides 5.47.9 and *IG* IV 554. Ed.pr. speculates that the existing text may have been part of a number of columns of text that continued to the right. Discussion of numerical notation: · = 1 δραχμή, Θ = 10 δραχμαί, Γ = 50 δραχμαί.

412: Dated 3rd–5th cent. A.D. on the basis of the letterforms.

- - - - - - - - - - - - - -
[- - -]Ι α Ι[- - - - - - -]
[- - -]υλιανο[- - - - - -]
[- - -]Ικτίσαιτ.[. .4. .]ω
[- - -]ΟΤΑΜΩΜΟΒΙΟΝ
[- - -]ΩΝΤΑΣΠΙΣΤΙΑΣ
[- - -]νεώσαθ' ἀμῖν v v
[- - -]Δον βασιλεῦσι v
[- - -]ΓΟΛ . Υ . ΙΠΑΜ
- - - - - - - - - - - - - -

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2. [Ἰο]υλιανό[ς], [Τερτ]υλιανό[ς], ed.pr. ‖ 3. from κτίζω? ed.pr. ‖ 4. ἀμωμόβιον, ed.pr.; [- - -] οτ' ἄμωμο(ς) or (v), A.P.Matthaiou apud ed.pr. ‖ 5. Πιστίας, Matthaiou apud ed.pr. ‖ 6. [ἀνε]νεώσαθ' ἀμῖν, ed.pr.

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413. Argos. List of nine demiourgoi, 575–550 B.C. *SEG* XI 314. *SEG* XXII 263; XLIII 1235; XLIV 1735. *LSAG*² 168 no. 8. For an excellent, large, color ph. of this stone (damaged after the ed.pr.), see N.Basilatos, *Λάρισα η Ακρόπολις του Άργους* (Athens 1994) 99.

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414. Argos. Definition of boundaries, ca. 369/8 or 337 B.C.? *SEG* XXXVI 336. *SEG* XL 340. M.Piérart, in *Recherches récentes ... Ducrey* 28–30, in a study of the boundaries of Kynouria, notes that, even if Vollgraff's restoration of ἐνς τὸ τοῦ Πολεμο v I [κράτους], LL. 7/8, is sound, there are no valid grounds for concluding that this inscription is concerned with fixing the frontier of Argos.

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415. Argos. Boundary stone of the shrine of the Seven against Thebes, ca. 500 B.C. *SEG* XLI 284. *SEG* XLVIII 406. In *BCH* 125 (2001) 578–580 (ph.), A.Konstantatos reports that the stele has been removed to the Argos Museum (inv. no. E 227) and has been replaced on the site by a concrete cast; no change in the text.

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416. Argos. Honorary inscription for the kitharoidos M.Ulpius Heliodoros, beginning of the 2nd cent. A.D. *IG* IV 591. C.Wallner, *Nikephoros* 14 (2001) 91–96, gives the Greek text and a German translation. Noting that the kitharoidos Heliodoros is recorded as having gained three victories at Olympia, where no *mousikoi agones* were held, he concludes that Heliodoros probably won these victories in competition as a herald. He draws attention, in this context, to *IAG* 74, which records a herald-tragoidos-komoidos who also won διὰ πάντων ('toutes spécialités,' according to J.-Y.Strasser, *ibid.* 128 note 89), and whose son was successful as tragoidos-komoidos-kitharoidos.

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417. Argos. Dedication to Pan, Hellenistic. Limestone 'colonette,' broken at top. Found in excavations of the French School, reused, near the apsidal building in the 'Terrain Karmoyannis'; inv. no. AS 77. Beginning of the text lost; 15 lines preserved, of which 13 are names of dedicants in the nominative. Briefly mentioned by A.Pariente, *BCH* 125 (2001) 578 (ph.); no text.

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418. Argos. Stamped roof tile, Hellenistic? *SEG* XXXIX 352. Stephen G.Miller, *Nemea* II 171/172, quotes the text as Μένων ἀρχιτέ[κτω(ν)] and points out that it was impressed from the same stamp as a tile from the Sanctuary of Pythian Apollo published by W.Vollgraff, *BCH*

33 (1909) 448 no. 12, [ἀ]ρχιτέκτω(ν). The final nu seems to have been left off the stamp or not fully impressed in the damp clay. Because of the broken-bar alpha, Miller suggests a date slightly later than the stamps of Sosikles in our lemmata nos. 403–405. He regards Menon as the successor of Sosikles as the 'city architect' of Argos.

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419. Argive Heraion. Stamped roof tiles, ca. 320–300 B.C. At least 8 fragments of stamped terracotta roof tiles, found in the excavations of the American School. Ed.pr. R.B.Richardson, in C.Waldstein, *The Argive Heraeum* I (Cambridge, Mass. 1902) 216–224.

Σωκλῆς ἀρχιτέκτων

Richardson connects these with the tile in our lemma no. 403 and discusses the role of the supervising architect in a sanctuary.

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420. Chonikos (1.5 km. south of the Argive Heraion). Stamped roof tile, late 4th cent. B.C. *IG* IV 541/542. Large (1 m. long) intact terracotta roof tile bearing 2 stamps in oblong fields. Found by Schliemann. After examining this tile in the National Museum of Athens, inv. no. NM 10736, Stephen G.Miller, *Nemea* II 168–173 (ph.), links it to those in our lemma no. 403, inferring that the tile is the public property of Hera and that the architect named on these tiles, Sosikles, is the public architect of Argos who also worked on the Apodyterion at Nemea; see our lemma no. 419.

421–422. Elaious? (Spiliotaki). Gravestones. In *AD* 54 (1999) A [2003] 97/98, A.Banaka-Demake very briefly notes the following two gravestones, said to have been found at Spiliotaki on the authority of the guard at the archaeological site of Lerna; now in the Argos Museum.

421: Stone grave stele. Kept for many years at the site of Lerna before being transferred to the Argos Museum in 2000; inv. no. BE 2000/3426.

Πολύκτορος
Μυρτίλας

422: Eight fragments of a stone grave stele preserving only the letters KA and Θ or O. Kept in the Argos Museum and apparently first recorded in 2000 as BE 2000/3430.

Banaka-Demake adduces these in support of her identification of Spiliotaki as Argive Elaious; see our lemmata nos. 260, 409.

KYNOURIA

423. Kynouria. The Argive frontier. M.Piérart, in *Recherches récentes ... Ducrey* 27–43 (ph., map), takes up this vexed problem, using his own topographic research; Pausanias, Polybios, Tacitus, and other literary sources; archaeological remains; and several inscriptions in an attempt to locate the southern frontier and to trace the history of how disputes between Argos and Sparta were settled after the battle of Chaironeia until the 2nd cent. A.D. He favors the view that Kynouria was awarded to Argos in 337 B.C. by a decision of the newly formed League of Corinth and that, when Sparta refused to accept these terms, Philip II invaded Lakonia. Among the inscriptions cited: a previously unpublished dedication to the Dioskouroi found by Piérart (see our lemma no. 424); Eua, stamped tile, *SEG* XXX 377; Delphi, *Syll.*³ 407; Argos, proxeny decree, *SEG* XVII 143; arbitration of the Achaian League between Sparta and Megalopolis, *IvO* 47 (see our lemma no. 533). On the basis of this last document, he speculates that in reaching a decision on the borders, the Hellenic League may have appealed to the division of the Peloponnesos at the time of the return of the Herakleidai. He would thus extend Kynouria, with Thryea in the north, to include all the eastern slopes of Mt.Parnon as far as Zarax. The point where the borders of Argos, Sparta, and Tegea met was called Ἑρμαί.

Argos retained the rights to Kynouria as here defined until the Romans created the koinon of the Lakonians after 146 B.C. and the koinon of the Eleutherolakonians under Augustus. Thereafter, the Argives had to content themselves with Thyreatis.

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424. Kynouria. Xeropigadi. Dedication to the Dioskouroi, ca. 475–425 B.C. Block of blue limestone found in 1986 by M.Piérart built into a terrace wall in this village ca. 8 km. north of Astros; two legs in relief on the front indicate that it was a votive altar. Ed.pr. Piérart, in *Recherches récentes ... Ducrey* 29 (ph.), who notes that the name of the dedicant is attested at Argos and that the cutter was Argive. If the find-spot of the stone is near its original position, the Argive border must have been south of Xeropigadi.

Ἀριστεὺς ἀνέθηκε
ϝανακοῖν

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425. Eua. Loukou. Attic casualty list from the battle of Marathon? *SEG* XLIX 370N. In *BCH* 125 (2001) 836, G.Touchais presents a description, culled from 5 Athenian newspapers, of the inscribed casualty list of the Athenians buried in the Soros at Marathon, found in the Villa of Herodes Atticus at Loukou Kynourias: stele of 'Pentelic' marble, 1.20 x 0.60 m., letters of the late 6th/early 5th cent. B.C., listing 25 dead of whom the first is named Kallias. Clamp cuttings on both sides indicate that the stele was attached to other blocks. Found reused in an early Christian oven, once displayed in the library of the nearby villa. No text. [We still await a detailed report from a competent epigraphist on this potentially spectacular find. Stroud.]

HERMIONIA

426. Hermione. Arbitration of a boundary dispute between Hermione and Epidauros, ca. 175–172 B.C. *SEG* XI 377. On the Epidaurian copy of this document (*IG* IV^2.1.75) and the above date, see our lemma no. 431.

427. Halieis. Dedication to the Dioskouroi, 350–300 B.C. M.H.Jameson, in *Ἰθάκη* 197–202 (ph., dr.), publishes the ed.pr. of two inscribed rectangular limestone blocks found in the Halieis Excavations in a room in a private house in the lower town. There are traces of stucco on the otherwise flat upper surfaces, which were not worked to serve as altars or statue bases. Both blocks were inscribed by the same hand, probably scratched with a sharp instrument, not cut by a chisel.

block I	left side:	[?]Ạ.
	front:	ϝανά(κοιν) πα-
		(ίδοιν) Δι-
	right side:	ός
block II	front:	Ἥρω(ος) Ἥρω(ος)
		πατρω(ίοιν)
	right side:	ὁμογ(νίοιν)

Jameson restores these divine names in the genitive as marking a place within the home that was consecrated to the Dioskouroi.

TROIZENIA

428. Troizen. The Themistokles decree, date? *SEG* XVIII 153. *SEG* XLVI 369;* XLIX 54. Meiggs-Lewis, *GHI*^{2} 23. M.Johansson, *ZPE* 137 (2001) 69–92, vigorously rejects this inscription as providing any reliable evidence for the invasion of Attica and the events leading up to the battle of Salamis in 480 B.C. First, 'the history implied by the decree contradicts the version told by Herodotus and other ancient writers.... The history implied by the decree also seems to be unknown to ancient writers.' (91) Second, 'a thorough investigation of the inscription's text' (78–90) reveals numerous anachronisms, impossible or improbable in an Athenian decree of ca. 480 B.C. Johansson urges that the 'decree most certainly was created outside Athens.' Its 'literary touch points to a date from the early 4th century and downwards.' It was probably the work of a Peloponnesian 'active in Hellenistic Troizen' and without access to records of Athenian cults other than what could be found in Attic drama. 'The only evidence

in favour of the decree's being genuine seems to be that the decree itself says so.' [But the decree in fact never does say so. Stroud.]

429. Troizen. List of names, 4th cent. B.C. *IG* IV 825. In *ZPE* 135 (2001) 51/52 no. 2, S.D.Lambert points out that this inscription, published in *IG* II^2 2420 as a list of names from Peiraieus, was in fact found in Troizen and was brought to the mainland at some time after 1883. Accordingly, the 9 men listed should be deleted from *LGPN* II and, in *LGPN* III.A, on the basis of Kirchner's readings reported in *IG* II^2, we should add Ἀρχέλ[α]ς L. 13 and Τιμ[όδα]μ[ος] L. 17. Repeated by Lambert in *Ἀττικαὶ Ἐπιγραφαὶ Wilhelm* 328/329.

METHANA

430. Methana. Decrees in honor of L.Licinius Anteros, ca. 1 B.C.? *IG* IV 853. *SEG* XLIV 330.* S.Zoumbaki, *Elis und Olympia* 81/82, briefly discusses the terms ἐπιδημήσας and the honors enjoyed by Anteros at Methana (first decree LL. 12/13) and ἐγγαήσας (second decree L. 26). She urges that the two terms are not synonyms, but designate separate privileges accorded to a foreigner occupying land in the state.

EPIDAURIA

431. Epidauros. Settlement of a boundary dispute between Epidauros and Hermione, ca. 175–172 B.C. *IG* IV^2.1.75 and *SEG* XI 377. *SEG* L 372.* M.D.Dixon, *ZPE* 137 (2001) 169–173 (ph.), after autopsy of the stone in the Epidauros Museum (inv. no. 357), offers the following new text of the names of the Rhodian judges in LL. 25–28, with app.crit.

Διοπείθη[ς - - - - - -]
Κάρπων[-ονος? - - -]
Σωσιγέ[νης - - - - - -]
28 Ἀνθε[- - - - - - - - - -]

He regards the names as probably nominatives and identifies Diopeithes and Sosigenes with the two Rhodian judges, named in Polybios 28.7.9, who ruled at an assembly of the Achaian League, 175–172 B.C., on the removal of honors from King Eumenes II of Pergamon. The boundary dispute should, therefore, fall in this same period and the ethnic Ῥοδίους should not be excised from the text of Polybios.

Dixon further identifies the Epidaurian Damokles son of Kallimenos in L. 9 with the deceased in L. 56 of *IG* IV^2.1.28, casualty list of 146 B.C.; and Timainetos son of Kallikon (*IG*

IV^{2}.1.75 LL. 8/9; *SEG* XI 377 LL. 9/10) with the father of Philokles in *IG* IV^{2}.1.28 L. 43. For possible connections to another Timainetos, see also *SEG* XXVI 451; XLVII 346; and *IG* IV^{2}.1.2. Dixon also endorses identifications of the Milesian judge Phainokles son of Polystides (*IG* IV^{2}.1.75 L. 3; *SEG* XI 377 L. 3) with the homonym in *Milet* I.3 151 L. 14 and VI.1 189 (*SEG* XLI 58); and Zenippos son of Gongylos (*IG* IV^{2}.1.175 LL. 2/3; *SEG* XI 377 L. 3) with his homonym in *Milet* I.2 13 L. 12 and VI.1 13 LL. 158/159. The Rhodian Timasikrates in *SEG* XI 377 L. 26 may possibly be identified with the man mentioned by Livy (37.14.3) in 190 B.C.

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432. Epidauros. Records of fines for defaulting architects, 3rd cent. B.C. *IG* IV^{2}.1.98. *SEG* XXV 407;* XXXIII 288; XLVIII 2127. P.Valavanis, *Hysplex* (see our lemma no. 2280) 50–52, in proposing the introduction of this wooden starting-device in stadia of the Peloponnesos ca. 330–270 B.C., places this inscription in the first half of the 3rd cent. B.C., while noting other, later datings.

D.G.Romano, *AJA* 105 (2001) 353, objects to Valavanis' dating of this inscription in the early 3rd cent. B.C. since it has been suggested that Philon also designed the earliest example of the hysplex at Corinth after 270–260 B.C. and then the one at Epidauros.

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433. Epidauros. Building accounts of the Temple of Asklepios, early 4th cent. B.C. *IG* IV^{2}.1.102. *SEG* XLVII 338.* J.Salmon, *op.cit.* (our lemma no. 141), closely examines these accounts for the evidence they provide for the costs of quarrying and transporting the stone, and of the actual construction expenses in preparing and assembling the stone and wooden parts of this temple. For estimates of transportation charges, see our lemma no. 141.

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434. Epidauros. Healing inscription, late 4th cent. B.C. *IG* IV.^{2}.1.122. *SEG* XLIX 377;* L 1747. S.Scullion, *ZPE* 134 (2001) 119/120, restores Σωστράτα Φεραῖ[τις] or Φεραι[ᾶτις] | ἐκύησε, the ethnic of Φεραί in Messenia, in LL. 26/27. He sees in the second sentence, ἐμ παντὶ ἐοῦσα, taken with ἐκύησε, 'a sufficient (if intentionally vague) indication of Sostrata's predicament to function as a title.'

A.Chaniotis, in *EBGR* (2001) no. 168 (*Kernos* 17 [2004] 238), finds this explanation 'not entirely convincing,' since the simple verb ἐκύησε, 'she became pregnant/was pregnant,' does not fit the healing miracle. At no point was Sostrata pregnant and, since παρακυέω is not otherwise attested, the restorations [θηρί'] and [ζῶια] ἐκύησε remain plausible. Favoring Thessalian, rather than Messenian, Pherai for Sostrata's ethnic, Chaniotis suggests that on her way home, she stopped at Kornoi/Korniatas, mentioned in the boundary dispute between Corinth and Epidauros, *IG* IV.^{2}.1.71 L. 30.

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435. Epidauros. Asklepieion. Hymns. *IG* IV^{2}.1.128–132. For hymns of the healing cult of Asklepios, see W.D.Furley, J.M.Bremer, *Greek Hymns* I–II (Tübingen 2001) I.208–245 (translation), II.161–205 (text, commentary); see our lemma no. 2342.

LAKONIA

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436. Lakonia. Theorodokoi of the Pythian festival. For the geographical order of the cities in Lakonia visited by the theoroi from Delphi, see our lemma no. 600.

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437. Lakonia (unknown provenance). Gravestone of Kyrapanto, late Roman Imperial period. *IG* V.1.1349. J.-L.Fournet, J.Gascou, *op.cit.* (our lemma no. 2322) 148, favor the reading LL. 1/2 Κυραπαλντώ instead of Κυρὰ Παλντώ.

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438. Lakonia. Lakonian vase inscriptions found in Olympia, Archaic. See our lemmata nos. 562–564.

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439. Amyklai? War contribution accounts, 5th/4th cent. B.C. *IG* V.1.1 + *SEG* XXXIX 370. *SEG* XLVII 348.* B.Smarczyk, *Klio* 81 (1999) 45–67, stressing the propaganda value of public display of these several voluntary contributions in money and in kind to the Spartan war effort, infers that this purpose would have been best served if the contributions were made and the entries were inscribed over a fairly restricted time period. On 55–63, he argues in detail against proposals to date the inscription during the Dekeleian War and concludes (63–67) that the most plausible occasion for its erection falls in the period of pro-Spartan enthusiasm predominant in Hellas ca. 432/1 B.C. on the eve of the Peloponnesian War.

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440. Gytheion. Cult of the Domus Augusta. See our lemma no. 329.

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441. Kaine Polis of the Tainarians. Gravestone, 2nd/3rd cent. A.D. *SEG* L 388. Please correct, as above, the erroneous find-spot given for this stele in *SEG* L; cf. *AD* 53 (1998) A [2002] 288.

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442. Kythera. Incertum, 1st cent. A.D. Stele of red stone, of unknown provenance; now in the museum of Kythera, inv. no. 14. Ed.pr. A.N.Tsaravopoulos, *Horos* 14–16 (2000–03) 210/211 no. 3B (ph., dr.), who suggests either an honorary inscription or a gravestone.

- - - - -
[- - -]νικα
[- - -]ολις
[- - -]νικα
4 [- - -][ος]
[- - -][ης]
vacat

443. Kythera. Gravestone of Hyakinthis, 1st cent. A.D. Stele of red stone, of unknown provenance; now in the museum of Kythera, inv. no. 186. Ed.pr. A.N.Tsaravopoulos, *Horos* 14–16 (2000–03) 210 no. 3A (ph., dr.).

Ὑακι-
νθίς,
χαῖρε

444. Kythera. Vase inscription: dedication to Asklepios, ca. 400 B.C. Almost intact clay oinochoe with inscription incised on the shoulder before firing; now in the museum of Kythera, inv. no. 213. Found with two similar, uninscribed oinochoai in a well at the monastery of Agios Theodoros at Λουτρὸ στα Ἀρωνιάδικα in the center of the island. Ed.pr. A.N.Tsaravopoulos, *Horos* 14–16 (2000–03) 208–210 (ph., dr.). Αἰγλαπιός, Lakonian for Asklepios. Ed.pr. sees evidence in this inscription, and in the fact that the well tapped an underground source of water, for an Asklepieion in the vicinity.

Ηερακλῆδας Αἰγλαπιῶι

445. Kythera. Quarry inscription. A.N.Tsaravopoulos, *Horos* 14–16 (2000–03) 207/208 no. 1 (ph.), reports the discovery, on the wall of ■ quarry on Archimandritou Mormore Street, of ■ series of 40 vertical lines inscribed next to one another, with every tenth line taller than the others; uncertain date or purpose. Ed.pr. suggests an enumeration of blocks cut to order.

446. Sparta. Epigraphical research, 1989–1999. In *Topoi* 10 (2000) 57–86, 'Sparte hellénistique et romaine. Dix années de recherche (1989–1999),' O.Gengler, P.Marchetti, ten years after the publication of P.A.Cartledge, A.J.S.Spawforth, *Hellenistic and Roman Sparta: A Tale of Two Cities* (London 1989), present a summary of archaeological research, topography of Sparta, institutions, and religion. For a special section on Épigraphie, see pp. 75/76 (all covered in *SEG*).

447. Sparta. Pausanias and Sparta's legendary past. Y.Lafond, in *Éditer ... Pausanias* 400–406, assembles a list of Spartan Imperial inscriptions that evoke the legendary past of archaic Sparta in personal names of ancestors, institutions such as the ephebeia, festivals, athletics, ἀγὼν τῆς ἀριστοπολιτείας, the ἔθη of the divine Lykourgos, the cult of Artemis Orthia, the retention of the Lakonian dialect, and the topography and monuments of the agora. Most of these have been studied and illuminated in numerous publications of A.J.S.Spawforth. Lafond directly relates them to the text of Pausanias' *Lakonika*, which is an 'entreprise de reconquête et de réappropriation active du passé grec.'

448. Sparta. Relations with Delos in the 5th cent. B.C. See our lemmata nos. 999, 1000.

449. Sparta. Treaty with the Aitolians, ca. 500–450 B.C.? *SEG* XXVI 461. *SEG* XLIX 392.* Meiggs-Lewis, *GHI*², Add. p. 312 no. 67bis. In an article dated December 1997, published in *Horos* 14–16 (2000–03) 455–467 (dr., ph.), and containing select references to two papers of 1998 and 2004, I.A.Pikoulas, after examining the stone on several occasions, prints a full text with detailed notes on readings, extensive app.crit., bibliography to 1997, and commentary. He also prints a drawing of the stone, as well as two new ph. We note the following proposed changes from the text printed in Meiggs-Lewis, *op.cit.* L. 2 [φιλία]ν̣ καὶ hιράναν .[- - - ποτ'], LL. 3/4 συνμαχ̣[ίαν ἀίδιοlν πλ?]α̣ν μόνος Μαν[- ca. 4–5 - ? hεπο], L. 12 ἀνhιέν[τας τὸν πόλεμον?], L. 13 πό̣θ' ὅν [περ Λακεδαι], L. 17 [.]ρξαδίεο̣ν, L. 19 παντὶ σθένε[ι - - ca. 7–8 - -], L. 22 ἐπιορκε̄ν Ε. .[- - ca. 8–9 - -]. Detailed commentary on restorations. Pikoulas favors a date ca. 450 B.C. He finds in Μαν[- - -] and [.]ρξαδίεο̣ν two unknown tribes of Aitolians, possibly located on the north coast of the Corinthian Gulf near Naupaktos, with whom the Spartans here make an agreement.

450. Sparta. Decree on the Leonidaia games, reign of Trajan. *IG* V.1.20. *SEG* XI 460, 565; XXX 403, 410; XLII 1751; XLIX 2477. For the meaning of οὐ πλέον λήμψεται τοῦ μέρους in L. 5, see our lemma no. 2281.

451. Sparta. Eretrian decree in honor of Spartan judges, ca. 160–140 B.C.? *SEG* XI 468. D.Knoepfler, *Décrets érétriens* 408/409 (ph.), briefly notes information about the finding place, dimensions, and publications of this inscription (Sparta Museum inv. no. 2810 + 2860). On 415–417, he takes up previous attempts to establish the chronology of this document, and argues for the above date on the basis of the diction (τὰ ἄλλα φιλάνθρωπα, LL. 16/17), the letterforms, and comparison with other Eretrian decrees of this genre. On 418, Knoepfler explores possible ties of syngeneia between Eretria and Sparta: i.e., Lakonian Zarax/Eretrian deme Zarex/Attic hero Zarex. Notes on the honors and privileges awarded the judges (419–421).

MESSENIA

452. Messene. Inscriptions. In *Mentor* 60 (2001) 211, P.G.Themelis briefly reports that the total of inscriptions from Messene, both published and unpublished, has now reached ca. 450. These are being prepared for publication by A.P.Matthaiou and V.N.Bardani, and Themelis reports that the first volume has been submitted to the Greek Archaeological Society. Since 1995, N.Makres has been a member of the team and is responsible for the inscriptions from the stadium and the gymnasium.

In *Recherches récentes ... Ducrey* 208 note 3, Themelis provides a massive and very helpful list of references to reports on the excavations at Messene after 1831, including all the work of A.K.Orlandos and his own campaigns, but not including several of his own books (e.g., *Guide*, *SEG* XLIX 420; *Ἥρωες*, *SEG* L 420) and articles in which he has published newly discovered inscriptions.

453. Messenia. Theorodokoi of the Pythian festival. For the geographical order of the cities in Messenia visited by the theoroi from Delphi, see our lemma no. 600.

454. Messene. Cult of Domus Augusta. See our lemma no. 329.

455. Messene. Treaty of the Messenians and the Naupaktians, ca. 430–420 B.C. See our lemma no. 642. For discussion of the Messenian magistracy of the ἴδυοι, see A.P.Matthaiou, *Horos* 14–16 (2000–03) 443/444.

456. Messene. Treaty between the Messenians and the Macedonians, 317 B.C. *SEG* XLI 320; XLIII 135. *SEG* XLVII 381. Writing without reference to *SEG* XLIII 135, where the full text is given, or to later bibliography reported in *SEG* XLVII 381, A.P.Matthaiou, in *Forschungen in der Peloponnes* 221–227 no. 1, prints a new text which (except for dotted letters) differs from that in *SEG* XLIII 135 in the following respects: L. 1 [- - -]Ω[- ca. 4–5 -], L. 2 [πρ(?)]άξιος ΑΙΤ[. .], L. 3 [- - -]ιαν, L. 4 [ἐν στ]άλαι ἐν δὲ {ἐν} ΔΑ, L. 5 [- - -]ντω, LL. 10/11 ὁ ἱππ|[άρχης? κὰτ τὰ γε]γραμμένα, LL. 13–16:

[λως κὰτ] τὸ δυνατόν· ὄκκα δὲ δέωνταί τι τῶ δάμω
[τοὶ πράξον]τες τὰν πρᾶξιν, ἔστω πόθοδος αὐτ[οῖ]-
[ς κὰτ τὰ γεγρα]μμ[έ]να· τὰς δὲ ἐνγύας τ[- 2–3 -]
[- - - - 13–17 - - - -]ΕΝ[- - 5–6 - -]ας κυρία[ς - 2–3 -]

Matthaiou postulates a length of line of 30–42 letters and suggests the following restorations: LL. 3/4 [ἀναγραψάντω δὲ τὰν συμμαχ?]ίαν ἐν μὲν Ἰθώ[μαι (= the city of Messene, not the acropolis) - - - ἐν στ]άλαι ἐν δὲ {ἐν} Δα[λφοῖς?], L. 5 [- - - ὁμοσά?]ντω δὲ καὐτοὶ ΑΝΤΙ[- - -], L. 7 [πράττειν τὰ]ν πρᾶξιν, LL. 8/9 καθάπερ τοῖς ἄλλοις Ἰθωμ|[αίοις ἐστίν] or Ἰθώμ|[αν οἰκοῦσιν], ταὐτὰ [τοῖς Ἰθωμαίοις?], LL. 15/16 τ[ὰς | - - -]ΕΝ[- - -]ας κυρία[ς ἦμ|εν].

Matthaiou reasons that the praxis of this document, the content of which was inscribed in the missing upper part of the stele, was between two groups of Messenians. In LL. 11/12, Λίσας καὶ [- - -ν]δρος are Macedonian officials, representatives of the two kings Philip III Arrhidaios and Alexander IV, responsible for supervising the carrying out of the praxis. [In L. 12, read [- - -]δρος, Richardson; -εδρος, -ιδρος, and -οδρος are possible endings.] The agreement concerned only the Messenians of Ithome, not all the poleis of Messenia, and was effected 319–317 B.C. In urging that this agreement probably concerned the conditions under which Messenian exiles were able to return to their homeland, Matthaiou aptly cites the diagramma of Arrhidaios, Diodoros 18.56.4, and the parallel documents, Alexander's letter to the Chians, *Syll.*^{3} 283; decree on the return of the exiles of Mytilene, *OGIS* 2; the diagramma on the exiles of Tegea, *Syll.*^{3} 306; and a fragmentary decree about the return of Chian exiles, discussed by G.Malouchou on December 6, 1997, at a scholarly memorial service organized by the Ἑλληνικὴ Ἐπιγραφικὴ Ἑταιρεία to mark the tenth anniversary of the death of S.N.Koumanoudes (our lemma no. 1075). Matthaiou dates the letterforms of the treaty ca. 320–300 B.C. He announces that he intends to publish a more detailed version of this paper.

457. Messene. Alliance of Messene with King Lysimachos, ca. 295 or ca. 285 B.C.? *SEG* XLI 322. *SEG* XLV 290;* XLVIII 588; XLIX 420. A.P.Matthaiou, *Forschungen in der Peloponnes* 227–231 (no ph.), publishes the following restored text with app.crit. and commentary. For small, faint photographs, see *SEG* XLI 322.

['Αγαθᾶι] Τύχαι
[Συμμαχία καὶ φιλία βασιλεῖ Λυσιμά]χωι καὶ τοῖς Λυσιμάχου v
[ἐκγόνοις ποτὶ Μεσσ]ανί[ους εἰς τὸν] ἅπαντα χρόνον ἀδόλως· ἐπὶ
[τοῖσδε ἦμεν συμμα]χία[ν καὶ φιλί]αν Μεσσανίοις ποτὶ Λυσίμαχον·
[εἴ κα στρατεύηταί] τις [ἐπὶ τὸν Λ]υσίμαχον ἢ ἐπὶ τὰν Λυσιμάχου
[γῆν ἐπὶ πολέμωι ἴη]ι ἢ ἐ[πὶ τοὺς] Λυσιμάχου συμμάχους ἢ τὰν βα-
[σιλείαν καταλύηι] ἢ φυγ[άδας κα]τάγηι, βοαθεῖν Μεσσανίους παρ-
[καλουμένους πα]ντὶ σ[θένει κὰτ τ]ὰ δυνατά. καὶ εἴ τίς κα ἐπὶ Μεσ-
[σανίους στρατε]ύητ[αι ἢ ἐπὶ τοὺς] Μεσσανίων συμμάχους ἢ τὸ πο-
[λίτευμα καταλ]ύη[ι σφῶν ἢ προδιδ]ῶι ἢ φυγάδας κατάγηι, βοαθεῖν v
[Λυσίμαχον παντὶ σθένει ἐφ'] ὧι κα Μεσσάνιοι παρκαλῶντι, κα-
[- - - ca. 11–13 - - - τὸν αὐτὸν φίλον] καὶ ἐχθρὸν ἔχοντας· καὶ μὴ δι-
[αλύειν τὸν πόλεμον Μεσσανίους] ποτὶ τοὺς Λυσιμάχου πολεμίους.
[εἴ κα μὴ αὐτῶι δοκῆι, μηδὲ Λυσί]μαχον π[ο]τὶ τοὺς Μεσσανίων πολε-
[μίους, εἴ κα μὴ Μεσσανίοις δοκῆι]· ἀνασώιζειν δὲ Λυσίμαχον v v
[- - - - - - - - - - ca. 23–25 - - - - - - - - - - δ]έονται παρακαλούμενον εἰς

[τὸ δυνατόν. Ὅρκος Μεσσανίων· ὀμν]ύω Δία, Γῆν, Ἥλιον, Ἀθηνᾶν, θεοὺ-
[ς ὁρκίους πάντας καὶ πάσας ἐμμεν]εῖν ἐν τῆι φιλίαι καὶ συμμαχίαι
[τῆι ποτὶ Λυσίμαχον τὸν βασιλέ]α καὶ τοὺς ἐκγόνους ἀδόλως v
[τὸν ἀεὶ χρόνον κοὐ παραβήσομαι ο]ὔτ' αὐτὸς ἐπιβουλεύσω παρευρέ-
[σει οὐδεμιᾶι, οὐδ' ἄλλωι ἐπιτρέψ]ω κὰτ τὸ δυνατόν· εὐορκοῦντι v
[μέν μοι γίνεσθαι πολλὰ καὶ ἀγαθ]ά. ἐπιορκοῦντι δὲ τὰ ἕτερα [ΝΑΥ - 2–3 -]
[- -] ὤμοσαν ἔφοροι·
- -

Matthaiou reconstructs a length of line of 47–53 letters. He believes that in LL. 11/12, the cutter has omitted a clause and that in L. 22, after ἕτερα, he immediately and incorrectly inscribed the name of the first ephor instead of ὤμοσαν ἔφοροι οἵδε, hence the erasure. Matthaiou reviews the evidence for the date of the alliance, either in 295 B.C. when Demetrios Poliorketes besieged Messene or ca. 285 B.C., noting that both are possible. He announces that he will later publish a more detailed version of this paper.

[We have confirmed the variants παρκαλῶντι L. 11 and παρακαλούμενον L. 16 from the ph. Stroud.]

P.Gauthier, *BE* (2002) 200, finds doubtful the restoration of [γῆν] L. 6 and τὸ πο[λίτευμα ... σφῶν προδιδ]ῶι LL. 9/10.

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458. Messene. Honorary decree for Tiberius Claudius Saithidas Kailianos I, ca. 98–138 A.D. *SEG* XLVIII 490; L 420. In *PAAH* (1999) [2002] 76–78, P.G.Themelis records the discovery of several more fragments of these two large bases in excavations of the Greek Archaeological Society in the theater. In *PAAH* (2000) [2003] 78–82 (ph.), he publishes the following ed.pr. He proposes the above identification and date and adds prosopographic notes. Base A: inv. no. 9625; Base B: inv. no. 11152. The text of Base A is continued on Base B.

Base A:

Ἀ[γ]α[θὴ Τύχη]
Ἐπειδὴ Κλαύδιος Σαιθίδα[ς -]
ἡμῶν ἀρχιερεὺς τῶν Σεβα[στῶν -]
καὶ Ἑλλαδάρχης, ἀνὴρ [. .]ΙΟ[- - - - - - - - - - - - - - - - - - - -]-
μενος ὢν τὴν ἀληθῆ φύ[σιν -]
τοῦ βίου πατρός τε πλεισ[- -]-
σαντος καὶ βαλανεῖα δὲ ἀνα[- -]
τῶν ἱερῶν τὸ δὲ ἐπὶ τῆς πόλ[εως - - - - - - - - - - - - - - - - - - -]
λαμπροτάτας ἅτινα δῶρα οὐ [- -]-
τεύσατο μητρός τε πρωτε[- -]-
η τὴν ἰδίαν ἀξίαν καὶ μεγαλοφρ[οσύνην - - - - - - - - - - - - - - - -]-
το μὲν ἔμψυχον ἀνάθημα καὶ [- - - - - - - - - - - - - - - - - - - -]
τον ἀρχιερέα σὺν δὲ αὐτῷ καὶ Π[- - - - - - - - - - - - - - - - - - - -]
μέγιστον ὁ πᾶς ὁ πρὸ ἡμῶν χρό[νος - - - - - - - - - - - - - - - - -]-
σαι κατηρειμμένον τὸ προσκή[νιον - - - - - - - - - - - - - - - - - - -]-

την ἐπαγγελίαν ὑπέσχετο με[- -]-
τεκνῳ δὲ τὴν ἐλπίδα τῆς με[- -]-
αν χάριν ἔτι ζῶσα καὶ ἐπιγράψ[- - - - - - - - - - - - - - - - - - - -]
τις ἡγούμενος βεβαιότερον ει[- -]-
τα καὶ πράττειν καὶ λέγειν ΟΔΕΗΓΟ[- - - - - - - - - - - - - - - - -]
ἡλικίας γυμνάσια νομίσας γραμμ[- - - - - - - - - - - - - - - - - - -]-
ας πλήρη διαδεξάμενος ΟΥΧΟΥ[- - - - - - - - - - - - - - - - - - - -]
ἔργον ἐφιλοτιμήθη πρὸς τὰ μεγ[- - - - - - - - - - - - - - - - - - - -]-
μενος, τοῖς δὲ ἐρίσας οὐδεμιᾶς [- -]
δῶρον ὅσην εἶχεν ἰσχὺν ἐπιστι[- - - - - - - - - - - - - - - - - - - -]-
γον ὡς μηδενὸς ΕΣΤΟΧΑΣΟΑΔΟΚΕ[- - - - - - - - - - - - - - - - πε]-
ριφανὲς ὡς ἀπαρκεῖν καὶ ΜΙΑΜΕ[.]ΑΣΧΕ.[- - - - - - - - - - - - - -]
τε ποικιλωτάτων ἀπὸ πάσης ὡς εἰπεῖν [- - - - - - - - - - - - - - - -]
τέχνης ἐντελοῦς αὐτὰ ΔΙΑΘΕΙΣΗΣ ΩΣΟ[- - - - - - - - - - - - - - - -]
πλέον ὧν ὁρᾶσθαι καὶ ἀνάλωμα καὶ μέγεθο[ς - - - - - - - - - - - - -]
ὑπάρχειν οὐδὲ ψηφίσαι τὴν χάριτα καὶ ΟΥΚ[- - - - - - - - - - - - -]
δῶρον, ἀλλὰ αἰδούμενος τοῦ θ[εάτ]ρου τὴν ὑπὸ τῷ προσκην[ίῳ -]
εὐτυχῶς ἡμεῖν καὶ κατ' εὐχ[ὴν γε]γεννηκὼς ἐκ γυναικὸ[ς - - - - -]
Φροντείνης τὸν Τιβέριον [Κλ]αύδιον [.]ΑΚΑ[. .]ΡΟΝΙ[- - - - - - - -]-
νον v ὑπὲρ αὐτὸν v ὑπέσ[χε]το Τι[- - ca. 7 - -]ΤΡΑΝ[- - - - - - - -]-
ην καὶ πεπόηκεν v ἀνδρῶν [- 1–2 -]ΔΗΤΕ[- - - - - - - - - - - - - - - -]-
σαν v ὥσπερ δὲ πρὸς ἄλλο[- -]
καθ' ἕκαστον ἀγωνιζόμεν[ον -]-
κὼς οὐ μόνον ἱερωσύνην [- -]
ἀλλὰ καὶ τὴν τῆς Ἑλλάδος ἐπεθυ[- - - - - - - - - - - - - - - - - - -]
vacat

Base B:

καὶ τὴν ἱερωσύνην ὑποσχόμενος ΤΟ[- - - - - - - - - - - - - τὸν]
Ἑλληνικὸν χρύσεον στέφανον [- - - - - - - - - - - - - - - - - - - -]-
εντιμον ἔδοξε φοίνεικα v συ[- -]-
εν Πελοποννησ[- καὶ εἰς τὰς]
πανηγύ[ρεις τὰς Ἑλληνικὰς -]
Τραϊαν[- -]
σιν[- -]
[- -]
δε[- -]
ΣΑΣ[- -]
ΣΙΝΠ[- -]
ΣΠΟ[- -]
ΛΙΠΕ[- -]
ΛΟ[- -]
Ε[- -]
- -

vacat

[- διὰ βί]ου ἀρ-
χιερέος καὶ Ἑ[λ]λαδάρχου καὶ [- - - - - 18–20 - - - - -]ΕΙΝΕ[.] πλεῖσ-
τον παραμέν[ω]σι παρακληθῆνα[ι - - - ca. 12 - - -] ἔχειν ἐπιμέλει-
αν τῶν ἰδίων δώρων ἐφ' ὅσον αὐτὸ[ς - - - - 16–18 - - - -]κοσ-
μῶν ἅμα κα[ὶ] πλάσσων τὸ ἀνάθημα γραφῆ[ναι δὲ καὶ τῷ ἀρίστῳ
ἀνθυπάτῳ Λολλιανῷ Ἀουίτῳ ὅτι αὐτὸν ἐξελειπαρήσαμεν τοῦ
ἰδίου ἔργου [ἐ]πιμελεῖσθαι, στᾶ[ν]αι δὲ αὐτοῦ καὶ κατὰ φυλὴν ἀν-
δριάντας ἐν τῷ προσκηνίῳ μετ' ἐπιγραφῆς τῆς διασημοτάτης καὶ
τῆς μητρὸς α[ὐ]τοῦ ἄγαλμα καθιερωθὲν ὡς ἑστίας τῆς πόλεως τοῦ τε
υἱοῦ καὶ τ[οῦ γέν]ους παντὸς ὡς ἂν αὐτὸς δοκιμάσῃ μόνοις αὐτοῖς
Ε[- - - -]Σ τοῦ ἰδίου ἔργου v γραφῆναι δὲ καὶ τῷ κοινῷ τῶν
Ἀχαιῶ[ν εὐχ]αριστούντων ἡμῶν αὐτῷ καὶ τοὺς Ἕλληνας αἰτουμέ-
νων ὑπὲρ τῆς πόλεως ἀμείβεσθαι κοινὸν ἀφ' ἡμῶν ἔχειν πολεί-
την ἐπιτυχόντας ὃ μηδὲ εἷς ἄλλος ἀναθέντα πλεῖστον ἄργυρον
αὐτοῖς εἰς τὰς κατ' ἔτος διανομάς, ἑλέσθαι δὲ καὶ πρεσβείαν ἥτις ἐκ-
μαρτυρήσει τὰς εὐεργεσίας ἡμεῖν ἃς παρέσχηκεν ἡμεῖν ἐπὶ τοῦ αὐ-
τοκράτορος ἀναγνωσθῆναι καὶ ἐν τῷ θεάτρῳ τὸ δόγμα, συναχθί-
σης ἐκκλησίας ἔνγιστα τὰς τιμὰς ὅπως ὁ δῆμος ἐπιψηφίσηται
καὶ γνῶσι πάντες ὅτι τῶν εὐφορημένων ἀνδρῶν αἰσθανόμεθα, v
δε[δό]σθαι δὲ αὐτῷ καὶ τὸν τῆς ἀριστοπολιτείας ἀνδριάντα τοῦ v
ἔτ[ου]ς εὐκαίρως ἡμεῖν εἰς τὴν εὐχαριστίαν ὑπηρετοῦντος τῆς τι-
μ[ῆς] ὑπὸ τοῦ ἀνδρὸς ἐπισημοτέρας ἐσομένης· v γραφῆναι δὲ v
ἔδ[ο]ξε τὸ ψήφισμα εἰς στήλην χαλκῆν καὶ τεθῆναι εἰς τὸ προσκή-
ν[ιο]ν καὶ εἰς τὰς πανηγύρεις τὰς Ἑλληνικὰς εἰς ἃς ἂν αὐτὸς v v
[δο]κιμάσῃ v v μετὰ τὸ ἀπαρτισθῆναι τῆς δαπάνης εἰς τὴν v v
[ἐπ]ισκευὴν δημοσίᾳ γεινομένης.

A: 26/27. We correct Themelis' [περι]Ιριφανές. ‖ 27 fin. Ει is apparently a typographical error; we read Ε.[- - -] from the ph. ‖ 34. ΑΚά, ΡΟΝὶ, typographical errors? We read from the ph. ‖ 35. Τὶ, typographical error? We read Τι from the ph. ‖ B: 21. closing bracket omitted by ed.pr. We read from the ph. γραφῆν[αι δὲ κ]αὶ τῷ ἀρίστῳ. Stroud.

The honorand is Tiberius Claudius Saithidas Kailianos I, active under Trajan and Hadrian, mentioned by Pausanias (4.32.2) as a powerful, wealthy Messenian whose heroon-mausoleum he saw at the stadium of Messene. His parents were Claudius Hostilius Καιλιανός and Claudia Frontina as we learn from the lost inscription *IG* V.1.1455, copied by Cyriacus of Ancona at Messene. Themelis identifies Lollianos Avitus (B L. 23) as Lucius Hedius Rufus Lollianus Avitus, consul in 114 A.D.

For ἀνδριὰς ἀριστοπολιτείας B L. 36, see A.Chaniotis, in *EBGR* (2001) no. 180 (*Kernos* 17 [2004]).

For other, related inscriptions found in the same place, see our lemmata nos. 459 and 460.

459. Messene. Decree in honor of Tiberius Claudius Saithidas Kailianos II, ca. 140 A.D. Small fragment of marble revetment from the stage of the theater, found in excavations of the Greek Archaeological Society (inv. no. 215). Briefly noted by P.G.Themelis, *PAAH* (2000) [2003] 82 (ph.), who makes the above identification and observes that several more such fragments with large letters, ca. 0.055 m. in height, have been recovered in the theater. No text.

460. Messene. Decree in honor of Tiberius Claudius Saithidas Kailianos II, ca. 140 A.D. Five joining fragments from the top left side of a base similar to those in our lemma no. 458, preserving the beginnings of 14 lines; found in excavations of the Greek Archaeological Society in the theater (no inv. no. given). Briefly noted—no text—by P.G.Themelis, *PAAH* (2000) [2003] 81/82 (legible ph.), who identifies it as an honorary decree (δόγμα in L. 1; ἔδοξε near the preserved bottom) in honor of the above Helladarch and high priest of the Sebastoi for life.

461. Messene. Honorary decree? 1st/2nd cent. A.D. Fragment of a limestone stele found near the Roman villa in excavations of the Greek Archaeological Society (inv. no. 10466). Ed.pr. P.G.Themelis, *PAAH* (1999) [2002] 105 no. 9 (ph.), who thinks of it as a decree honoring a woman probably after death.

Ἐπὶ Ἀρισ[τ - - -]
[Ἐπεὶ Ἀριστό]κλεια ἀγα[- - -]
[- - - Ἀ]ριστοκλε[ίαν - -]
[- - - -]ς ἁμῶν [- - -]
[- - - -]ν δικ[- - - -]
[- - - -]Σ[- - - -]
- - - - - - - - - -

2. ἀγα[θή?], Themelis; V.N.Bardani, *per ep.*, prefers to interpret it as the beginning of a patronymic. [Although the context could be funerary, it is not clear why this should be a ψήφισμα on the basis of what survives on the stone. Bardani would classify it among the incerta. Stroud.]

462. Messene. Eretrian decree honoring judges from Messene, ca. 150 B.C. *SEG* XXXIX 377. *SEG* XLI 330. D.Knoepfler, *Décrets érétriens* 409/410 (ph.), briefly notes, in respect to this inscription (Messene inv. no. 1143), information about find-spot, dimensions, restoration of LL. 1–4 by P.Gauthier (*SEG* XLI 330), and bibliography. On 416, Knoepfler urges that the letterforms and orthography favor a date ca. 150 B.C. or possibly slightly later. On 418/419, he explores the ample evidence of place names, heroic and legendary personal names and epithets, tribal names, cults, representations of myths in art, etc., found in Eretria and Messene, concluding, 'Erétriens et Messéniens pouvaient se targuet d'une "parenté" reposant sur un

réseau de mythes plus dense qu'on n'aurait pu l'imaginer de prime abord.' On 419–421, notes on honors and privileges granted to the judges.

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463. Messene. Decree, 2nd cent. B.C. Fragment from the left side of a limestone stele, broken above, below, and to the right; found in excavations of the Greek Archaeological Society in the east sector of the agora; inv. no. 10274. Ed.pr. P.G.Themelis, *PAAH* (1999) [2002] 74/75 no. 3 (ph.), who identifies it as a decree of a foreign polis, set up there in a sanctuary of ['Αρτέμι?]δος (LL. 5/6) to honor the Messenians; cf. *IG* V.1.1428 for similar practice.

- -
[- - -]Μ[- ἀσφάλειαν, ἀσυλίαν καὶ πο]-
λέμου καὶ εἰρήν[ης -]
ων καὶ τὰ ἄλλα φιλά[νθρωπα πάντα ὅσα καὶ τοῖς ἄλλοις προξένοις καὶ εὐεργέ]-
ταις τῆς πόλεως ὑπά[ρχει· καὶ τὸν ταμίαν τῆς πόλεως - - - - - - - - προνοηθεῖναι]
ὅπως ἀναγραφεῖ τόδε τὸ ψήφισμα [εἰς στήλην καὶ τεθεῖ ἐν τῶι ἱερῶι τῆς - - - - -]-
δος, προνοηθεῖναι δὲ καὶ τοὺς [- ὅπως]
ἀποσταλεῖ τόδε τὸ ψήφισμα [- πρὸς τοὺς ἄρ]-
χοντας Μεσσηνίων ἵνα ἀνα[γραφὲν εἰς στήλην λιθίνην - - - - - - - - - - ἀνατεθεῖ]
ἐν τῶι ἐπιφανεστάτωι τόπ[ωι τῆς πόλεως - - - - - - - - - - - -, ὅπως οὖν καὶ ὁ δῆμος]
φανερὸς γίγνηται μνημονε[ύων - καὶ]
χάριτας ἀποδιδοὺς τὰς [ἀξίας - - - - - - - - - - - - - - - - - - ἑλέσθαι δὲ καὶ πρεσβευ]-
τὴν Διονύσιον Μενεκρ[άτους ὅστις - ἀπο]-
δώσοντα τοῖς Μεσσ[ηνίων ἄρχουσι]

3. V.N.Bardani, *per ep.*, confirms the placement of the left bracket printed here, omitted from the text in *PAAH*, and dots the preceding alpha. ‖ 12. Bardani, *per ep.*, informs us that the restoration ὅστις is in error.

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464. Messene. Decree, 2nd/1st cent. B.C. Fragment of a limestone stele broken on all sides, found in excavations of the Greek Archaeological Society reused in the Basilica (inv. no. 10447). Ed.pr. P.G.Themelis, *PAAH* (1999) [2002] 82–84 (ph.), who notes a close connection with the fragmentary decree inv. no. 1353 (*SEG* XLI 326) on the basis of the shape and size of the lettering and the thickness of the stele. The Ionic dialect indicates a decree of foreign origin honoring Messenian officials as proxenoi and euergetai.

- -
[- - -]EANT[- - - -]
[- - -]ΗΣΑ[- - - -]
[- - -]ιαι κυ[- - - - -]
[- - -]αμ̣ίας καὶ [- - -]
[- - -]ηια ἐπὶ τὴν Η[- - -]
[- - -]της Θεοτι[- - -]

[- - -]ερου προξε[- - -]
[- - -]κομένει Ο[- - -]
[- - -]γενομέν[ην - - -]
[- - -]στράτου Νικ[- - -]
[- - -] Νικιππίδαν [- - -]
[- - - Λ]υσικράτη Λυσ[- - -]
[- - - -]ας τῆς πόλεω[ς - -]
[- - - ὅ]σα καὶ τοῖς ἄλ[λοις - - -]
- - - - - - - - - - - - - - - - - - - -

9. [- - -]γενομεν[- - -], V.N.Bardani, *per ep.* [We correct a misplaced square bracket in L. 14. Stroud.]

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465. Eretria. Honors for Kratesikles of Messene? For a decree from Eretria (*IG* XII.9.217 + 229) possibly honoring [Κρατ]ησικλῆς Χαρτί[ωνος Μεσσήνιος?], see our lemma no. 1103.

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466. Messene. Decree of Leukas in honor of Damophon of Messene, 200–190 B.C. *SEG* XXXIX 380; XLIX 420,* 423.* The first full published text of this decree now appears as *IG* IX^2.1.4 1475, edited by A.P.Matthaiou, based on autopsy and on the readings of V.Bardani and P.G.Themelis. The letterforms suggest to Matthaiou that the decree was inscribed after Damophon's death (ca. 150 B.C.). For the decree of Kephallenia inscribed below on the same stele, see *IG* IX^2.1.4 1583 (our lemma no. 467).

Λευκαδίων·
ἐπεὶ Δαμοφῶν Φιλίππου [Μεσσά]νιος
φίλος καὶ εὔνους ἀεὶ τ[ᾶι πόλει ἐστὶ καὶ]
ἐντυχόντων αὐτῶι [- - 6–8 - -]ν καὶ τῶν
ἁμῶν πολιτᾶν Δ[- - - 13–15 - - -]ομά-
χου καὶ Διακρίτου κ[αὶ - - - - -]των
καὶ οἰομένων δεῖν̣ [παρακα]λέσα[ι] αὐ-
τὸν περὶ ἀγάλματος [ἐ]π̣ισκευᾶς εἰς
τὸ ἱερὸν τᾶς 'Αφρ[οδίτας τᾶς] Λιμεναρ-
χίδος λαβόντα τὸ ἱκα̣ν[ὸν] ἐπαγ̣γείλα-
τό τε ποήσειν δωρ[εὰν αὐτὰν καὶ] παρ̣α-
γενόμενος ἀνέστα[σεν τὸ ἄγαλμα] ἄξι-
ον τᾶς τε θεοῦ καὶ τᾶ[ς πόλιος ἁμῶν τ]ᾶς
τε ἰδίας τέχνας ἁρμ[όσας - - - κ]αὶ ἀ-
πεδεξάμεθα ἀμ̣ὲ[ς - - 9–11 - -]Μ̣ΑΝ
δάμου · vacat
ἔδοξε τᾶι βουλᾶι καὶ [τῶι δάμωι καὶ τοῖς] ἐ-
πιμ̣ελ̣[ητ]αῖς καὶ ἐπ̣ιδ[- - 7–10 - - ἐπα]ιν[έ]-
σαι Δ̣[αμ]οφῶν(τ)α [Φ]ιλίπ̣[που καὶ εἶμεν πρό]-

ξεν[ον]{ον} ἐφ' ἅι ἔχ[ει καλοκάγαθ]ία[ι ποτ]
τὰν π[ό]λιν ἁμῶν κα[ὶ στεφανῶσ]αι
αὐτὸν {Ι} εἰκόνι χαλκ[έαι καὶ στᾶσαι]
ἐν Λευκάδ[ι] ἐν [τ]ῶι [ἱερῶι τᾶς Ἀ]φρο-
δίτας τᾶς Λιμενα[ρχίδος· ἐπιμ]ελέ-
σθαι δὲ αὐτοῦ [ὅπως θύσηι ἐπὶ τ]ᾶς
κοινᾶς ἑστίας ἐν [τῶι] π[ρυ]ταν[ε]ί[ω]ι·
παρασ(κε)υάσαι δὲ αὐ[τ]ῶι καὶ πλοῖον
καὶ ἐρέτας τοὺς διακο[μίσοντας]
αὐτὸν εἰς Κυπαρι[σσίαν μετ' ἀσφα]-
λείας· ἔδοξε καὶ τᾶι Α.[- - - - - - -]

Inscribed above on the same stele is the decree of Lykosoura (*SEG* XLI 332). We do not record the incorrect readings reported in *SEG* XXXIX 380B. Restorations of Matthaiou, who observes that LL. 2–16 have ca. 28–32 letters, LL. 17–30 ca. 25–33 letters. ‖ 4. [πρέσβεω]ν?, M. ‖ 6. for a Διάκριτος Σάθωνος, see *IG* IX^{2}.1.4 1231 L. 6, M. ‖ 9/10. the epithet of Aphrodite is otherwise unattested; on her sanctuary and statue, see Themelis in O.Palagia, J.J.Pollitt, edd., *Personal Styles in Greek Sculpture* (Cambridge 1996) 174–176, M. ‖ 10/11. cf. *SEG* XLI 332 LL. 17–21, M. ‖ 14. [αὐτὸ (*sc.* τὸ ἄγαλμα)?], M. ‖ 15. in fine perhaps [γνώ]μαν, M. ‖ 18. ἐπιδ[αμιοργοῖς]; the ἐπιδαμιοργοί are attested in Ithaka (*IG* IX^{2}.1.4 1729 L. 30), M. ‖ 20. ΞΕΝ[. .]ΟΝ, lapis ‖ 24–30 = *SEG* XXXIX 380B ‖ 27. ΠΑΡΑΣΥΑΣΑΙ, lapis ‖ [30. τᾶι ἀλ[ίαι?]; the ἁλία is attested in Korkyra (*IG* IX^{2}.1.4 786, 789–792, 798), Chaniotis.]

467. Messene. Decree of Kephallenia in honor of Damophon of Messene, 200–190 B.C. *IG* IX^{2}.1.4 1583. *SEG* XXXIX 380; XLIX 420,* 423.* Inscribed on the same stele below *IG* IX^{2}.1.4 1475 (our lemma no. 466), edited by A.P.Matthaiou on the basis of autopsy and readings of V.Bardani and P.G.Themelis. For the date, see our lemma no. 466.

Κρανίων·
ἔδοξε τᾶι τε βουλᾶι κα[ὶ τ]ᾶ[ι] ἐ[κκ]λ[η]-
σίαι, δεδόσθαι προ[ξενίαν, - - - - -]ΛΙΑ
ΜΕ Δαμοφῶν(τι) Φι[λίππ]ου [Μεσ]σαν[ί]-
ωι καὶ αὐτῶι κ[αὶ ἐκ]γόνο[ις εἰς τὸ]μ
πάντα χρόν[ον, εἶμεν δὲ αὐτῶι τὰ φιλάν]-
θρωπα καὶ τίμ[ια ὅσα καὶ τοῖς προ]-
ξένοις καὶ εὐεργέταις [τᾶς πόλιος ἁ]-
μῶν ὑπάρχει· πρε[- - - - - - - - -]-
φαμες ὑμῖν ὅπω[ς - - - - - - - -]

3/4. [κ]αὶ ἁ[μέ, K.Hallof ‖ 4. init. ΜΕΙ, A.K.Orlandos, but I is a fortuitous break on the stone, Matthaiou; μέ⟨ν⟩?, Matthaiou; med. ΔΑΜΟΦΩΝΦΙ, lapis ‖ 6. med. Hallof ‖ 6/7. [φιλάν]|θρωπα, Orlandos ‖ 7/8. L. and J.Robert ‖ 9/10. [- - γεγρά]|φαμες ὑμῖν ὅπ[ως εἰδῆτε], L. and J.Robert; πρ[εσβευτὰν δὲ πεπόμ]|φαμες ὑμῖν ὅπω[ς εἰδῆτε τὰ δεδογμένα], Hallof.

468. Messene. Catalogue, 4th cent. B.C. Fragment of a limestone stele, broken above, below, and at the back; inscribed on the 3 preserved sides; found reused as a paving slab in the south aisle of the Basilica in excavations of the Greek Archaeological Society (inv. no. 10777). Ed.pr. P.G.Themelis, *PAAH* (1999) [2002] 84–86 (ph. of Face Γ).

Face A

- - - - - - - -
[- - - -]ιμων
[- - - - -]ος
[. .]θι[- -]
[- - - - - -]
[. .]ο[- ca. 5 -]ο[ς]
Ν[. . .]δάμιος
Εὐφορι[- -]
Πολυρήνιος Θρίας Θαρσέας
Μεγαλοπολῖται
Ἔντιμος
Μεγαρέας Φ[- -]
Θεόφαντος
Ἀριστομέν[ης]
[. . .]ωρος
Να[- - - -]
- - - - - - - - - -

Face B

- - - - - - - - - - - - - - -
[- - -]ρος Εὐάρχου
[- -]εόκριτος Εὐάρχου
[- -]αθος [Ῥ]οδά[ν]θο[υ] Θαρίων
[- - -]αρις [.]αλύμα Παίωνος
[- - - -]ρ [Εὐ]δάμου Μνασέας
[- -]λιστίδας Θώπα Μνασέα
[- - - - - - - -]οκλῆς Εὐρυφαέως
[- - - -]ολας [- - ca. 7 - -]μάχου
[- - -]οσθε[- 5–6 -]ατέα
[- - - -]θίας [Λ]ευ[κα]ρίωνος Γόργος
[- - - - -]νετος Κέ[.]ωνος Ἱπποθράσο
[- - - - - -]ος Πολύστρατος Μεγακλῆς
[- - - - -]ς Ἀρίστιος Σύμμαχος Μίδα
[- -] Σάτυρος Θρασέα [.]αναρις
[- -] Καλλικράτης Πολυξενίδα[ς]
[- - - Κ]λεόξενος Πρόδικος vac.
[- - Ν]ικόστρατος Πελλίας
[- - - - - - - - - - - - -]τέα
- - - - - - - - - - - - - - -

Face Γ

- - - - - - - - - -
[- - - - -]θε[ος]
Ἀριστίππου
Ἀργεῖος
[Μ]ε[ν]άλκης Ἀ[. .]-
[. . .] Τεγεάτας
[. . .]ων Φυλάρχου
Ζακύνθιος
Εὐρυκρατίδας
[. .] Ἀναξάνδρου
[. .]ΛΑΙΩΝ
Ξένων Ἁγιάρχου
Μεγαλοπολίτας
[.]α[.]ενίας
[. . .]λόχου
- - - - - - - - - -

469. Messene. Military catalogue, early 3rd cent. B.C. Fragment from the left side of a limestone stele, found in excavations of the Greek Archaeological Society ca. 90 m. east of the Asklepieion: inv. no. 10265. Ed.pr. P.G.Themelis, *PAAH* (1999) [2002] 89/90 (ph.), who observes that there is a vacat of 1 letterspace between the names [not indicated in his text]. He connects the military situation implied by this inscription, involving Megalopolis, with the attempt of Demetrios Poliorketes to capture Messene in 295 B.C. and with the dedication of a bronze shield to the Dioskouroi by Kallipidas (*IG* V.1.1426; *SEG* XLI 321), who is probably to be identified with the man in L. 3. The names Δαμέων and Θέρρανδρος are said to be unattested.

[- Με]-
γαλοπ[ο]λιτᾶν Δα[- - - - - - - - - - - - - - -]
Ἀλκῖνος, Καλλιππί[δας - - - - - - - - - -]
Καλλίδαμος, Νικα[- - - - - - - - - - - - - -]
Καλλικράτης, Τίμων, Φι[- - - - - - - - - -]
Κλεοπάμων, Δαμέων, Δαμάγ[ητος - - - -]
στραταγός, Παιδίας ἵππα[ρχος, - - - - - -]-
των ἐπιμελητάς, Ξενοφαν[- - - - - - - - - -]
Μεγακλῆς, Πυθέας, Κλε[- - - - - - - - - -]-
ανδρος, Δαμάγητος, [- - - - - - - - - - - - -]
Ἄγαθις, Θέρρανδρ[ος - - - - - - - - - - - -]
Ἀριστείδας, Εὐθυ[- - - - - - - - - - - - - -]-
οχος, Φαίνων, Ἐτ[- - - - - - - - - - - - - - -]
Τιμανορίδας v v [- - - - - - - - - - - δαμιο]-
ργοί· Κλέων [- - - - - - - - - - - - - - - - - -]
- -

6. V.N.Bardani, *per ep.*, points out that since we do not know the width of the stele, there are not grounds to print Δαμάγ[ητος] (Themelis) instead of Δαμάγ[ητος - - - -].

470. Messene. Catalogue, 4th/3rd cent. B.C. Fragment of a stone stele, found reused as a paving slab in the south aisle of the Basilica (inv. no. 10776), in excavations of the Greek Archaeological Society. Briefly mentioned by P.G.Themelis, *PAAH* (1999) [2002] 84, who offers the above identification, perhaps ephebic? No text; no ph.

471. Messene. List of ephebes, 2nd/1st cent. B.C. *IG* V.1.1438a. Upper part of a marble hermaic stele bearing 'χαραγμένα ὀνόματα ἐφήβων (graffiti)' on the front and right side, rediscovered in excavations of the Greek Archaeological Society in the stadium; inv. no. 10928. P.G.Themelis, *PAAH* (2000) [2003] 94/95 no. γ (ph.), prints the following new text, noting the 19th-cent. history of the stone. The letters vary considerably in shape and size, as they do on two other, similar hermaic stelai from Messene inscribed with the names of ephebes, briefly mentioned by Themelis (no texts or inv. nos.), who notes that one of these was found in the stadium in 1960.

front:

Νικόδα̣[μος]
Σωσικρ̣[άτης]
Ἀριστομέ[ν]η̣ς
Πυρίλαμπος
Φιλῖνος Ξε[- -]
[- - - - - - -]
[Π]α̣σικράτης Σωσ̣ίπατρος
[- -]στρατος [- - -]
[Πα]ν̣άρετος
[- -]ι̣στρατος
[Ἀλ]κ̣ιμένης
[- -]ι̣σων Δαμῖνος
[- -]ων Κα̣[- ca. 4 -]τος
[- -]αμος Φιλ[- - -]
Κ[- - - -]της
[Σ]τρατοκλῆς
[- - - -] Καλλ[- - -]
[- - -]σίλας [- -]
- - - - - - - - - -

right side:

Ν[- - - -]
Π.[- - - -]
[-].ΤΟ̣[- - -]
[- -]Ξ[- - - -]
[- -]ΙΣ[- - - -]
[- -]ΑΧ[- - -]
[- -]ΣΤΡ̣[- -]
[.]Ο̣ΚΛΕ[- - -]
[- -]οφάνης [-]
[- -]ΕΥ[- - - -]
- - - - - - - - -

472. Messene. Ephebic catalogue, 70 A.D. Intact limestone stele found in the excavations of the Greek Archaeological Society in the stadium; inv. no. 10905. Ed.pr. P.G.Themelis, *PAAH* (2000) [2003] 90–92 no. α (ph.), who gives the above date, according to the Aktian era, on the basis of L. 2. The names are very roughly arranged in 2 columns, inscribed by several different hands, with varying letter heights ca. 0.006–.01 m. The priest Agathokles is known from *SEG* XLVI 414 to have repaired the stoa of the gymnasium. The sons of the 2 gymnasiarchoi are listed first among their tribe Daiphontis in LL. 8/9. LL. 1–5, inscribed in larger letters, occupy the full width of the stele. The tribal headings also employ larger letters, as does the final line.

Ἐπὶ ἱερέος Ἀγαθοκλέος το̣ῦ̣
⟨ ἔτους - ρα´ - γυμνασιάρχω̣ν̣
ἑκατέρων τῶν γυμνασί-
ων Φιλωνύμου καὶ Διοκλέ-
ος τῶν Ἱεροκλέους vacat

Col. I
Τριετείρενες
Δαϊφοντίδος
Ἱεροκλῆς Διοκλέους

Col. II
Ἑρμέρως ⟨

Φιλώνυμος <
Εὔτυχος Λυσία   ενος
Ἀγαθόπους <   Φιλ{ι}οπο⟨ί⟩μ-
12 Ὀνησᾶς <   Ἐπικτᾶς ἀπὸ
Διονύσιος <
Ζώσιμος Δωσᾶ   Δαμᾶς
Γάιος Τίμωνος   Σωσύλου
16 Τιβ. Κλαύδιος Διοκλῆς   Ὑλλί|δος
  Ὑλλίδος   Σωτηρίδας
Θέων Θεαρίωνος   Ὀνασίωνος
Φιλέρως <   Ἐπίκτητος Δι-
20 Ἀγάπητος Ἀθηναγόρα   οκλέους
Σύντροφος ἀπ᾽ Ἀριστομένους
[Ἰο]ụκοῦνδος Δεξικράτους
  Κρεσφοντίδος
24 [. .]ράνιος Ἀχαϊκός   Εὔπορος
[Φ]ιλήμων Διοκλέους   ἀπὸ Φιλο-
[Σ]τιμίνιος Ὀππιανός   ποίμενος
[Ν]ομέριος Ἀγελήϊος
28 Γ. Ἀγελήϊος Τριβοῦνος
[Σώ]στρατος Ἐπιγόνου
Ἀρίστων Ἀρίστωνος
Μάκερ Ὀκτάβιος Δέγμος
32 Λ. Γράνιος Πρῖμος
Συνέρως ἀπὸ [Β̣α]κχίου
Ζώσιμος ἀπ᾽ Ἀριστομένους
Φιλόλογος ἀπὸ Χαριδάμου
36 Ὀνήσιμος ἀπ᾽ Ἀριστομένους
  Κλεολαίας
Φιλοκράτης Γαιγιλίου
Διονύσιος Ἡράκωνος
40 ⟦Τιβέριος Κλαύδιος⟧
⟦Ἐπέραστος⟧
ὑπηρέτης Ὀρφεύς
44 Ἰούλιος Ῥούφου
Ἀνίκητος <
Ἀριστομαχίδος
Τιβ. Κλαύδιος Λύκος
48 Τ. - ⟨Μ⟩άρκιος Σεβῆρος
Ἄδραστος Ἀδράστου
  Ξένοι
Φίλιππος Ποπλίου
52 Τιβ. Κλαύδιος Νάταλος
Πούπλιος Πτολᾶ
Γ. Καίσιος Κόγνιτος
Ἐράτων Ἀθηναγόρα
vacat
56 Εὐάμερος ἀπ᾽ Ἀριστομένους
Πειθέρως ἀπ᾽ Ἀριστοκλέους
Θεόδωρος ἀπ᾽ Ἀριστοκλέους
Ἐπαφρόδιτος <
60 Κάρπος <
Ἀντίγονος Μάρκου
Ῥοῦφος Ῥούφου
Βᾶσσος Βερηκούνδο[υ]
64 Ξένων Πολυκλέους
Ἀριστομαχίδος
Ἀπολλώνιος <
Α[- - - - - -]
vacat

[Our line numbers in LL. 39–67 differ from those printed by Themelis because he does not include the 2-line rasura in LL. 40/41 in his numbering.]

473. Messene. Ephebic catalogue, 91 A.D. Unfluted limestone column drum found by the Greek Archaeological Society built into a modern wall a short distance northwest of the palaistra; inv. no. 11129. Ed.pr. P.G.Themelis, *PAAH* (2000) [2003] 93 no. β (no ph.), who gives the above date on the basis of the Aktian era, L. 3, and notes that the priest Aneiketos is

apparently attested here for the first time. LL. 1–10 are written in larger letters (0.035–0.04 m.) across the full width of the stone, LL. 11–21 in smaller letters (0.01 m.) in two columns below.

Ἐπὶ ἱερέος
Ἀνεικήτου <
ἔτους ρκβʹ
4 γυμνασιάρ-
[χου] Ἀριστο-
[μέ]ṿους τοῦ ΕΙ
[- - ο]υ, ὑπ[ο]-
8 [γυμ]ṿασιάρ-
[χου - -]Μ̣ΟΤΕΙ
[- - - -]ΣΚΛΑ

	Col. I	Col. II
	[- - -]	[- - -] Ἀπολλωνίδου
12	[- - -]	[- - -]ος <
	[- - -]	[- -]νος Ἀριστίπου
	[- - -]	Κάλιππος Ἐπαγάθου
	[- - -]	Εἴναχος <
16	[- - -]	[Εὐτυ]χίων <
	[- - -]	[- - -]ας Εὐτυχίωνος
	[- - -]	Εὔτυχος <
	[- - -]	[Διον]ύσιος Σωτηρίχου
20	[- - -]	[- -]ΕΟ[.]ΔΟΣ
	[- - -]	vacat

474. Messene. Catalogue of cult officials, early 3rd cent. B.C. Fragmentary limestone base, broken at left and back, with cutting on top for a herm or pillar, found in excavations of the Greek Archaeological Society ca. 90 m. east of the Asklepieion (inv. no. 10263). Ed.pr. P.G.Themelis, *PAAH* (1999) [2002] 88/89 (ph.), who conjectures that the names at the left are patronymics and that originally the base contained three columns. He likens this list of officials to those connected with Athena Kyparissia and suggests that these men may have served the Καρνεῖοι θεοί, worshipped at Andania. The name Λυδεύτυχος is said to be ἀμάρτυρο.

	Col. I	Col. II
	[- - -]	γροφεύς
	[- - -]ς	Ἀριστόδαμος
	[- - -]εος	θεῶν ἀγητήρ
4	[- - -]δα	Εὔτυχος
	[- - -]μέρου	πρόσπολος
	[- - -]δα	Λυδεύτυχος

On θεῶν ἀγητήρ, see A.Chaniotis, in *EBGR* (2001) no. 181 (*Kernos* 17 [2004]).

475. Messene. Monument in honor of two prominent Romans and a Messenian envoy, after 81 B.C. *IG* V.1.1454 + *SEG* XLVIII 494–496. P.G.Themelis, in *Recherches récentes ... Ducrey* 205/206 (ph. of *SEG* XLVIII 496, Sulla), reprints the text of *SEG* XLVIII 494–496, with no changes, and gives a description of the monumental setting of these three honorary bases.

476. Messene. Statue base for Sabina, after 128 A.D. *SEG* XLIX 434. Rectangular limestone statue base found in excavations of the Greek Archaeological Society in the eastern sector of the agora (inv. no. 10268). Ed.pr. P.G.Themelis, *PAAH* (1999) [2002] 72–74 no. 2 (ph.), who remarks that although Hadrian visited Sparta in 125 and 128/9 A.D. (*IG* V.1.32A and 1452), he apparently did not go to Messene. Themelis lists 4 other Greek states that honored Sabina.

Σαβεῖναν Σεβαστὴν αὐτο-
κράτορος Καίσαρος Τραϊα-
νοῦ 'Αδριανοῦ γυναῖκα
ἡ Μεσσηνίων πόλις κατὰ τὸ
ψήφισμα τῶν 'Αχαιῶν

[5. On the ph., there appears to be an intentional (decorative?) vertical stroke after the final letter. Stroud.]

477. Messene. Epigram in honor of the Spartan Damostratos, 3rd cent. B.C. *SEG* XLVII 390. In *Recherches récentes ... Ducrey* 201–203 (ph.), P.G.Themelis reprints the text of this inscribed poem, raises the possibility of a connection with Damostratos son of Atilas in *AP* 9.328, and after detailed discussion of likely historical occasions, favors ca. 210 B.C. He suggests a close tie between the monument in honor of Damostratos and the nearby hero shrine of Aristomenes.

478. Messene. Statue base for a victorious athlete, end of the 2nd cent. B.C. Orthostate of limestone belonging to a large base supporting bronze statues, found in excavations of the Greek Archaeological Society near the entrance to the east parodos of the theater; inv. no. 10829. Ed.pr. P.G.Themelis, *PAAH* (1999) [2002] 79/80 (ph.), who remarks that the dedicator is the δᾶμος, not ἁ/ἡ πόλις, and that the sculptor Agias is attested at Olympia, Pausanias 6.3.13; 6.15.1; 6.16.5; *IvO* 397–400. The other sculptor and the victor are apparently otherwise unknown.

Παγκράτη – Παγκράτεος v νικάσαντα
Πύθια – παῖδας – στάδιον δίαυλον
ὁ δᾶμος – ἀνέθηκε
vacat
Δαμοχάρης – 'Αγίας ἐπόησαν

479. Messene. Honorary base, 2nd cent. B.C. Fragment from the top right of a limestone base, found in excavations of the Greek Archaeological Society in the north sector of the agora; inv. no. 10867. Ed.pr. P.G.Themelis, *PAAH* (2000) [2003] 86 (ph.), who suggests ['Α πόλις ἁ τῶν Λακεδαιμ]ονίων in L. 1, a rare example of honors granted to Messene by Sparta.

[- - - - -]ονίων
[- - - τὸν τάδε [*sic*] - - Μεσ]σάνιον
[ἀρετῆς ἕνεκεν καὶ εὐνο]ίας v

[1. In the first preserved letter-space, the ph. seems to show the right diagonal and perhaps the upper joining apex of a letter that could only be λ̣ or μ̣. Stroud.]

480. Messene. Statue base, 2nd cent. B.C. Fragment of a base for a bronze statue, found in excavations of the Greek Archaeological Society in 1996 in the region of the palaistra located south of the west stoa of the gymnasium (inv. no. 7812). In *Recherches récentes ... Ducrey* 200, P.G.Themelis briefly notes that the name of Φιλωνίδας ■ gymnasiarchos is found on this base, which, according to Themelis, is 'encore inédite.' See our lemma no. 493.

481. Messene. Statue base, 1st cent. A.D. Fragment of a crowning member of a large statue base once built into the wall of a Byzantine chapel, Κλησα-κούκιε (Albanian for 'red church') a short distance to the north of the theater; inv. no. 2079. It was removed to the courtyard of the museum at Messene in 1990. Ed.pr. P.G.Themelis, *PAAH* (1999) [2002] 80/81 (ph., dr.), who suggests that the over-life-size bronze statue supported by this base once stood near the agora or the theater. He notes the possibility of identifying this woman as the one honored by the statue of *IG* V.1.1457 but warns that -στράτα is a common ending of women's names in Messenia.

'Α πόλις Δαμοστράτα[ν - - -]

Δαμοστράταν, Themelis. V.N.Bardani, *per ep.*, observes that the nu is not on the stone; cf. p. 81, fig. 4.

482. Messene. Statue base of Mego in the Artemision, 1st cent. A.D. *SEG* XXIII 220. *SEG* XLVIII 501;* XLIX 421. In an architectural study of *Τὸ 'Αρτεμίσιο καὶ οἱ οἶκοι τῆς δυτικῆς πτέρυγας τοῦ 'Ασκληπιείου. BAAH* 211 (Athens 2001) 22–34, E.-A.Chlepa illustrates and discusses the physical placement of this inscription.

483. Messene. Statue base of Titus Flavius Kleophatos, 2nd/3rd cent. A.D. Limestone statue base found in excavations of the Greek Archaeological Society in the stadium (inv. no. 10549); lunate E and Σ. Ed.pr. P.G.Themelis, *PAAH* (1999) [2002] 92 no. 1 (ph.), who suggests that Kleophatos was a descendant of Kleophatos son of Aristeus, priest of Nero, priest of Roma, secretary of the synedrion, and agoranomos, *IG* V.1.1449.

Τ(ίτου) Φλαβίου Κλεοφά[του]
ἥρωος ἀπὸ Ἡρακλέ-
ους

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484. Messene. Dedication to Demeter, ca. 300 B.C. Upper part of a cylindrical altar of gray marble, found in excavations of the Greek Archaeological Society near the east stoa of the gymnasium; inv. no. 10871. Ed.pr. P.G.Themelis, *PAAH* (2000) [2003] 97 (ph.).

Εὐξένα
Δάματ[ρι]
ἀνέθ[ηκεν]

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485. Messene. Dedication to Polydeukes on a bronze shield, ca. 295 B.C.? *SEG* XLV 302. *SEG* XLVIII 487. In *Recherches récentes ... Ducrey* 203–205 (ph.), P.G.Themelis discusses the varied contents of the votive deposit in the Sanctuary of Demeter in which this shield was found. He associates it with the siege of Messene by Demetrios Poliorketes in 295 B.C. In LL. 1/2, he now prints Πολῦδ|ε⟨ύ⟩κηι.

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486. Messene. Inscribed architraves from the gymnasium, 2nd cent. B.C. *SEG* XLVI 414/415. *SEG* XLVII 404.* In *Recherches récentes ... Ducrey* 199 (ph.), P.G.Themelis republishes these two inscriptions.

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487. Messene. Dedicatory base, 1st cent. B.C. Rectangular limestone base with anathyrosis on the upper, lower, and back surfaces for joining it to other parts of the monument; found in excavations of the Greek Archaeological Society in the eastern sector of the agora (inv. no. 10267). Ed.pr. P.G.Themelis, *PAAH* (1999) [2002] 70–72 no. 1 (ph.), who likens the lettering of this unfinished inscription to that on the statue base honoring L.Cornelius Sulla, *SEG* XLVIII 496; see our lemma no. 475.

ἁ πόλις

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488. Messene. Dedicatory inscription on the propylon of the gymnasium, after 42 B.C. *SEG* XLV 306–308. *SEG* L 424–426.* In *Zona Archeologica* 407–409 (dr.), P.G.Themelis reprints the text as in *SEG* L 424–426 but still without a ph. and without resolving the problems in reading metope A (*SEG* L 424) L. 5 and the correct reading of metope C LL. 13–16 (see *SEG* L 424–426). In this study, his main focus is the marble torso of the Doryphoros once supported by the tall limestone pedestal in the large chamber behind the propylon, which he proposes to identify as Theseus.

In *An.Ép.* (2000) [2003] 1339a–d, S.Follet aptly remarks, 'On notera d'importantes différences entre les deux éditions de ces textes, en particulier dans le nom du gymnasiarque, text a, et dans la lecture du text b. Il n'est pas facile de les expliquer ni, en l'absence de photographie, de déterminer à laquelle il convient de se fier.'

P.G.Themelis, in *The Greek East in the Roman Context* 119–126, in a general essay on the architecture, sculpture, and inscriptions of the gymnasium, publishes yet another version of the text, adding to the reader's confusion by now printing LL. 4–6 of metope A as λιος Εὐρυκ[λέ]|[erasure]|[erasure], while still considering 'Gaius Julius Eurykles, son of Lakon' and 'Gaius Julius Spartiatikos, son of Eurykles Lakon' as alternative restorations. [After, now, at least 5 different publications of this same inscription, with 5 different texts, and still no ph. and no detailed epigraphical commentary, we repeat our plea from *SEG* L 426 for both of the latter, please. Stroud.]

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489. Messene. Dedication of the stadium, 1st cent. B.C./1st cent. A.D. *SEG* L 428. On the face of the stone slabs defining the lower diazoma and crowning the orthostates of the koilon, inscribed in letters ca. 0.10 m. high with ca. 1.00 m. between letters and extending for a length of ca. 50 m. covering most of the curved end of the stadium, is this 1-line inscription, uncovered in excavations of the Greek Archaeological Society. Republished by P.G.Themelis, *PAAH* (1999) [2002] 91 (no ph.), who associates Thiotas with the dedication of a statue in the Artemision of the Asklepieion (*SEG* XXIII 221) and Philinos with our lemma no. 497 and *IG* V.1.1438a (*SEG* XXIII 210); no change in the text.

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490. Messene. Inscribed sekoma, 1st cent. A.D. Two joining fragments of a marble sekoma found at different times in excavations of the Greek Archaeological Society a short distance to the south of the north stoa of the agora; inv. nos. 3386 and 11396. Ed.pr. P.G.Themelis, *PAAH* (2000) [2003] 85 (ph.), who suggests that the agoranomos was [Δαμόνικος Μαντικρ]άτεος, who served as priest in the Artemision of the Asklepieion with his wife, Τιμαρχίς, daughter of Δαμαρχίδας, and who set up a statue of their daughter Μεγώ, *SEG* XXIII 220 (see our lemma no. 482). He was also gymnasiarchos and, after his year in office, set up two bronze statues, one of his brother, in the propylon of the gymnasium, *SEG* XLVI 416. For his service as ὑπαγορανόμος, see *SEG* XLI 335.

[- - - - -]άτεος ἀγορανομήσας
[ἀνέθηκε θεοῖς καὶ τᾶι] πόλει

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491. Messene. Dedication(?) to Isis, date? Fragment of a cornice block found in excavations of the Greek Archaeological Society in the ruins of the Christian basilica that was probably built over the remains of the shrine of Sarapis and Isis (Pausanias 4.32.6). Ed.pr. P.G.Themelis, *EAH* (2001) 50 (ph.). Lunate sigmas.

[- - - ἔ]ργον Ἴσιδος

492. Messene. Alexandrian sculptors' signatures. For the ethnic Ἀλεξανδρεύς of sculptors at Messene (*IG* V.1.1461; *SEG* XXIII 225; XXXVI 373; XLVI 421), see our lemma no. 2094.

493. Messene. Casualty list from the battle of Makistos, 3rd cent. B.C. *SEG* XLVII 406. P.G.Themelis, in *Recherches récentes ... Ducrey* 199–201 (ph.), republishes this inscription without reference to his own ed.pr. in *PAAH* (1996) [1998] 163–165 or to *SEG*; no change in the text. He speculates on the possibility that Ξενόφιλος (L. 5) is a member of the family of the famous Messenian sculptor Damophon; and likewise with Φιλωνίδας (L. 3) on whom see *IG* V.1.1471, 1472; *SEG* XXIII 208, 219; XLVII 395 (inv. no. 8086; said by Themelis to be 'éncore inédite'); and our lemma no. 480.

Themelis associates with this inscription a rectangular block bearing shields in relief on four sides (ph.); cf. *SEG* XLVII 406.

494. Messene. Inscriptions on a grave peribolos *intra muros*, Hellenistic. *SEG* XLV 320. *SEG* L 430.* P.G.Themelis, in *Recherches récentes ... Ducrey* 206/207 (ph.), describes the physical features of this monument, prints the names of the deceased in French (omitting Πολύανδρος), and links their deaths to the attack of King Nabis of Sparta on Messenia in 201 B.C.

495. Messene. Gravestone, 3rd cent. B.C. *SEG* XLVII 407. In *PAAH* (2000) [2003] 101, P.G.Themelis describes a funerary monument (K6), near the gymnasium, to which he now assigns this inscription.

496. Messene. Gravestone of Damis son of Timokles, undated. Found on Leukas; see our lemma no. 667.

497. Messene. Gravestone, 3rd/2nd cent. B.C. Pedimental limestone stele with inscription on the epistyle; inv. no. 10162, found in excavations of the Greek Archaeological Society near the Roman villa. Ed.pr. P.G.Themelis, *PAAH* (1999) [2002] 105/106 no. 10 (ph.); cf. our lemma no. 489. Letterforms are placed at the above date by ed.pr., who recognizes that the

name Πόπλιος, however, suggests a later period. Πιθανῶς νὰ κλασικίζουν, ἐφόσον γράφτηκαν ὅπως φαίνεται στὸ ἀέτωμα προγενέστερης γραπτῆς στήλης.

Πόπλιος Ἀνθέστιος Φιλῖνος, χαῖρε

498. Messene. Inscription on a grave monument, 2nd/1st cent. B.C. Three fragments of limestone Ionic epistyle from a grave monument, found in excavations of the Greek Archaeological Society in front of and east of the grave monument K3; inv. nos. 8067, 9519. Ed.pr. P.G.Themelis, *PAAH* (1999) [2002] 97 (dr.).

Φιλόστρατος Εὔνικ[ος] Ἀριστοδάμα

V.N.Bardani, *per ep.*, points out that the sequence of the names on the stone is as above, not as given by Themelis.

499. Messene. Gravestone, 2nd cent. A.D. Small fragment from the top of a grave stele, probably limestone, found in excavations of the Greek Archaeological Society in the north sector of the agora; inv. no. 11394. Ed.pr. P.G.Themelis, *PAAH* (2000) [2003] 87 (ph.), who presumably restores the vocative on the basis of, e.g., *SEG* XLVII 411–414.

Φλάβ[ιε - - -]

500. Messene. Inscribed brick, ca. 150 A.D.? *SEG* L 432. In *An.Ép.* (2000) [2003] 509 no. 1341, S.Follet suggests that this could more reasonably be thought of as 'une marque d'atelier.'

ΔΜ for δαμόσιος? Tybout.

501. Kyparissia. Regulation concerning imports and exports, 4th/3rd cent. B.C. *Syll.*^{3} 952. In a discussion of the function of the πεντηκοστολόγοι (collectors of a 2 percent tax on exports and imports), L.Migeotte, *AncW* 32 (2001) (our lemma no. 534) 167, reprints the Greek text and presents a French translation.

502. Prote. The euploia inscriptions, late Hellenistic–Roman. *IG* V.1.1533–1558; *SEG* XI 1005–1024a; XIV 337–345. In a study of the sea route around Cape Malea, D.Henning, *MBAH* 20 (2001) 23–37, briefly analyzes the euploia inscriptions. The place of origination of the shipmen is most often Ionia. On 37, a map of the route; mention of two wrecks containing granite blocks, in one case from Syene, in the other from the Troad. Use of this route in interregional commerce between the Greek East and Sicily/Italy is confirmed by the literary sources, study of shipwrecks, and the well-known epitaph of T.Φλ.Ζεῦξις from Hierapolis who

rounded the cape 72 times en route to Italy (*Syll.*³ 1229). [On 29, Henning dates *Syll.*³ 1229 to the 4th cent. A.D.; see now T.Ritti, in *Libitina e dintorni* (Atti dell'XI Rencontre franco-italienne sur l'épigraphie) (Rome 2004) 573/574 no. 7, for a new edition of the text, the new reading [Τ]ίτος (L. 1), and a date ca. 100 A.D. Pleket.]

ARKADIA

503. Arkadia. Theorodokoi of the Pythian festival. For the geographical order of the cities in Arkadia visited by the theoroi from Delphi, see our lemma no. 600.

504. Arkadia. Inscribed bronze spear butts, 5th cent. B.C. In *ZPE* 137 (2001) 189/190 (ph.), in discussing the identity and functions of the two extremities of the hoplite spear, G.Manganaro cites, quotes, and illustrates four inscriptions on these objects.

A. Sicily. *SEG* XLV 1391. See our lemma no. 1386.
B. Arkadia. Metropolitan Museum, New York. *SEG* XI 1045. *LSAG*² 215 no. 11.
C. Stymphalos. *LSAG*² 449 no. 26a.
D. Akraiphia. *Coll.Froehner* I 17. Το' Πτοιέος ⁝ hιαρόν [Manganaro, by a slip, states the origin as 'Arcadia.' Stroud.]

505. Mantineia. Record of a judicial decision, ca. 450 B.C. *IG* V.2.262. *SEG* L 448.* *IPArk* 8; Koerner, *Gesetzestexte* no. 34; *Nomima* II.2. G.Thür, in *Forschungen in der Peloponnes* 207–212, writing without reference to the publication of te Riele summarized in *SEG* L 448, analyzes the legal procedure in this inscription clause by clause and rejects the interpretation of van Effenterre and Ruzé in *Nomima* II.2 that it is a document concerned with amnesty; cf. *SEG* XLVIII 529.

506. Mantineia. Sympoliteia with Helisson, early 4th cent. B.C. *SEG* XXXVII 340. *SEG* XLII 351.* M.Moggi, in *Éditer ... Pausanias* 333/334, examines the interaction of the two poleis with particular reference to the provisions in LL. 8–10 of this decree: θεαρὸν ἦναι ἐξ Ἑλισό[ν]ϊτι κατάπερ ἐς ταῖς ἄλλαις πόλισι. τὰς θυσίας θύεσθαι τὰς ἰν Ἑλισόντι καὶ τὰς θεαρίας δέκεσθαι κὰ τὰ πάτρια.

507–509. Megalopolis. Stamped roof tiles, Hellenistic/Roman. In *Forschungen in der Peloponnes* 342 (ph.), A.B.Karapanagiotou notes the discovery of the following three stamped clay roof tiles in excavations and restoration of the theater by the Greek Archaeological Service. Inv. nos. refer to the Archaeological Collection of Megalopolis.

507: Inv. no. 391 (ph.). After 280 B.C. *SEG* XLVIII 526; cf. *IG* V.2.469.5.

[σκαν]οθήκα[ς]

508: Inv. no. 545. Ca. 300–200 B.C. Cf. *IG* V.2.469.29.

[- - -]δας δ[αμόσιοι]

509: Inv. no. 548. Roman.

δαμ[όσιοι]

For other stamped roof tiles from recent excavations at Megalopolis, see *SEG* XLV 343–348.

510. Phigaleia. Manumission? Archaic? In *Forschungen in der Peloponnes* 303, in a very brief and tantalizing observation in her general summary account of excavations at Phigaleia, X.Arapoyianni notes the discovery of an archaic manumission text inscribed on a bronze tablet mentioning Ἀθηνᾶ Κορία and the freeing of a female slave; no text, no ph.; no further details, except that she thanks C.Kritzas for his transcription and interpretation of this inscription.

511. Phigaleia. Various inscriptions. In a brief general summary of her excavations sponsored by the Greek Archaeological Society, X.Arapoyianni, in *Forschungen in der Peloponnes* 299–305, mentions the following inscriptions without reference to her earlier publications or to *SEG*.

A. Proxeny decrees; found in the temple of Athena. *SEG* XLVI 446; XLVII 438; see also our lemma no. 512.
B. Bronze pin; dedicated to Athena. *SEG* XLVII 439.
C. Dedication to Athena and Zeus Soter. *SEG* XLVI 448; XLVII 441.
D. Dedication to Athena. *SEG* XLVI 447; XLVII 440.
E. Dedications? *SEG* XLVII 442.
F. Stamped roof tiles. *SEG* XLVII 443–445; XLVIII 531.

512. Phigaleia. Proxeny decrees. *SEG* XLVI 446; XLVII 438. From a brief general essay by X.Arapoyianni on her excavations at Phigaleia (see our lemma no. 510), without references to her earlier publications or *SEG*, more information is now emerging about these important inscriptions found in the temple of Athena; still no texts; still no ph. Eleven of the thirty inscriptions found here are proxeny decrees. One of these [αυτό ... συγκολλημένο από τρία τεμάχια, presumably indicating a slide shown during her lecture but not illustrated here. Stroud.] honors

'Αριστοβώλας ο οποίος αποκτά το δικαίωμα να εμπορεύεται ελεύθερα μέσα στην πόλη και την επικράτεια της Φιγαλείας. In this decree, we have 'Αθηνᾶ Πολίας.

Another of the proxeny decrees honors "Αρχιππος 'Αγάλλου τον οποίον συναντούμε επίσης σε τιμητικό βάθρο που ίδρυσε η πόλις των Φιγαλέων στα νότια του Φιλιππείου της Ολυμπίας [presumably *IvO* 402. Stroud.].

A third proxeny decree προς τιμήν το Φιγαλέα γιού του Προκλείδα, ακολουθείται από Επιστολή του Κοινού των Λακεδαιμονίων (2ος αι. π.Χ.), του οποίου έγινε πρόξενος το τιμώμενο πρόσωπο.

To the list of states recorded in these decrees in *SEG* XLVI 446 and XLVII 438, Arapoyianni now adds Alea and Aigion.

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513. Stymphalos. Decree and treaty between Stymphalos and Demetrias/Sikyon, ca. 303–300 B.C. *IG* V.2.357. *SEG* XLVI 450.* *IPArk* 17. In *Symposion* 1995 (Cologne 1997) 173–178, G.Thür returns to this inscription and briefly sketches the salient points of the Prozessrecht and the Materielles Recht, translating sections 3–5 into German and repeating points made in his study summarized in *SEG* XLVI 450.

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514. Stymphalos. Masons' marks, Hellenistic. H.Williams, *AJA* 105 (2001) 260, very briefly notes the discovery of pairs of letters from A to T for fitting together blocks of 'an impressive Hellenistic Doric stoa-like building constructed of imported Corinthian oolitic limestone' discovered in excavations of the University of British Columbia. See also, briefly, G.Touchais, *BCH* 125 (2001) 824.

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515. Tegea. Eretrian(?) decree in honor of judges from Tegea, ca. 100 B.C.? *IG* V.2.21. *SEG* XI 1055; L 453.* *IPArk* 6. D.Knoepfler, *Décrets érétriens* 410/411, briefly notes information about the discovery of the stone (Copenhagen National Museum inv. no. AB b 121), dimensions, publications, and C.V.Crowther's restorations of LL. 1–4 (*SEG* L 453). Knoepfler observes that, at this period, one would expect citation of σύνεδροι and not ἡ [βουλή] in L. 1 if this were truly a decree of Eretria. Also, since the strategoi should not appear alone, he flirted with the restoration καὶ π[ρόβουλοι] until K.Hallof reported from Berlin, after examining the squeeze, 'De lit. H nequaquam est dubitantum.' Knoepfler concludes that 'l'origine érétrienne est donc sujette à caution.' On 417, he urges that both the letterforms and the formulaic parallels with *SEG* XLIX 1116 indicate a date ca. 150 B.C.

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516. Tegea. List of victories of an actor, 3rd cent. B.C. *IG* V.2.118. *SEG* XXXVIII 356bis,* 1934. *Syll.*³ 1080. In a chapter on Chairemon's tragedy 'Αχιλλεὺς Θερσιτοκτόνος, G.Morelli, *op.cit.* (our lemma no. 1403) 76, 86–92, gives the Greek text and a detailed bibliography, and comments on the date of the inscription (between 276 and 219 B.C.) and on the actor's victory during the Νάϊα in Dodona: 'Αχιλλεῖ Χαιρήμονος L. 13, i.e., Chairemon's

tragedy entitled 'Achilles Thersitoktonos.' He points out that in the play, the actor may have 'killed' Thersites in a man-to-man fight. His skills as wrestler (see LL. 6/7: victory in wrestling in the Πτολεμαῖα in Alexandria) may have been helpful in this role.

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517. Tegea. Gravestone of an ephebe, late 4th cent. B.C. Large marble pedimental naiskos-type stele with sculptured relief of a seated Artemis and, below to the left, a nude male figure holding a shield on the ground; very slight traces of an inscription on the epistyle (Σ?) and below on the base (O). Found in a salvage excavation of the Greek Archaeological Service ca. 200 m. south of the temple of Athena Alea; now in the museum of Tegea, inv. no. 2295. Briefly noted in *AD* 20 (1965) B.170; 21 (1966) B.152–154. In *AD* 54 (1999) A [2003] 115–154 (ph.), T.Karagiorga-Stathakopoulou provides an exhaustive analysis offering the above date and identifying the young man as an ephebe, 'a chaste devotee of Artemis, who lost his life in a fatal patrol on the borders of his country.'

TRIPHYLIA

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518. Triphylia. A Triphylian sub-dialect? *SEG* XLI 400. In *ZPE* 133 (2000) 117–121, C.Ruggeri takes up the question of the relationship of the dialect of Triphylia to that of Elis, cf. *SEG* XLI 400. She rules out the possible relevance of the decree concerning Skillous from Olympia (*IvO* 16, *SEG* XI 1184, *LSAG*² 220 no. 17) on the grounds that this is an Eleian document. Stressing that it is inaccurate to speak of Triphylia as a geographic unit before ca. 400 B.C. (Xenophon, *Hellenika* 3.2.30), she focuses on the following inscriptions: (1) Olympia. Dedication by a citizen of Lepreon, ca. 475–450 B.C.? *SEG* XV 253; *LSAG*² 220 no. 14; (2) Kombothekra. Dedication to Artemis Limnatis, ca. 500 B.C. *SEG* XXXI 356; *LSAG*² 450 no. B; (3) Mazi. Decree, ca. 400 B.C. *SEG* XXX 422; XXXV 389; (4) Prasidaki. Dedication to Athena, ca. 500 B.C. *SEG* XLIX 489. Two of these texts, (1) and (2), contain initial aspiration, which is not found in Eleian. Another (4) shows a form of gamma (R) that is different from that normally found in Eleian (ϳ, J). Also, the three inscriptions from the center and south of Triphylia—(1), (2), and (4)—do not show any signs of the rhotacism at the end of a word that is so characteristic of Eleian; conversely, (3) exhibits psilosis and rhotacism. Other texts from the region of Olympia and north of the Alpheios—*IvO* 10 (*SEG* XI 1183, XXII 338, XXXVIII 364, *LSAG*² 220 no. 12) and *IvO* 11 (*SEG* XI 1186, *LSAG*² 220 no. 8)—display typical Eleian characteristics. Ruggeri concludes, therefore, that the people in central and south Triphylia spoke and wrote a dialect that differed from that of their compatriots in the north. This conclusion accords with the historical extension of Eleian influence, for Lepreon was one of the last cities to accept the control of Elis and to sign a symmachia with her. See also our lemma no. 538.

519. Eretria. Decree in honor of Phanokles of Ptelea, ca. 320–300 B.C. *IG* XII.9.195. For a suggestion that the ethnic of the honorand, Πτελεάσιος, designates Πτελέα in Triphylia, see D.Knoepfler, *Décrets érétriens* 196–205 no. IX (see our lemma no. 1103).

ELIS

520. Elis. Anomalous double sibilants in Eleian inscriptions. Starting from ἀνταποδιδῶσσα in *IvO* 39 and taking up other examples in *IvO* 38, *SEG* XLI 387, and inscriptions from other parts of the Greek world (list on 234–237), S.Minon, in *Philokypros*, 229–243, analyzes this phenomenon, stressing its longevity (6th cent. B.C. through late Hellenistic) and illustrating many examples in feminine personal names as well as verb forms.

521. Elis. Elis and Olympia in the Roman Empire. Drawing partly upon her earlier published work (cf. *SEG* XLIV 389; XLV 411; XLVI 453; XLVII 447, 449; XLVIII 536, 557; XLIX 469), S.Zoumbaki, *Elis und Olympia*, presents an extended, detailed study of many aspects of this subject, reaching also back into the period of the Roman Republic. Among the main topics discussed are inscribed honorary monuments and lists of religious officials (27–36), economy and population (37–86), political officers in the government of Elis: ἄρχοντες (87–90), δημιουργοί (90–95), γραμματεῖς (95/96), ἵππαρχοι (97/98), ἀγορανόμοι (98/99), γυμνασίαρχοι (99–101), νεανισκάρχαι (101–104), ἔφηβοι (104/105); cult officials at Olympia: Ὀλυμπιακὴ βουλή (106/107), ἐπιμεληταί (107–109), θεοκόλοι (109–115), σπονδοφόροι (115–117), μάντεις (118–122), ἐξηγηταί/περιηγηταί (122–125), γραμματεῖς (125/126), κληδοῦχοι (126/127), καθημεροθύται (128), σπονδαῦλαι/αὐληταί (128/129), ἐπισπονδορχησταί (129/130), οἰνοχόοι (130/131), μάγειροι/ἀρτοκόποι/στεγανόμοι (131/132), ξυλεῖς (133/134), ἀρχιτέκτονες (134/135), ἰατροί (135/136), ἱερεῖς τοῦ Διός (136–138), Ἑλλανοδίκαι (138–144), ἀλυτάρχαι (144–148), ἱερεῖαι τῆς Δήμητρος (149/150), ἀρχιερεῖς τῶν Σεβαστῶν (150–152); history of Elis from the Republic to Caracalla (153–181), the Romanization of Elis (183–190), prosopography of Eleians, including slaves (887 entries; 193–413), bibliography (415–434), indices, inscriptions not included (435–450), map. Note also tables listing Honors for Roman officials of the Republican period at Olympia (163), at other Peloponnesian states (164); Honors for Roman magistates of the Empire at Olympia (180); Honors for members of the Imperial family at Olympia (181).

We deal in separate lemmata with inscriptions to which Zoumbaki makes a special contribution; see our lemmata nos. 526, 529, 532, 537, and 539.

For Roman names in Elis, see our lemma no. 330.

For the cult of Domus Augusta at Olympia, see our lemma no. 329.

522. Elis. Legal text on a bronze tablet, 600–550 B.C. *SEG* XLIX 459. P.Siewert, *MEP* 3 (2000) 18–31 (ph., dr.), publishes an Italian version of his ed.pr. of this inscription. In *Forschungen in der Peloponnes* 245–249 (ph., dr.), Siewert returns to this inscription, reprinting the text with German translation and with commentary covering most of the points already summarized in *SEG* XLIX 459.

523. Elis. Law concerning participants in the Olympic Games, 3rd cent. A.D. *SEG* XLII 370. P.Siewert, *MEP* 3 (2000) 31–37 (ph.), publishes the ed.pr. of this fragment of a bluish-white marble stele (Elis Museum inv. no. Λ 377); probably now lost? He includes an Italian translation and commentary, citing as a parallel for LL. 4/5 [κα]ταλύσεις *IG* IV 203 L. 5, Publius Licinius Priscus from Isthmia. In L. 13, perhaps ὀχήματα παρυ[φιστάναι]. In L. 4, συγκλήτου may be the Senate at Rome. Lunate letters.

- - - - - - - - - -
τοὺς ἀφικνουμέ[νους - - -]
Ὀλυμπίων παν[ηγυρ- - -]
πανήγυριν ΑΙΔ[- - -]
4 συγκλήτου ΜΟΥ[- - - κα]-
ταλύσεις ἀξιουμ[εν- - -]
μήτε ὀχήματι[- - -]
ΡΟΥ τὴν χρείαν [- - -]
8 ΤΩΝ ταῦτα v Ε.[- - -]
ἐν θεατοῦ σχήμα[τι - - -]
πανηγύρεως Ν[- - -]
ΤΗΣ ἐξ αὐτοῦ ΔΕΗ[- - -]
12 ἄρχειν ὁ νόμος Α[- - -]
ὀχήματα ΠΑΡΥ[- - -]
ἀρκεῖ γὰρ ἑκαστ[- - -]
[- - - - - - - - - -]

8. fin Ε, Θ, or Σ.

In *Forschungen in der Peloponnes* 249–252 (ph.), Siewert republishes this inscription, now in German with a German translation and similar commentary.

In *An.Ép.* (2000) [2003] 509 no. 1342. S.Follet suggests παρ' ὑ[μῖν] in L. 13.

524. Elis and Olympia. Inscribed bronze discs, Hellenistic. Cf. *SEG* L 455. In *JDAI* 116 (2001) 163–243 (ph., dr.), H.Baitinger, B.Eder publish a corpus of these small (ca. 0.03–0.035 m. diameter) round bronze objects, many pierced by a round hole and bearing abbreviated inscriptions, found in excavations at Elis (134 items) and Olympia (114). Only a few of these

objects have been previously noted, e.g., *IvO* 713; *SEG* L 455. The authors arrange them into the following five groups.

- I. Incised inscription, ϝA, Aϝ, Δ, ΔA, ϝAΔ, ϝAΔA, ΔI + thunderbolt; from Elis and Olympia.
- II. Stamped inscription, ϝA, ϝ, ΔA, ΔI + thunderbolt; from Elis and Olympia.
- III. Punched inscription, ϝΔ (three examples); only from Olympia.
- IV. Silver inlaid inscription, ϝA, POE, PΠA (two examples); only from Olympia.
- V. Uninscribed; from Elis and Olympia.

They interpret these abbreviations as ϝA(λείων), Δ(αμόσιος/-ία), ΔA(μόσιος/-ία), ϝA(λείων) Δ(άμου) or ϝA(λείων) Δ(ιός), ΔI(ός/-όρ), ϝ(αλείων) Δ(αμόσιος/-ία); PΠA, POE: numbers? (For the last, see our lemma no. 540.)

After a review of previous scholarship (173/174), the authors propose that these objects are voting ballots used in the Bouleuterion at Olympia and in the theater at Elis. They could have served both the boule and lawcourts that met in these two structures (174–185). Find-spots, in Elis in particular, indicate a date in the early 3rd cent B.C. through the 2nd cent. B.C. (186/187). On 188–197, an essay on the administrative and economic interdependence of Elis and Olympia; special emphasis on the finding places of lead weights at Olympia as an indication that the southern part of the Altis served as the agora of the sanctuary. Catalogue (198–243).

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525. Elis. Inscribed terracotta figurine, 3rd cent. B.C.? V.Mitsopoulos-Leon, *JÖAI* 70 (2001) 108–110 no. 53 (ph., dr.), publishes an intact terracotta figurine from the Austrian excavations in the area of the agora of Elis depicting a standing frontal Cupid and Psyche. On the back, 'Koroplastenmarke' ΓA, I, Δ.

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526. Epitalion. Roman milestone, 115 A.D. *An.Ép.* (1969/70) 589. S.Zoumbaki, *Elis und Olympia* 172–177, reprints the Latin text of this inscription and discusses its value as evidence, together with two comparanda from Aitolia and Patrai (*AD* 35 [1980] 186–205; A.D.Rizakis, *Achaïe* II, 106–108 no. 27a), for a Trajanic road-building program in western Greece. She sees this program as aimed primarily at organizing communications along the Adriatic coast for broad political, economic, and civic reasons, not necessarily narrowly limited to preparing the military road system in this region for Trajan's Parthian campaign.

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527. Olympia. Inscriptions recording exegetai and periegetai. *IvO* 77, 83, 110, 120. C.P.Jones, in *Pausanias: Travel and Memory* 33–39, examines the officials with the titles ἐξηγηταί and περιηγηταί in these inscriptions in the context of a study of the guides consulted by Pausanias here and elsewhere in his travels. Jones sees such men as respectable local antiquarians, members of the intelligentsia, and not low-class ciceroni.

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528. Olympia. The Olympic Games. On this topic, we note K.Frangandreas, 'Τὸ νομικὸ καθεστὼς τῶν Ὀλυμπιακῶν ἀγώνων στὴν ἀρχαιότητα' (diss. Athens 1991), non vidimus.

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529. Olympia. Sacred regulations, ca. 550 B.C. *SEG* XLII 373. S.Zoumbaki, *Elis und Olympia* 110–115, quotes this text and speculates on the evidence it provides for the duties and status of the θεοκόλος, the number of such officials, the θεηκολέων (Pausanias 5.15.8), form of election, iteration, lists of theokoloi in *IvO* (111 note 20), monthly sacrifice, relationship to the priest of Zeus, parallels from other cities and sanctuaries, and functions of the theokoloi at the Olympic Games.

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530. Olympia. Alliance of Sybaris and its allies with the Serdaioi, ca. 550–525 B.C. *SEG* XXII 336. *SEG* XLV 403.* A.Polosa, *AION(archeol)* 7 (2000) 49–59, returns to the question of the identity of the Serdaioi and their relationship to the series of silver staters and fractions bearing the ethnic MEPΔ. After an exhaustive and fully documented review of previous theories—Sea Peoples, Sardinians, Etruscans, Apulians, Dalmatians, Naxians, Tauromenians, Achaians in southern Italy, etc.—she seems very tentatively to favor the last.

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531. Olympia. Bronze tablet with an alliance between Elis and another state, ca. 500 B.C. *IvO* 9. *SEG* L 436, 455, 459.* After a review of previous discussions of this agreement, J.Roy, *Klio* 80 (1998) 367/368, considering the other state to be Erwaoioi/Euwaoioi (and certainly not Eua in Kynouria), concludes that the allied state was under Eleian influence and that the alliance was not between equal partners. Elis could claim the authority and the ability to exercise fairly the jurisdiction of Olympian Zeus, even to the extent of imposing a penalty upon itself.

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532. Olympia. Bronze tablet. Honorary decree of Elis for two foreigners, ca. 450 B.C. *SEG* L 460. S.Zoumbaki, *Elis und Olympia* 34, quotes the words ὁ δὲ πίναξ ἄγαλμα το' Διός and on 115, briefly comments on the appearance of the clause τὰν θε(α)ρίαν δέκεσθαι in this unpublished inscription (inv. no. B 6970) as providing the earliest evidence for theorodokoi both in the Peloponnesos and elsewhere. She mentions a Vortrag at the 6th International Congress of Peloponnesian Studies (Tripolis, September 24–30, 2000) by P.Siewert, who will publish this ἀδημοσίευτη ἐπιγραφὴ σὲ χάλκινο δίσκο ἀπὸ τὴν 'Ολυμπία. For notice of this inscription by P.Perlman, see *SEG* L 460.

In *Dike* 4 (2001) 39–85, J.Taita, with the permission of P.Siewert, publishes the following text and translation of this inscription (58), with commentary particularly on the ἐπιϝοικία of L. 2. Κικυσια (L. 4) is identified by Strabo (8.3.31–32; C356/357) as the largest of the 8 cities of Pisatis. Taita proposes that the honored Athanadas and Rhinon were theorodokoi of the Olympian spondophoroi in their own home cities—Sparta and an unknown polis in Euboia,

respectively. The Eleian ἔποικοι at Sparta constituted a settled group of xenoi with cultic and other privileges in which Athanadas was granted the right to participate.

> Τοὶ ϝαλεῖοι Ἀθανάδαν καὶ ϝρίνονα ἔθεαν κ' αὐτὸ κ' ἀπογένειαν ϝαλείο κ' ἐν φυλὰν
> ἐνίμεν, ὁποίαν λε͂ν, καὶ τᾶρ ἐπιϝοικίας τᾶρ ἐν Σπάρται κ' (ἐ)ν Εὐβοίαι κοιν-
> ανε͂ν καὶ τὰν θε(α)ρίαν δέκεσαι ΤΑΡΑΕΟΙ[.]ΙΣΚΡΟΕΠΙΤΑΜΙΣΟΝ Ἀθ-
> 4 ανάδαν καὶ Κικυσια. ὁ δὲ πίνα̣ξ ἄ̣γαλμα τō Διός. vacat

'Gli Elei resero Elei (cioè: concessero la cittadinanza elea) Athanadas e Rhinon, loro stessi e la loro discendenza, e che (costoro) entrino nella *phyla* (= *phyle*) che desiderino, e che partecipino all'*epoikia* di Sparta e ▪ quella in Eubea, e che accolgano l'ambasceria sacra ... (serie di lettere incomprensibili) ... e che Athanadas (riceva terreni [?] nell'area di [?]) Kikysion. Questa tavoletta è un dono votivo a Zeus.'

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533. Olympia. Arbitration of the Achaian League of a dispute between Sparta and Megalopolis, after 222 B.C.? *IvO* 47; *Syll.*³ 665. *SEG* XLIX 491(11).* M.Piérart, in *Recherches récentes ... Ducrey* 31–33, prints the text of LL. 17–38, with French translation, and focuses on the appeal in LL. 35/36 to the division of lands in the Peloponnesos, [ἀπὸ] τοῦ τοὺς Ἡρακλείδας εἰς | [Π]ελοπόννασον κατελθεῖν. He notes a similar appeal to the legendary past in a dispute between Sparta and Messenia under the emperor Tiberius (Tacitus, *Ann.* 4.43). Piérart is inclined to place the arbitration in *IvO* 47 in the time of Antigonos Doson under the Hellenic League, which he formed after the battle of Sellasia (222 B.C.) on the model of the Hellenic Leagues of Philip II and Demetrios Poliorketes. Piérart rejects the attempts of Dittenberger, *Syll.*³ 665; Magnetto, *SEG* XLVI 466; and others to refer this decision back to a judgment rendered by the Hellenic League of Philip II ca. 337 B.C. For the significance of *IvO* 47 for the frontiers of Argos and Sparta, see our lemma no. 423.

In LL. 33/34, where ὅτι ὤμοσ[αν αἱρήσεσθαι ἐκ πά]ντων has been restored, Piérart notes that the stone appears to have the upper part of Λ followed by ΙΤΩΝ. He prefers, therefore, to print [- - -]ΛΙΤΩΝ at the beginning of L. 34, possibly [ἐκ πο]λιτῶν (for the expected πολιτᾶν) or the name of a city chosen for arbitration, and to leave the text unrestored.

In *Law and Courts in Ancient Greece* 208 note 21, A.Chaniotis urges that the restoration [εἰ δοκεῖ τὰ]ν Σκιρῖ[τιν κατεσχῆσαι ὑπὸ Μεγαλοπο]λιτᾶν ἢ ὑ[πὸ Λακεδαιμονίων], LL. 31–33, should be preferred over Ager's restoration [κατέχεσθαι] (*International Arbitration in the Greek World, 337–90 B.C.* [Berkeley 1996] no. 137) and Harter-Uibopuu's [κατεχῆσθαι] '(das die Skiritis gehalten wird)' (*SEG* XLIX 491) no. 11, because the subsequent lines show that 'the judges had to answer the question who *had occupied* the land at the return of the Herakleidai (lines 35–7).'

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534. Olympia. Treaty between the Akarnanian koinon and Anaktorion concerning the sanctuary of Apollo at Aktion, 216 B.C. *IG* IX².1.583. *SEG* XXV 636;* XLIII 227, 1271; XLIV 426, 1689; XLVII 556; XLIX 590, 2502; L 1696. L.Migeotte, *AncW* 32 (2001)

164–170, discusses the clauses concerning financial and fiscal matters (LL. 31–36, 43–45); French translation. Unlike other panegyreis for which ἀτέλεια was declared, the festival of Apollo (τὰ Ἀκτιᾶς) generated revenues from the taxation of transactions. Costs covered by the city of Anaktorion included the expenses for the maintenance of buildings for the lodging of visitors and for the market (LL. 39/40); costs covered by the Akarnanian koinon included expenses for the sacrifices, the contests, the festival, and the restoration of the sanctuary after a period of wars (LL. 26–31). The koinon and the city shared the revenues from the panegyris, including the πεντηκοστή (2 percent tax on transactions, imports, and exports), taxes from the sale of slaves, and other τέλη (e.g., ἐλλιμένια, ἐπώνιον; LL. 31–34). Discussion of the term πεντηκοστολόγοι (collectors of the 2 percent tax on transactions, appointed by the Akarnanian koinon and Anaktorion; cf. our lemma no. 501).

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535. Olympia. Victory monument of the Messenians and Naupaktians: Nike of Paionios, ca. 425 B.C. *IG* V.1.1568. *SEG* XLIX 414, 478. Meiggs-Lewis, *GHI*² 74. See our lemma no. 642.

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536. Olympia. Honors for King Archelaos of Kappadokia, ca. 30 B.C.–15 A.D. *IvO* 315. See our lemma no. 1005 (Delos).

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537. Olympia. Honorary statue base erected by the demos of the Lakedaimonians for the demos of the Eleians, Hadrianic. *IvO* 316. *SEG* XLIV 1689; L 1712. S.Zoumbaki, in *Forschungen in der Peloponnes* 213–220, explores the legendary, political, and cultural ties behind the ὁμόνοια of these two poleis, from the earliest times until the foundation of the Panhellenion by Hadrian, which she suggests forms the chronological setting for this dedication.

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538. Olympia. Statue base of the victorious athlete Hellanikos, 424 B.C. *IvO* 155. *SEG* XVI 288; XLVIII 528; L 1712. M.Nafissi, in *Éditer ... Pausanias* 314, analyzes the use of the ethnic Ἀλεῖος ἐκ Λεπρέου on this base and its implication for the status of Lepreon in the political structure controlled by Elis. See also our lemma no. 518.

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539. Olympia. Honorary inscription, early 5th cent. A.D. *IvO* 656. S.Zoumbaki, *Elis und Olympia* 55, examines the meaning and the conditions under which ἐμφύτευσις was administered, including the way in which the fairly large Christian church built over the Workshop of Pheidias came into possession of this land. She assembles a very helpful bibliography including A.D.Rizakis, 'L'emphytéose sous l'empire en pays grec,' in *L'Hellenisme d'époque romaine: Nouveaux documents, nouvelles approches (Ier s. a.C.–IIIe s. p.c.), Paris 7–8 juillet 2000* (in press).

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540. Olympia. Incertum, late 4th cent. B.C.? *SEG* L 467. K.Herrmann, *JDAI* 116 (2001) 244–257 (ph.), publishes this white marble slab from the old excavations (1877?) that was found near the Bouleuterion. It is not a stele, but clamp cuttings at top and bottom and anathyrosis on the back surface show that it was attached to at least one other block behind it. Ed.pr. interprets it as an orthostate and dates it ca. late 4th/early 3rd cent. B.C. The 3 letters centered on the front surface, POE, are monumental, ca. 0.05 m. high. This same combination of letters is found on one of the bronze voting ballots in group IV of the objects covered in our lemma no. 524. After rejecting interpretation of this inscription as the text of a boundary stone, an abbreviated word, the text of a milestone, and a record of an Olympiad, Herrmann is inclined to see it as denoting the number of members of the Olympian boule, i.e., 175, and possibly related in function to *IvO* 855, a support for a voting urn(?).

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541. Olympia. List of Olympic victors, after 385 A.D. *SEG* XLV 412. *SEG* L 463.* For the 'sacred victory' of T.Claudius Rufus recorded in LL. 3–5, see our lemma no. 2281.

541bis. Olympia. Inscribed bronze discs. See our lemma no. 524.

542–555. Olympia. Inscribed weapons. In *Die Angriffswaffen aus Olympia: Olympische Forschungen* 29 (Berlin 2001), H.Baitinger publishes more than 1350 bronze, lead, and iron weapons excavated by the German Archaeological Institute at Olympia. Each item is illustrated by a line drawing and/or a photograph. For each category, the author provides a detailed typology, with useful discussions on how these objects were used in warfare and their history as illustrated by epigraphical and literary sources. On 80–92, a very important compilation from Olympia and elsewhere, with copious references, 'Waffenweihungen und geweihte Waffen.' Metal weapons were dedicated at Olympia only from ca. the end of the 8th cent. to the middle of the 5th cent. B.C., when the custom dies out. In another valuable section, Anhang I, 239–246, Baitinger collects 'Weihinschriften aus Waffen und Rüstungsteilen aus Olympia,' which also includes shields, helmets, armor, and other items not published in his Katalog. All of these have been previously published except our nos. 554 and 555 below. From Baitinger's catalogue, we excerpt the following inscribed items.

542: *Op.cit.* 142 nos. 496/497 (ph., dr.). Lead sling bullets; cf. *Olympia* IV 178.

ϝα(λείων)

543: *Op.cit.* 190 no. 954 (ph., dr.). Bronze spear butts. *IvO* 256.

544: *Op.cit.* 190 no. 955 (ph., dr.). *IvO* 254.

545: *Op.cit.* 192 no. 972 (ph., dr.). *IvO* 697.

546: *Op.cit.* 193 no. 976 (ph., dr.). *IvO* 247.

547: *Op.cit.* 195 no. 987 (ph., dr.). *IvO* 245.

548: *Op.cit.* 195 no. 991 (ph., dr.). *IvO* 699.

549: *Op.cit.* 196 no. 996 (ph., dr.). *IvO* 255.

550: *Op.cit.* 197 no. 1003 (ph., dr.). *SEG* XXIV 298.

551: *Op.cit.* 197 no. 1006. *IvO* 698.

552: *Op.cit.* 205 no. 1077 (ph., dr.). *SEG* XXIV 302.

553: *Op.cit.* 209 no. 1109 (ph., dr.). *LSAG*² 211, 215 no. 16.

554: *Op.cit.* 210, 246 no. 1124. Unpublished.

[τõ]ι Δι?

555: *Op.cit.* 246 no. cc. Unpublished.

'Ολυνπ[- - -]

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556. Olympia. Inscribed lead weights. *SEG* XLVII 451; XLIX 484. A.Johnston, *Damarato* 315–319 (ph.), takes up in greater detail his objections (cf. *JHS* 119 [1999] 252/253; *SEG* XLIX 484) to the chronology of these weights proposed by K.Hitzl in *Die Gewichte greichischer Zeit aus Olympia: Olympische Forschungen* 25 (Berlin 1996); *SEG* XLVII 451. On the basis of dialect, letterforms, comparanda with coin legends from Elis and inscriptions from Elis and elsewhere, stratigraphy, and weight standards, Johnston suggests the following scheme; cf. also the alternate dates proposed by P.Siewert, *SEG* XLIX 484.

Hitzl	Johnston
Klasse A, Aiginetan Standard ca. 471–450 B.C.	ca. 450–ca. 420 B.C.
Klasse B, Attic Standard ca. 450–420 B.C.	after 420 B.C.
Klasse C, Attic-Aiginetan Standard ca. 420–later 4th cent. B.C.	early 4th cent. B.C.

557–561. Olympia. Inscriptions on relief bowls, Hellenistic. In *Hellenistische Keramik. Eine Brunnenfüllung Nördlich von Bau C und Reliefkeramik verschiedener Fundplätze in Olympia: Olympische Forschungen* 27 (Berlin 1996), U.Hausmann publishes a detailed catalogue of 251 sherds and moulds of relief bowls found in the excavations of the German Archaeological Institute. We excerpt those bearing inscriptions; all texts printed in majuscules without accents or breathings, which we supply. Hausmann attributes nos. 557–559 to a Macedonian workshop ca. 209–199 B.C.; discussion of the legends on 40–46.

557: *Op.cit.* 38–40 no. 75a, b, d, e (ph.). Labels for figures in relief.

(a) Μελέαγρος | πάλην
(b) [Εὔρ]υτος | [τό]ξοις | Πολυδεύκης Ἄ[μυκος πυγμήν] | Ἰόλαος [ἀκόντιον]
(d) [Ὀρφεὺς κιθα]ρίζων | Ὄλυμπος Τε[ῦκρος] | αὐλοῖς τό[ξοις]
(e) Κύκ[νος]? | ἐν[ῳιδαῖς]?

558: *Op.cit.* 40 no. 76 (ph.). At left, (a); at right, (b).

(a) [Πολ]υδεύ|[κης Ἀμύκου π]υγμ|ήν
(b) [Ἰό]λαος | ἀκό[ντιον]

559: *Op.cit.* 40 no. 77 (ph.).

[Μ]αρσύου Μα[ρσύας]

560: *Op.cit.* 66 no. 114 (ph.).

Ἡγί[ου]

G.Siebert, *Recherches sur les ateliers de bols à reliefs du Péloponnèse à l'époque hellénistique. BEFAR* 233 (Athens 1978) 109 and Hausmann take this as part of a signature. C.Rogl (see our lemma no. 2237) 139 note 13, who reports an unsuccessful search for the sherd in Olympia in 1997, suggests that it may also be a label on a 'Homeric' bowl.

561: *Op.cit.* 91 no. 195.

[Προ]τομάχ[ου] [*sic*]

For the signature Πρωτομάχου, see Rogl, *op.cit.* (our lemma no. 2337) 143.

562–564. Olympia. Inscribed Lakonian pottery, Archaic. From the 139 examples of archaic Lakonian pottery found in the excavations of the German Archaeological Institute at

Olympia and published by E.Kunze-Götte in *Archaische Keramik aus Olympia: Olympische Forschungen* 28 (Berlin 2000) 1–165, we excerpt the following inscribed pieces.

562: *Op.cit.* 37 no. 20 (ph.). Small fragment with dipinto, ca. 565 B.C.

[- - -]ΘΕ[- - -]

Lε[ρακλε͂ς], R.Wachter, *NAGVI* LAK 2.

562bis: *Op.cit.* 63/64 no. 36 (ph., dr.). Graffito, ca. 525 B.C. *LSAG*[2] 446 no. 8a.

563: *Op.cit.* 64–72 no. 37 (ph., dr.). Graffito, 520/510 B.C.; probably in Lakonian alphabet.

[- - -] Ὀλυνπίοι vacat

563bis: *Op.cit.* 73/74 no. 40 (ph., dr.). Graffito on two non-joining sherds, 520/510 B.C.; probably in Lakonian script.

(a) [- - -]ΑΡΟ[- - -]
(b) [- - ἀν]έθεκεν

[(a). a name? Stroud.]

564: *Op.cit.* 74 no. 41 (ph., dr.). Graffito in Lakonian script, 550–500 B.C.

[- - -]ΧΕ vacat

Since the two surviving letters form the end of a word, they probably are not part of a name or a dedication formula, Kunze-Götte. In note 209, the author registers suggestions by P.Siewart, [ἔ]χε or [ἔ]χει or [ἔγ]χε. [A feminine name in [- - -]χε. e.g., Νικομάχη, Σωτίχη, would be suitable, Stroud.]

ACHAIA

565. Achaia. The epichoric alphabets. In a lengthy study entitled 'Magna Achaea. Akhaian Late Geometric and Archaic Pottery in South Italy and Sicily,' J.K.Papadopoulos, *Hesperia* 70 (2001) 373–460, very briefly touches upon the character of the Achaian epichoric scripts both in the western colonies and in the homeland. (379) He stresses the paucity of archaic inscriptions from Achaia and the scattered nature of systematic excavations in this whole region. In light of updatings and reassignments in *LSAG*[2], he finds only 4 epichoric inscriptions from Achaia, and proposes the possibility 'that the script is largely a colonial construct'; for

this view, see also C.Morgan and J.Hall, *SEG* XLIX 490. [For a possible archaic inscription from Ano Mazaraki, see our lemma no. 566; and for two from Aigion(?), now lost, *SEG* XLIX 493. Stroud.]

On 435, brief comments on the Achaian script in Ithake, Kephallenia, and Zakynthos.

566. Ano Mazaraki. Dedication to Artemis, ca. 500–475 B.C. *SEG* XLVIII 560. M.Petropoulos, in *Forschungen in der Peloponnes* 39–45 (ph., dr.), in an account of the excavations of the geometric temple, gives ■ full publication of this dedicatory inscription, with no change in the text and accepting Matthaiou's explanation of the epithet.

567. Dyme. The municipal elite in Roman Dyme. A.D.Rizakis, in *The Greek East in the Roman Context* 46/47, presents a brief discussion of the leading public figures in this Roman colony, with literary, epigraphical, and numismatic testimonia.

568. Patras. The municipal elite in Roman Patras. A.D.Rizakis, in *The Greek East in the Roman Context* 48/49, briefly examines the evidence for the origin of the leading public figures in the Augustan colony of Patras and finds that these men come almost exclusively from the military. Patras is unique among the Roman colonies of Achaia and Macedonia in being settled by two waves of veterans immediately after Actium and in 16/15 B.C. (XII legio Fulminata and X legio Equestris). Locals play almost no role in the administration of the city.

MEGARIS

569. Megara (now in Berlin). Lead curse tablet, Roman Imperial. *IG* III.3, praefatio p. xiv; Audollent, *DefixTab* 77/78 no. 42. In L. 7 of fr. III, D.R.Jordan, *Eulimene* 2 (2001) 155 no. 5, proposes to print [τ]οὺς ἀκραπόδων δακτύλους.

570. Megara (now in Berlin). Lead curse tablet, 1st/2nd cent. A.D. *IG* III.3, praefatio p. XIII. Audollent, *DefixTab* 75–77 no. 41. For brief summaries of the text on this tablet, see H.S.Versnel, in *Magika Hiera* 65, who detects Jewish influence in the word ἀνάθεμα; and B.W.Winter, *op.cit.* (our lemma no. 346) 175/176, who rejects this connection but still argues for a parallel between ἀνέθεμα in B L. 17 and ἀνάθεμα Ἰησοῦς in *I Corinthians* 16.22.

In *Eulimene* 2 (2001) 155 no. 4 (dr.), D.R.Jordan, on the basis of the drawing of B, points out that in LL. 1/2, the spacing permits the restoration [μυ]lριώνυ[μο]ν and in L. 4, there is space at the left for [σ]τρέφης without requiring an anomaly in syllabic division. For this epithet, see our lemma no. 2164.

BOIOTIA

571. Boiotia. The Boiotian Koinon. In a fundamental study dedicated to the festival of the Daidala at Plataia, D.Knoepfler in *Éditer ... Pausanias* 343–374, observes that the festival celebrated the reconciliation of the Boiotian cities and solemnly affirmed the unity of Boiotia [cf. independently A.Chaniotis in H.F.J.Horstmanshoff et alii (edd.), *Kykeon. Studies in Honour of H.S.Versnel* (Leiden 2002) 36/37]. He demonstrates that the participation of the Boiotian cities in the procession of the Daidala (Paus. 9.3.6) corresponds to the division of the Boiotian cities into districts (cf. *SEG* L 481), each district being represented with two wooden statues. The same principle was applied to the participation of teams in the Παμβοιώτια of Koroneia, as one may infer from references to τέλη ('districts'; cf. μέρη in Pausanias) in inscriptions which record victories at the Pamboiotia (*SEG* III 354: Κορωνείων τὸ τέλος, a district consisting of Koroneia, Lebadeia, and Thisbe; cf. *SEG* XXVI 551; *IG* VII 1764 LL. 7/8 and *IG* VII 2871 L. 17: Θεσπιέων τὸ τέλος; *Nouveau choix* 22 A LL. 35/36). The system of districts was used as the basis of the participation of the Boiotian cities in the festivals Pamboiotia and Basileia also after the restoration of the Boiotian Koinon in 146 B.C. (cf. *IG* VII 2711; *SEG* III 367). On 354/355 K. reconstructs the division of the Boiotian Koinon into districts.

In this context K. interprets the ἀγὼν ἱππικὸς ἀπὸ τελέων in *SEG* XXXII 456 LL. 10/11 (Haliartos; late 3rd cent. B.C.) as a local contest, which took place irregularly with the participation of teams (τέλος = 'équipe', 'délégation') from the same district, possibly as a preparation for the Pamboiotia; Haliartos was expected to send a civic contingent on this occasion (L. 10: ἀπὸ πόλιος). Haliartos formed a district together with Kopai, Anthedon, Hyettos, possibly Larymna and Boumeliteia.

Id. in *Recherches récentes ... Ducrey* 11-25, studies the date at which Thebes joined the Boiotian Koinon after the re-foundation of the city under King Kassandros. A close study of the political history, but above all of the date of inscriptions in which Thebans appear among the magistrates of the Boiotian Koinon or in which Theban citizens use the ethnic Θηβαῖος (and not Βοιωτός), show that Thebes was not reconciled with the other Boiotian cities and did not join the Koinon immediately or shortly after its re-foundation (ca. 315, 312 or 309 B.C.), but only in 287 B.C. K. discusses the chronology of the following relevant documents: *IG* II² 1956 (see also our lemma no. 148): ca. 301–295 B.C.; *IG* VII 2723 (archonship of Φιλόκωμος): ca. 286 B.C. (cf. *IG* VII 3175; *SEG* XXVIII 461); *IG* VII 2723, 2724, 2724a, 2724b: ca. 280 B.C.; *F.Delphes* III 3 94: 273/2 B.C.; *I.Ephesos* IV 1442: ca. 306–295 B.C. (cf. *F.Delphes* III 3 92).

572. Boiotia. Dedications and epitaphs with funerary banquets. E.Vlachogianni, *MDAI(A)* 106 (2001) [2002] 135–157, presents an analysis of Boiotian monuments decorated with relief representations of funerary banquets. These reliefs were dedicated to heroes or heroised persons. In an appendix (153–157) V. presents a catalogue of 13 reliefs, four of which are inscribed: *SEG* XXX 465 = 156/157 no. 13 (Orchomenos; kept near the 'Tholos of Minyas',

where it was stolen in 1996); *SEG* XXXI 498 = 156 no. 11 (Tanagra); see also our lemmata nos. 579 and 592/593.

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573. Boiotia. Dialect. G.Vottéro, *Le dialecte béotien (7^e^ s.–2^e^ s. av.J.–C.). I. L'écologie du dialecte* (Nancy 1998) and *II. Répertoire raisonné des inscriptions dialectales* (Nancy 2001), inaugurates a series of volumes dedicated to the study of the Boiotian dialect (cf. *SEG* XLV 428–431; XLVI 524; XLVII 471; XLIX 501). The first volume has an introductory character, with an overview of the geographical setting, the economic resources, and the demography (9–49), the history of Boiotia (51–104), the relations between the cities of Boiotia (105–122), their external relations (123–162), and the Boiotian values and mentality (163–202). The second volume contains a short introduction to Boiotian epigraphy (9–23), to the dialectal inscriptions (24–43), to the various types of texts (44–49) and to their chronological and geographical distribution (50–61). The main part of the book (69–280) is a list of the Boiotian dialectal inscriptions, organized according to cities (Haliartos, Koroneia, Lebadeia, Chaironeia, Orchomenos, Hyettos, Kopai, Akraiphia, Thebes, Mykalettos and Tetrakomia, Anthedon, Tanagra, Plataiai, Thespiai, Thisbe, Siphai, and Chorsia). V. provides information on the type of the text, the date, the state of preservation and the main editions. The volume also includes concordances (282–346). This series will be continued with a volume dedicated to literary texts and *glossae* and with a series of linguistic studies.

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574. Boiotia. Funerary stelai. M.Daumas in G.Hoffmann (ed.). *Les pierres de l'offrande* I (Zurich 2001) 125–135, reiterates the view expressed in earlier publications (cf. *SEG* XLV 427; XLVIII 569) that a series of Boiotian funerary stelai (e.g., *SEG* XXXI 395, 498, and 507) were made for initiates in the mysteries of the Kabeiroi.

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575. Boiotia. Onomastics: Σάων and related names. The Boiotian hero Σάων of Akraiphia was sent to Lebadeia to find the oracle of Trophonios (Paus. 9.40.2). As A.Tataki, *Tyche* 16 (2001) 205/206, observes, this explains the popularity of the names Σάων and Σαώνδας in Boiotia (49 and 6 attestations respectively). T. associates with the fame of the oracle of Trophonios also the distribution of the names Σαωνίδας (Peloponnese), Σῶν and Σωνδρίδης (Athens), Σῶνδρος (Athens, Amorgos, Crete), and Σώνικος (widely distributed). Names composed with the uncontracted form Σαω- of the root Σω– (e.g., Σαωσίας, Σάωσις, Σαώσιχος etc.) are not connected with Σάων. [A connection between the Boiotian hero and Σάων, Σῶν, Σαώνδας and Σαωνίδας is plausible; but Σῶνδρος and Σώνικος (σω + ἀνήρ, σω + νίκη) seem unrelated, Chaniotis; for the name Σῶν see also *SEG* XLI 1797 and our lemma no. 940 bis, Stroud].

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576. Akraiphia. Epitaph?, Classical period. Two joining fragments of a limestone block. Ed.pr. E.Vlachogianni, *AD* 52 B1 (1997) [2002] 382 (ph.): ΜΧΙΕΙΟΝ

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577. Akraiphia. Epitaph of Panphilos, 1st cent. A.D. Marble urn; an inscription on its cover. Ed.pr. E.Vlachogianni, *AD* 52 B1 (1997) [2002] 386.

ἐπὶ Πανφίλῳ ἥρω[ι]

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578. Akraiphia. Lamp signature, 2nd/3rd cent. A.D. Lamp found in the cemetery. Mentioned by A.Andreiomenou in *Recherches récentes ... Ducrey* 157: Σπωσιανοῦ

[For the Corinthian workshop of Sposianos see our lemmata nos. 353 and 756; see also e.g. *SEG* XL 307: XLII 807; XLV 264; XLVIII 1212, Chaniotis].

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579. Chaironeia. Dedication to a hero or a heroised dead, ca. 330–300 B.C. Two joining fragments of the lower part of a relief stele of Pentelic marble found re-used in a church in Karyes (2 km south of Orchomenos) in 1911, now kept in the Museum of Chaironeia; a fragment of the upper right corner (with a horse protome) was found in 1917, but is now lost; the relief represents a funerary banquet: on the right a reclining man, a seated woman, a servant, on the left five worshippers (two men, a woman, two children), a sacrificial animal (pig), and a sacrificial table; on the lower frame remains of an inscription, which probably started on the lost architrave. Ed.pr. E.Vlachogianni, *art.cit.* (our lemma no. 572) 136–142 (ph.): [---]ΚΑΙΙΣ[--?]

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580. Chaironeia. Epitaph, undated. Fragment of a naiskos stele found re-used in a modern house. Ed.pr. A.Gadolou, *AD* 52 B1 (1997) [2002] 394: χαῖρε

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581. Eutresis. Epitaphs, undated. In a survey of archaeological research in the area of Eutresis, N.Kokas in V.Aravantinos (ed.), *Γ΄ Διεθνὲς Συνέδριο Βοιωτικῶν Μελετῶν, Θήβα, 4-8 Σεπτεμβρίου 1996*, Τεῦχος Γ1 (Ἀρχαιολογία) (Athens 2000) 219-223, mentions on 222 the delivery to the archaeological authorities of a funerary stone amphora (*SEG* XLVII 480) and a stele with the name Νεύων.

582/583. Lebadeia. Epitaphs. Two stelai found in a cemetery excavated in 1988. Mentioned by A.Andreiomenou in *Recherches récentes ... Ducrey* 156.

582: **Epitaph of Hermaios, Hellenistic period.** Stele: Ἑρμάϊος

[Ἑρμάϊος is quite common in Lebadeia (*LGPN* IIIb, s.v.), Chaniotis].

583: Epitaph of Xenokleia, Hellenistic period. Stele: Ξενόκλεια

584. Lebadeia. Inscribed pottery, ca. 300 B.C. Two Boiotian black–glazed cups found in graves in a cemetery excavated in 1988. Ed.pr. A.Andreiomenou in *Recherches récentes ... Ducrey* 155/156 (ph.): A) Ἔρωτος B) Φιλίας

[Both Ἔρως and Φιλία are attested as personal names, but it is more probable that these inscriptions are toast–formulas ('of love', 'of friendship'); for such toast–formulas see P.Bernard in P.Bernard - F.Grenet (edd.), *Histoire et cultes de l'Asie Centrale préislamique. Sources écrites et documents archéologiques. Actes du Colloque international du CNRS (Paris, 22-28 novembre 1988)* (Paris 1991) 31-38, with a list of vases inscribed with toast–formulas on 37/38; these formulas are invocations of gods and toasts for the well-being of the symposiasts (ἀλυπίας, ἀσφαλείας, ἔρωτος, εὐθυμίας, φιλίας, etc.), Chaniotis].

585. Oropos. Agonistic festivals: εὐαγγέλια τῆς Ῥωμαίων νίκης. After the First Mithridatic War the Amphiaraia were re–organised as Ἀμφιαράϊα καὶ Ῥωμαῖα. Two lists of victors include references to εὐαγγέλια τῆς Ῥωμαίων νίκης (*I.Oropos* 525 LL. 68/69 and 529 LL. 22/23), which was interpreted as a competition by L.Robert (*Laodicée du Lycos* 273/274) and as an honor for the victor of *apobasis* by A.Schachter (*Cults of Boiotia. 3. Potnia to Zeus* [London 1994] 26/27). Adding *I.Oropos* 521 L. 62 ([Ὠ]ρωπίων [στ]άδιο[ν ε]ὐαγγέλ[ια τῆς Ῥωμαίων νίκης]) to the attestations of this phrase, J.–Y.Strasser, *RPh* 75 (2001) 299–301, interprets the εὐαγγέλια τῆς Ῥωμαίων νίκης as a stadion race that took place to celebrate the good tidings of the Roman victory; this contest was reserved for the Oropians.

On 300/301 notes 183 and 189 S. points out that in *I.Oropos* 529 the lacunae in LL. 22/23 are more substantial than indicated in *I.Oropos* (ca. 15 letters); the victor in apobasis, certainly an Ὠρώπιος, is not identical with the victor in *euangelia* (contra A.Schachter, *op.cit.*, who suggested that the victor in *euangelia* was Τίμων Σωσιβίου).

585 bis. Oropos. History. With the date and the formulas of the proxeny decrees for Ἀμύντας Περδίκκα Μακεδών (i.e., the son of Perdikkas III), Ἀμύντας Ἀντιόχου Μακεδών, and Μικυθίων Σφαγγειλαῖος (*I.Oropos* 1–3) as his starting point, Knoepfler, *Décrets érétriens* 367–389 (cf. our lemma no. 1103), reviews the evidence concerning the autonomy of Oropos in the 4th cent. B.C. and argues that the city was autonomous in the years 338–335 B.C.; it was given to Athens by Alexander the Great and not by Philip II. The proxeny decrees *I.Oropos* 1–3 should be dated to this short period of independence – the decrees for the two Macedonians probably dating to the year 338 B.C. The proxeny decree *I.Oropos* 7 probably belongs to the period ca. 322–313 B.C.; *I.Oropos* 4–6 are later (ca. 312–304 B.C.). Several other documents should be placed in the period of the Athenian domination (after 335 B.C.): *IG* II^2 334 (335/4 B.C. at the earliest); *I.Oropos* 292, 293 (?), 341 (329/8 B.C. or slightly later), and 520, possibly also *I.Oropos* 342 and 349/350. See also our lemma no. 599 bis.

586. Oropos. Inscriptions. In her report on the excavation of the east cemetery of Oropos at the site of Nea Palatia, P.Agallopoulou, *AD* 52 B1 (1997) [2002] 97–101, reports the discovery of inscriptions, which have been published as *I.Oropos* 543 a, 584 a, and 745 γ (ph.). For two new texts see our lemmata nos. 587/588.

586 bis. Oropos. Signatures of sculptors (Ἡρόδωρος Σθέννιος), 3rd cent. B.C. *I.Oropos* 371/372; *SEG* XLVIII 575. C.Habicht, *art.cit.* (our lemma no. 1023) 126, modifies his earlier identification of Ἡρόδωρος Σθέννιος in *I.Oropos* 371 and 372 as the same sculptor, the son of Sthennis II (see *SEG* XLVIII 575), now recognizing two separate members of the same family: Herodoros I, son of Sthennis I (*I.Oropos* 372; early 3rd cent. B.C.), and Herodoros II, son of Sthennis II (*I.Oropos* 371; late 3rd cent. B.C.). See also our lemma no. 1023.

587. Oropos. Treaty between Oropos and Athens, late 1st cent. B.C. Mentioned by B.C.Petrakos in *I.Oropos* p. 16 and *Ὁ Δῆμος τοῦ Ῥαμνοῦντος* pp. 41/42; on this still unpublished text cf. P.Agallopoulou, *AD* 52 B1 (1997) [2002] 101. The invocation Ἀγαθῇ Τύ[χη] is written in the pediment; an Athenian decree under the heading Σύμφωνον Ὠρω[πίων καὶ Ἀθηναίων] concerns the relations between Oropos and Athens. The text is dated to the archonship of Λεύκιος Ῥαμνούσιος νεώτερος (after 59/58 B.C.).

588. Oropos. Epitaph of Philo of Eretria, 1st cent. B.C./1st cent. A.D. Four joining fragments of a marble stele with an Attic relief representing a seated woman (left) and a young female servant (right); the relief was re–used to cover a grave in the east cemetery. Ed.pr. P.Agallopoulou, *AD* 52 B1 (1997) [2002] 100/101 (ph.).

Φιλὼ Διονυσίου Ἐρετρική, | γυνὴ δὲ Φιλίππου

589. Ritsona. Inscribed kantharoi of Teisias, ca. 500 B.C. Three black glazed Boiotian kantharoi of the potter Teisias; his signature is incised in Attic letter forms. K.Kilinski, *Hesperia* 61 (1992) 255 nos. 6-8 (with references to the earlier bibliography). Republished by V.Sabetai, *CVA. Greece. Fascicule 6. Thebes, Archaeological Museum* (Athens 2001) 19-21 nos. 17113, 17112, and 23407 (ph.; dr.).

A) Τεισίας ἐποίεσε B) Τεισίας ἐπόεσε C) Τεισί[ας ἐπο]ίεσε

590. Ritsona. Nonsense inscription on Attic oinochoe, ca. 490-480 B.C. Oinochoe of the Athena painter with representation of a ship, a man with a wreath, and Nike; nonsense inscription above the figures. *ABV* 530,70 (*Add*^{2} 132); H.R.Immerwahr, *A Corpus of*

Attic Vase Inscriptions (1998) 2044 no. 7680 [cf. *SEG* XLVI 12]. Republished by V.Sabetai, *op.cit.* (our lemma no. 589) 76-78 no. 17077 (ph.; dr.).

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591. Tanagra. Epitaphs, 2nd/1st cent. B.C. Three grave stelai found re-used in a late antique workshop at the site of Δένδρο τοῦ Μπαλῆ. Ed.pr. A.Charami, *AD* 52 B1 (1997) [2002] 373 (ph.): A: Αἰπολλοδότα B: Φίλιππος C: Δαμάτρα

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592. Thebes. Dedication to a heroised woman, after the late Hellenistic period. Limestone naiskos stele with relief representation of a funerary banquet (two men on a kline, a servant on left, two horse protomes on top, two shields on right); the relief dates to the late Hellenistic period, the inscription is later. C.Karouzos, *Τὸ Μουσεῖο τῆς Θήβας* (Athens 1934) 44/45. Republished by E.Vlachogianni, *art.cit.* (our lemma no. 572) 155 no. 8.

Τρύφων Ἡρακλείδου [---] ἡρωίσσῃ χαριστήριον

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593. Thebes. Epitaph of Melanthis and Philippos, ca. 330–320 B.C. Pedimental stele with representation of a funerary banquet in relief (reclining man and seated woman). I.Threpsiadis, *AEph* (1963) Chronika 15 (ph.); K.Demakopoulou – D.Konsola, *Archäologisches Museum Theben. Führer durch die Ausstellung* (Athens 1981) 87/88 BE 1; J.–M.Dentzer, *Le motif du banquet couché dans la proche–Orient et le monde grec du VIII^e au IV^e siècle av. J.–C.* (Rome–Paris 1982) 529 R 98a; R.Scholl, *Die attischen Bildfeldstelen des 4. Jhs. v. Chr.* (Berlin 1996) 355 no. 495 (ph.). Republished by E.Vlachogianni, *art.cit.* (our lemma no. 571) 156 no. 12: Μελανθίς, Φίλιππος

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594. Thebes (area of: Pyri). Nonsense inscription on Attic cup, ca. 560-550 B.C. Siana cup with representation of a cock, a rider flanked by two men and a woman, and three riders; among them nonsense inscriptions running obliquely. B.Philippaki et alii, *AD* 22 B1 (1967) 237 (ph.). Republished by V.Sabetai, *op.cit.* (our lemma no. 589) 44/45 no. 25540 (ph.; dr.).

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595. Thespiai. The musical contests of the Mouseia. A.Bonnet in G.-J.Pinault (ed.), *Musique et poésie dans l'antiquité. Actes du colloque de Clermont-Ferrand, Université Blaise Pascal, 23 mai 1997* (Clermont-Ferrand 2001) 53-70, summarizes the history and the organization of the musical contests at the Mouseia of Thespiai, focusing on the development of the program after the reorganization of the festival in the late 3rd cent. B.C. and during the Imperial period. She argues that in the late 3rd cent. B.C., the term θυμελικὸς ἀγών comprised competitions of epic poets, αὐλῳδοί, κιθαρισταί, and κιθαρῳδοί. In the Imperial period the importance of declamation, closely associated with political and civic glorification, increased, at

the cost of the traditional musical and poetic competitions, which were closely connected with the cult practice. In an appendix (67/68) B. republishes with French translation two lists of victors at the Mouseia: *IG* VII 1762; *EB* 188/189 no. 32 (Michel, *Recueil* 891).

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596. Thespiai. Epitaph of the son of Mnaseas, Classical period. Block of local stone found at Livadi Thespion. Ed.pr. E.Vlachogianni, *AD* 52 B1 (1997) [2002] 393: [---] Μνασέο[υ]

ΜΝΑΣΕΟ[Σ], ed.pr. [Μνασέο[υ]; cf. *IG* VII 4132 L. 4, Chaniotis].

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597. Unknown provenance. Epitaph of Philoumene, 1st/2nd cent. A.D. *IG* IX 1 973. Republished in *IG* IX^2 1 4 1226 (ph.), where the stone – kept in the Museum of Korkyra – is assigned to Boiotia because of the formula ἐπί + dative.

DELPHI

598. Delphi. Onomastics: Ἄθαμβος and Ταραντῖνος. A.Tataki, *Tyche* 16 (2001) 206-210, examines two names which almost exclusively appear in Delphi. Ἄθαμβος ('imperturbable, impassive, fearless') is attested 41 times in Delphi (4th–1st cent. B.C.), and once in Thespiai and Lokris; there are isolated attestations of Ἀθάμβητος in Thasos, Eretria, Delos, and Rome. Rather than assuming that Ἄθαμβος is an otherwise unattested epithet of Apollo, it is more probable that it was first given as a nick-name to a man, e.g., an adult who lived through the great earthquake of 373 B.C. unperturbed: the bearers of this name are hieromnemones (2), priests of Apollo (5), archons (4), bouleutai (9), a theoros, a prostates of the sanctuary, fathers of archons and priests (3), and witnesses in manumission records (10); this suggests that we are dealing with the characteristic name of an important family (206–208).

In *LGPN* IIIb, the name Ταραντῖνος appears only in Delphi (4th–1st cent. B.C.); there are isolated attestations elsewhere (Athens, Keos, Illyria, Kassandreia, Delos, Calabria). Political relations between Delphi and Taras are not known, other than the Tarantine dedications in the sanctuary. The name, whose bearers are important figures (5 archons, a priest), may be attributed to the admiration of the Delphians for a particular man from Taras, perhaps the Pythagorean Archytas (208–210).

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599. Delphi. The oracle in the Hellenistic period. Critically reviewing the current views on the decline of the Delphic oracle in the Hellenistic period G.Rougemont in *Recherches récentes ... Ducrey* 65–74, points out that these views are influenced by the fact that the oracle was not consulted by Hellenistic kings and by the nature of the sources. A close study of the literary and epigraphic evidence shows that the oracle was consulted by communities for religious

matters (foundation of cults and festivals, recognition of the asylia of cities and sanctuaries; Rigsby, *Asylia* nos. 7, 57, 60, 66, 79, 81–83, 163, 165; *SEG* XV 517), for diplomatic contacts (*SEG* XXIII 489), and for military matters; the oracle also continued to be consulted by private persons. A decline can be observed in the late Hellenistic period, which should be regarded as a distinct historical period – not only for Delphi.

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599 bis. Delphi. Proxeny decree for Ameinokles and another citizen of Oropos, late 4th cent. B.C. Upper left part of a stele with moulding found in 1970. Ed.pr. B.C.Petrakos, *I.Oropos* p. 497. Knoepfler, *Décrets érétriens* 388/389 (ph.), rejects the attribution of this decree to the short period of autonomy of Oropos (338–335 B.C.), as suggested by P., because the formula Βοιωτὸς/Βοιώτιος ἐκ + name of a polis is not attested in Delphi earlier than ca. 315 B.C. It is not certain whether Oropos was a member of the Boiotian Koinon earlier than 312 B.C. This document should probably be dated to ca. 312–304 B.C., although a date after the liberation of Oropos in 287 B.C. cannot be exluded.

stoichedon 11

[Δελ]φοὶ ἔδωκ[α]-
ν ['Αμει]νοκλ[εῖ]
[καὶ ..]ΙΛΑ[...]
4 [...]ιου Βοι[ωτ]-
[ίο]ις ἐκ 'Ωρωπ[ο]-
[ῦ α]ὐτοῖς καὶ [ἐ]-
[κγόνο]ις προ[ξ]-
8 [ενίαν ......]

4–5. Βοι[ωτ|ο]ῖς, P., Βοι[ωτ|ίο]ις, K. (otherwise L. 5 would have only 10 letters).

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599 ter. Delphi. Honorary inscription of the Eretrians for Neoptolemos of Aitolia, ca. 268 B.C.? *Syll.*³ 411. In a detailed study of the form and location of the base which supported Neoptolemos' statue, Knoepfler, *Décrets érétriens* 398–406 (ph.), reports that L. 3, restored by H.Pomtow as a sculptor's signature ([---, ἐ]π[οίη]σεν), does not exist but is a *lusus lapidis*. Neoptolemos' statue was possibly made by the Athenian sculptor Πυθόδωρος Φειδίππου (cf. *SEG* XIII 369), whose activity should be dated to the first half of the 3rd cent. B.C. The block which supported a statue of the emperor Trajan (*Syll.*³ 825 A; ph.; dr.) does not belong to the Eretrian monument. K. discusses the evidence for the carreer of Νεοπτόλεμος Φύσκου (ca. 270–239/8 B.C.; cf. *Syll.*³ 421 = *IG* IX² 1 3 = *Staatsverträge* 480 A; *IG* IX² 1 17, 25, and 135; *I.Erythrai* 35). The honorary inscription of the Eretrians may be connected with a conflict between Eretria and an unknown party (cf. *CID* II 129; ca. 270–268 B.C.).

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600. Delphi. List of theorodokoi, ca. 230–210 B.C. and later. *SEG* XXVI 624; *SEG* L 506.* K.Tausend, *Pheneos und Lousoi* (Frankfurt am Main 1999) 302–305, briefly observes that the order of the cities in Arkadia, Messenia, and Lakonia in LL. 65–80 and 112–126, does not at all represent the shortest distance between these poleis nor the most economical routes. See also our lemma no. 764.

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601. Delphi. Ephebic catalogue, 106/5 B.C. *F.Delphes* III 2 25; *SEG* XLIII 217. Instead of the restoration [Προ]ξενίδης son of Μενοίτης for the ephebe in L. 26, S.D.Lambert, *ZPE* 135 (2001) 60 no. 6, proposes [Θεο]ξενίδης, whom he identifies as a mint-magistrate at Athens ca. the 70s B.C.; cf. M.Thompson, *The New Style Coinage of Athens* (New York 1961); C.Habicht, *Chiron* 21 (1991) 6; J.H.Kroll, *Agora* XXVI 81/82. Menoites was undoubtedly the mint–magistrate of ca. 117/6 B.C.: Thompson, *op.cit.* 574; Habicht, *op.cit.* 21. Repeated by Lambert in *'Αττικαὶ 'Επιγραφαὶ Wilhelm* 336, 340 no. 50.

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602. Delphi. Honorary inscription for the boxer Aristokrates, late 2nd cent. B.C. Base found in the south side of the xystos of the gymnasium. T.Homolle, *BCH* 23 (1899) 571; id., *BCH* 24 (1900) 81; G.Daux, *BCH* 68/69 (1944/45) 113. F.Queyrel, *art.cit.* (our lemmata nos. 613–631) 367/368, refers to this text as a parallel to the commemorative graffiti found in the xystos. We present the text which had never been included in the *SEG*.

[---------] 'Οπ[ου]ντίων καὶ Λο[κρῶν ----------]
[----------]ιων 'Αριστοκράτην Α[----------------]
[νικήσαντ]α Πύθια παῖδας πυγμῆ[ι 'Απόλλωνι]
vacat
4 [Μενεκράτ]ης καὶ Σώπατρος Θ[ηβαῖοι ἐποίησαν]

[4. For the sculptors Menekrates and Sopatros see J.Marcadé, *Recueil des signatures des sculptures grecs* I (Paris 1953) 82/83, Chaniotis].

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603. Delphi. Honorary statue of Poppaeus Sabinus dedicated to Apollo, ca. 25–30 A.D. *SEG* I 152. C.Eilers, *ZPE* 134 (2001) 284–286, recognizes in the honored person C.Poppaeus Sabinus, consul in 9 A.D. and governor of Macedonia, Moesia and Achaia under Tiberius, from 15 A.D. onwards (as already suggested by P.Foucart apud W.H.Waddington, *Fastes des provinces asiatiques*, Paris 1872, 109 no. 68), and not A.Postumius Albinus, consul in 151 B.C. and a member of the delegation of senators to Greece after 146 B.C. (H.Pomtow, *Klio* 17 [1921] 162/163 no. 147; cf. *SEG* I 152); the absence of the praenomen would be very odd in the 2nd cent. B.C. The statue was possibly dedicated after the suppression of the revolt of Thracian auxiliary troops in the mid–20s (contra J.Nicols, *ZPE* 80 [1990] 97, who dated Sabinus' patronage to the period before his governorship). We present the text according to the edition of F., followed by E.

'Α πόλις τῶν Δελφῶν Πο[ππαῖον Σα]-
βεῖνον, τὸν ἑαυτᾶς πάτρω[να καὶ εὐ]-
εργέταν, ὑπὲρ τᾶς τῶν 'Ελλ[ήνων σω]-
4 [τηρ?]ίας, 'Απόλλωνι Πυθίῳ

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604. Delphi. Honorary inscription, ca. 50 A.D. *F.Delphes* III 1 534. J.–Y. Strasser, *RPh* 75 (2001) 289–296, discusses the victory of Ἡδέα at the Isthmia (LL. 4/5: ἐνόπλιον ἅρματι); instead of correcting the reading (ἐνόπλιον ἅρμα {τι} or ἐνοπλί(ῳ) ἅρματι) or assuming a race of war chariots or war horses (ἵππος πολεμιστής, πολεμιστήρια, πολεμιστήριον) as in Athens, Corinth, Argos, and Epidauros – races reserved for citizens –, one should distinguish between two competitions: Hedea won a race in armor (ἐνόπλιον, sc. δρόμον), probably reserved to virgins, and a chariot race of a quadriga (ἅρματι), open to all; the participation of women in races is attested in the Imperial period, but this would be the only attestation of a race of girls in armor. [On this text as evidence for the participation of women in athletic contests see also F.Ferrandini Troisi, *La donna nella società ellenistica. Testimonianze epigrafiche* (Bari 2000) no. 6.3, Chaniotis].

605–607. Delphi. Manumission records, ca. 45–51 A.D. Marble block inscribed on four sides, found in 1995 in an early Christian villa southeast of the sanctuary; **605** is written on faces A/B, **606** on face C, **607** on face D. Ed.pr. D.Mulliez, *BCH* 125 (2001) 289-303 nos. 1–3 (ph.; French translation), with detailed commentary. The new texts contribute to Delphic chronology, confirming the attribution of Theokles' archonship to the 'prêtrise XXIX' and attributing the archonship of Timagenes (cf. *F.Delphes* III 6 7) to the same priesthood (not 'prêtrise XXVII'); taking into consideration the data in *F.Delphes* III 6 6–9, M. proposes the following chronology: archon Γάϊος Ἰούλιος Σειδέκτας, secretary Θεοκλῆς Θεοκλέους: end of 'prêtrise XXVII'; archon Σωτᾶς Εὐκλείδα, secretary Πολέμαρχος Δάμωνος: 'prêtrise XXVIII'; unknown archon, secretary Νίκανδρος Καλλιστράτου: 'prêtrise XXVIII'; archon Τιμαγένης Νικάνδρου, secretary Ἐπίνικος Νικοστράτου: beginning of 'prêtrise XXIX', ca. 45 A.D. (296–298).

In this context (299–303), M. discusses the relations of the emperor Claudius to Delphi (*F.Delphes* III 1 531; III 4 286 and 469; *Syll.*^{3} 801 A). No. 606 attests for the first time a visit of the emperor in Delphi (and in Greece) [but see the app.cr.]; no. 607 shows that the emperor was honored (on the occasion of his visit?) with the archonship; consequently, M. considers restoring [ἐφρόντισε τῆς ἀρ]|χῆς (instead of [τύ]|χης) in LL. 3/4 of Claudius' letter to Delphi (*F.Delphes* III 4 286; Oliver, *Constitutions* no. 31; 52 A.D.) [now in D.Rousset, *Le territoire de Delphes et la terre d'Apollon* (Paris 2002) 245–247 no. 40]. The emperor's archonship should be dated between the third archonship of Theokles (ca. 47 A.D.) and Claudius' letter (52 A.D.), unless this honor was awarded to the emperor after his letter (ca. 52–54 A.D.).

These texts will be republished in the forthcoming *CID* V as no. 1341.

605:

Ἀγαθᾷ Τύχᾳ·
ἄρχοντος ἐν Δελφοῖς Τιμαγένους τοῦ Νι[κάνδρ]ο⟨υ⟩, μη-
[νὸς Ἀ]μαλίου, βουλευόντων δὲ Καλλιστράτου τοῦ Νικάν-
δρου καὶ Σωτᾶ τοῦ Εὐκλίδου, Εἰρανίων Μενάνδ[ρ]ου, γόνῳ
[δ]ὲ Σωσικράτους, Δελφός, ἀπέδοτο τῷ Ἀπόλλωνι τῷ Πυθί-
ῳ σῶμα γυναικῆον ᾇ ὄνομα Συ⟨ν⟩φέρουσα, τιμᾶς ἀργυρίου
μνᾶν τριῶν· καὶ τὰν τιμὰν ἀπέχω πᾶσαν, ἀπεδομ⟨έν⟩αν δὲ

ἐπὶ τοῖσδε ὥστε ἶμεν τὸ προγεγραμένον σῶμα ἐλε-
ύθερον· παραμεινάτω δὲ τὸ προγεγραμένον σῶ- v
μα Εἰρανίωνι πάντα τὸν τοῦ ζῆν αὐτῷ χρόνον,
ποιοῦσα τὸ ἐπιτασόμενον ἀνεγ{ν}κλήτως· εἰ δὲ μὴ
παραμίνοι ἢ μὴ ποιῇ τὸ ἐπιτασσόμενον, ἐξουσίαν
[ἐχέ]τω Εἰρανίων ἐπιτιμέων τρόπῳ ᾧ κα θέλῃ vvv
[-----------------------------------]ΛΑΕΙΝ[----]-ΙΟ[----]
ἐπὶ καταδουλισμῷ, βέβαιον παρεχέτω τῷ θεῷ τὰν ὠνὰν
ὅ τε ἀποδόμενος καὶ ὁ βεβαιωτήρ· ὁμοίως δὲ καὶ ὁ vvv
παρατυχὼν κύριος ἔστω συλέων καὶ ἀφαιρούμενος Συ-
νφέρουσαν ἐπ' ἐλευθερίᾳ, ἀζάμιος ὢν καὶ ἀνυπεύ-
θυνος πάσας δίκας καὶ ζαμίας· τίθεμαι τὴν ὠνήν, v
τὴν μὲν ἰς τὸ ἱερὸν τοῦ Ἀπόλλωνος ἐνχαράξας, τὴν
δὲ ἰς τὸ δημόσιον τεῦχος διὰ τοῦ γραμματέος Ἐπινίκ-
ου τοῦ Νικοστράτου· vv καθέστακα δὲ καὶ βεβαιωτῆρα κατὰ
τὸν (ν)όμον τᾶς πόλιος Κριτόλαον Κριτολάου Δελφόν· vvv
χιρόγραφον Κριτολάου τοῦ Κριτολάου· γέγονα βεβαι-
ωτὴρ ἐπὶ τᾶς προγεγραμμέ(νας) ὠνᾶς κατασταθὶς ὑπὸ Ἰρα-
νίωνος· μάρτυρες· οἵ τε ἱερῖς τοῦ Ἀπόλλωνος Νίκανδρο-
ς Καλλιστράτου, Μελισίων Λαιάδα, καὶ τῶν πολιτᾶν Θεό-
[ξ]ενος Φιλαιτώλου, Δάμων Πολεμάρχου, Ἐπάγαθος
Λέω[ν]ος

LL. 1–13 are written on face A. LL. 14–28 on face B with slightly larger letters; the scribe was inconsistent in the use of ι, η and ει, (e.g., L. 6: γυναικῆον; L. 8: ἶμεν; L. 25: Ἰραἰνίωνος; but Εἰρ. in LL. 4, 10 and 13). ed.pr. ‖ 2. ΝΙ\\\\\ΟΧ on the stone ‖ 4. perhaps one should restore Ε[ἰρανίων Μ]ενάνδρου in *F.Delphes* III 4 503 LL. 21/22, ed.pr. ([Μένανδρος Με](ν)άνδρου, J.Pouilloux) ‖ 6. CΥΦΕΡΟΥCΑ on the stone ‖ 9. Sympherousa was liberated from the παραμονή with the document no. 606 ‖ 21–22. this secretary was hitherto unattested, ed.pr. ‖ 23. ΤΟΝΟΜΟΝ on the stone ‖ 25. ΠΡΟΓΕΓΡΑΜΜΕΩΝΑΣ on the stone.

606:

Ἄρχοντος Θε[οκ]λέους τοῦ Θεοκλέους τὸ τρίτον, μηνὸς Δα[ιδαφορίου]
εἰκάδι καὶ τετράδι, χεὶ[ρ] Εἰρανίωνος τοῦ Μενάνδρου, γόνῳ δὲ Σωσικρά-τους·
καθὼς ἐπίστευσα τῷ θεῷ τὰν ὠνὰν Συμφερούσας ἐπὶ Κριτολάῳ βεβαιωτ[ῆ]-
ρι, ἀπολύω Συμφέρουσαν τὴν θρεπτὴν ἀπ[ὸ] τῆς παραμονῆς, μηδενὶ μηδὲν [προσ]-
ήκουσαν κατὰ μηδένα τρόπον, ἀλλὰ εἶναι τὴν θυγατέρα μου· μάρτυς· ὁ θεὸς καὶ
ὁ Σεβαστὸς Τιβέριος Κλαύδιος Καῖσαρ Γερμανικὸς καὶ οἱ ἱερεῖς τοῦ Ἀπόλ-λωνος
Νείκανδρος Καλλιστράτου, Μελισσίων Λαιάδα καὶ τῶν πολειτᾶν Θεό[ξε]-
νος Φιλαιτώλου, Δάμων Πολεμάρχου, Ἐπάγαθος Λέωνος

With this document (E)irenion freed Sympherousa from the obligation of παραμονή (L. 4) and recognized her as his daughter (L. 5), possibly admitting that she was in fact his child; the term θρεπτός often designates the offspring of a master and ■ slave, ed.pr. ‖ 5–6. 'le Divine et Auguste Tibere' (in the translation); 'la présence exceptionnelle de l'empereur Claude en tête de la liste de témoins aura amené le singulier μάρτυς au lieu du pluriel attendu. L'ordre habituel des termes de la titulature est quelque peu bousculé; rappelons par ailleurs que, dès l'époque augustéene, le terme θεὸς peut s'appliquer en grec à un empereur vivant', ed. pr., who also observes that all manumission records in Delphi mention as witnesses persons who are physically present at the act of manumission; as S.Follet, *An.Ép.* (2001) [2004] no. 1841, points out, the use of two articles (ὁ θεὸς καὶ ὁ Σεβαστός) shows that the θεός cannot be the emperor; therefore, this text does not attest the presense of Claudius in Delphi; similarly, K.Rigsby, *ZPE* 146 (2004) 99/100, observes that no other testimony suggests that Claudius ever came to Greece as an emperor; the god at Delphi can only be Apollo; the god and the emperor could have been represented with their statues (cf. *IG* IX 1 86; VII 1779/1780); it is unliklely that Claudius' statue was set up in the temple as a synnaos of Appolo; but its location is not known ‖ 7-8. the same witnesses as in no. 605.

607:

Ἄρχοντος Τ̣ι̣β̣ερίο[υ Κλα]υδίο̣υ̣ Καίσ̣[α]ρ̣ος Σ[εβασ]-
τοῦ Γερμανικοῦ, Ἀριστ̣έας Παραμόνου Εὐφρόσυ-
νον τὸν ἀπηλευθερωμένον ὑπὸ τοῦ πατρός μου
ἀπέλυσεν τῆς ἀπελευθερώσεως, αὐτόν τε καὶ τ̣[ὰ]
ὑπάρχοντα αὐτοῦ, λαβὼν παρ' αὐτοῦ δινάρια ἐκ[α]-
τὸν πεντήκοντα· καὶ μηκέτι αὐτὸν προσήκειν μή-
τε αὐτῷ μήτε τέκνοις αὐτοῦ ἔχειν τε ἑαυτοῦ ἐξουσί-
αν καὶ τῶν ὑπαρχόντων αὐτῷ ὡς ἂν αἱρῆται

2. Aristeas is also mentioned in *F.Delphes* III 6 43, ed.pr.

608. Delphi. Honorary inscription for an athlete (?), mid–3rd cent. A.D. *F.Delphes* III 1 555; *IAG* 87. J.–Y.Strasser, *RPh* 75 (2001) 296–299 and 301–304, discusses the term πρόβασις (τειμηθέντα προβάσει ἐν τῇ βασιλίδι 'Ρώμῃ), usually interpreted as a synonym of προπομπεία; S. rejects this interpretation, not only in view of the existence of the term προπομπεία, but also because leading the procession was the privilege of the high priest of the association of athletes; the usage of the verb προβαίνω (cf. progredior) suggests a different interpretation: 'notre champion s'est vu octroyer le privilège de se distinguer au milieu de ses collèges pour accomplir un geste quelconque lors des concours, ou pour parler devant l'assemblée réunie à cette occasion, athlètes, éventuellement artistes, spectateurs' (299). S. associates with this honor, probably a distinction during a parade, the representation of a parade of a victorious athlete in a mosaic at Baten Zammour in Tunisia (M.Khanoussi, *CRAI* 1988, 543–566; early 4th cent. A.D.)

609. Delphi. Citizenship decree for the dancer (pantomime?) Aur. Neikon of Aigina and his sons, 3rd cent. A.D. *F.Delphes* III 1 469. In a discussion of the terms ψηφᾶς, ψηφοπαίκτης, ψηφοκλέπτης, ψηφολόγος and ψηφιστής (a performer who tricks spectators using pebbles, a prestidigitator), M.W.Dickie, *CQ* 51 (2001) 599–603, observes that such θαυματοποιοί, whose performances produced baffled amazement, often performed alongside mimes. Consequently, the ὀρχηστής and θαυματοποιός Αὐρήλιος Νείκων [I.Stephanis, *Διονυσιακοὶ Τεχνῖται* (Herakleion 1987) 319 no. 1785, Chaniotis], who was honored in Delphi with citizenship and membership of the council, may well have been a pantomime (602 with note 19), and not a dancer of low status as assumed by L.Robert (*OMS* I 23/24 and I 659).

610. Delphi. Honors for the Emperor Constans, 337 A.D. *Syll.*³ 903 D; *SEG* XXII 469. E.Sironen, *ZPE* 136 (2001) 260, observes that above L. 3, Αὔγουστον 'oberhalb eines getilgten Καίσαρα kleiner geschrieben worden ist.' He brings this inscription into play with five inscribed Latin statue bases for the house of Constantine found in the Roman Agora of Athens; see our lemma no. 243.

611. Delphi. Hymns to Apollo, 128/7 B.C. (and 106/5? B.C.). *F.Delphes* III 2 137/138; *CID* III 1/2; *SEG* XLII 447; XLIX 562. A.Bélis in P.Brulé - C.Vendries (edd.), *Chanter les dieux. Musique et religion dans l'Antiquité grecque et romaine. Actes du colloque des 16, 17 et 18 décembre 1999 (Rennes et Lorient)* (Rennes 2001) 97-114, summarizes the history of the discovery of the paeans for Apollo (98-100) and discusses their date (100/101) and their aesthetic (101-113). She restates her view that both paeans were composed and performed during the Pythais of 128/7 B.C., and not in 138/7 B.C. The paean of Λιμήνιος shows that in the year of its performance the Athenians had sent to Delphi the entire τεχνιτῶν σύνοδος (*CID* III 1 LL. 16/17: ὁ δὲ [τεχνι]τῶν πρόπας ἑσμός), and this had not been the case in 138/7 B.C.; in addition to this, it is known that the composer of the first paean, Ἀθήναιος, attended the Pythais of 128/7 B.C. [contra S.Schröder, who dates Limenios' paean to 106/5 B.C.; see *SEG* XLIX 562, Chaniotis]. B. argues that the paean of Athenaios was sung ■ *capella* by a choir of men, whereas Limenios' paean, composed by a kitharist, was interpreted by the entire synod of the technitai, i.e. by a choir of men and musicians. The προσόδιον and the first, fourth, seventh, and ninth strophes of this paean (composed in the Lydian diatonic mode) were performed by five kitharists, while the rest of the strophes were performed by the ποτικιθαρίζοντες. B. urges that we not read these paeans as texts, but in close connection with the rhythmical and melodic setting of their poetry; the melody of the paeans followed and reinforced the meaning of the text; leaps of the voice and refined chromatisms accompanied elegiac or dramatic episodes. The aim of these compositions, especially of Limenios' paean which continued to be performed until 97/6 B.C., was to demonstrate the musical excellence of the Athenian technitai, to associate the myths of Apollo with Athens, and to support the effort of the Athenian technitai to obtain the monopoly of the Delphic celebration.

For a new critical edition of these texts see also W.D.Furley – J.M.Bremer, *op.cit.* (our lemma no. 2342) I 129–138 (English translation) and II 84–100 (Greek text and commentary) and B.Le

Guen, *op.cit.* (our lemma no. 2279) 82–88 nos. 8/9 (accepting the year 128/7 B.C. as the date of both hymns).

612. Delphi. Funerary epigram (?), undated. Painted inscription in a rock-cut grave in the west cemetery. Mentioned by F.Queyrel, *art.cit.* (our lemmata nos. 613–631) 340 (ph.; no text), who observes that the long text is badly preserved and that it may be a metrical inscription.

613-631. Delphi. Agonistic dipinti and acclamations in the gymnasium, 2nd-3rd cent. A.D. A series of painted inscriptions and drawings was found on the blocks of the back wall of the xystos of the gymnasium in 1981. Mentioned by P.Amandry, *BCH* 105 (1981) 710; F.Queyrel, *REG* 99 (1986) xx; E.Pentazos - V.Déroche - F.Queyrel, *BCH* 110 (1986) 782/783 (*SEG* XXXVI 524); F.Queyrel in *Delphes. Centenaire* 333-348 (*SEG* XLII 476). Some of the texts were presented by R.G.A.Weir, *Roman Delphi and its Pythian Games* (unpublished dissertation; 1988) 267/268 and 307-310; *non vidimus*. Ed.pr. F.Queyrel, *BCH* 125 (2001) 333-387 (ph.; dr.; French translations on 367; texts on 345-367) with discussion of the history of the excavations in the gymnasium (334-337), the painting techniques (340-344), the character and formulas of the inscriptions (367-371), the disciplines (371/372), the term προστάτης (372-374; the person who supervised the training of the athletes; cf. our lemma no. 787) [for a trainer see also our lemma no. 770], the acclamations (374-378; cf. *F.Delphes* III 1 469), the pomegranates as symbol of the Pythia (378-381), the painted scene on **623** (381-383), and the date (383-386). The texts, usually written within a painted tabula ansata, designate the place (τόπος) where boy runners (σταδιαδρόμοι, διαυλοδρόμοι, δολιχαδρόμοι) commemorated their victories at the Πύθια. The texts are accompanied with invocations, acclamations, and benedictions. The acclamations probably correspond to the acclamations of the audience in the stadion during the athletic contests. The dipinti were produced over a long period of time. **616** is the earliest text of the series (1st/2nd cent. A.D.?). The personal names (Ἀδόλιος, Εὐτυχᾶς), the frequent confusion of ε and αι, the haplography Ἀπόλων (**621**), and the letter forms suggest a date in the 2nd and 3rd cent. A.D. for the majority of the texts. M.Sève, *An.Ép.* (2001) [2004] no. 1844/1845, suggests that this gymnasium was reserved for the παῖδες. We do not reproduce Weir's readings, given by Q. in his app.cr.

613: 345 no. 1. On bloc C4: [---]δρόμο[υ --------] | [Πύθ]ια ἐν Δελ[φοῖς -] | .ΩΤ | drawing of a pomegranate (?) and a wreath or palm branch

614: 345/346 no. 2. In a tabula ansata on blocs C5+6+7.

Ἀγα[θῇ Τύ]χῃ·
[εἷς θ]εός· μέγ[ας] θεός· μ[έ]-
[γιστ]ον ὄν[ομα τ]οῦ θε[οῦ·
[Πύθιος? μέγ]ας Ἀπ[όλ]-
[λων· μεγά]λη Τύχ[η]
[Δελφῶν· τ]όπος
[-- ca. 9 --ο]υ Πλα-
[ταιέως? παιδὸς] δ[ι]αυλ[ο]-
[δρόμου Πυθιονίκου --]
[------------------------]

615: 346/347 no. 3, 376/377, and 384. In ■ tabula ansata on bloc C13.

[Ἀγα]θῇ vv [Τύχῃ]·
[τόπος Μά]ρ. Αὐρ. [Ἰ]ούνκ[ου?]
[Αἰμιλι?]ανοῦ Ὀνησίμ[ου]
[δολιχ?]α[δρό]μου Πυθ[ιο]-
[νείκ]ου· θ[εό]ς?· μεγάλη Τ[ύχη]
[Δελφ]ῶν· μέγας ὁ Πύθ[ιος]
[Ἀ]πόλλων· vacat
[ε]ὐτύχ[ει]
Δαίδαλ[ε]
palm branch

2. For Ἰοῦνκος = Iuncus cf. *SEG* XXXVIII 1244; XLVIII 592; *OGIS* 587, ed.pr.; S.Demougin (apud ed.pr.) suggests that M. Aurelius Iuncus received Roman citizenship under Commodus (ca. 180-183 A.D.) through the patronage of Aemilius Iuncus, grandson of L. Aemilius Iuncus, consul suffectus in 127 A.D. and corrector Achaeae in ca. 135 A.D. (cf. *SEG* XLVIII 592) || 4. or [σταδι]α[δρό]μου; the nick-name Daidalos (fast as if equipped with the wings of Daidalos) makes the restoration [δολιχ?]α[δρό]μου preferable, ed.pr. || 8-9. S.Follet (apud ed.pr.) has suggested [Ε]ὐτύχ[ης] or [Ε]ὐτυχ[ᾶς] Δαιδάλ[ου?] or [ε]ὐτυχ[ῶς] Δαίδαλ[ε].

616: 347–349 no. 4. On block X 486 = *SEG* XXXVI 524. The form Λαδικέως (for Λαοδικέως) in L. 3 represents the old Doric contraction form (Q.), which, as C.P.Jones (apud Q.) points out, is common in the Imperial period; cf. *F.Delphes* III 1 551 LL. 12/13: Λαδι[κέ]ων.
Above this text Q. recognized a second text, of at least 9 lines. Only L. 4 can be read: [Δε]λφῶν· θ[εός?].

617: 349/350 no. 5. In a frame on block X 493.

Ἀ[γαθῇ Τύ]χῃ·
εἷς θ[εὸς ἐν τῷ οὐρα]νῷ·
μέγα[ς Πύθιος Ἀ]πόλ-
λων· μ[εγάλη Τύχη Δ]ελ-
φῶν· τ[όπος ca. 5 τοῦ]
Θεοδούλο[υ .... παι]-
[δ]ὸς? διαυ[λοδρόμου]
[Π]υθιονί[κου ὑπὸ προσ]-
[τάτην ----- ca. 12 ---------]
[------------------]ΝΟ....
[------------------]-ΟΑΥ
[-------------------]Ο branch ΡΟΥ
Ε[------------------]Ν branch ΙΕ
[--------------] branch Δ branch ΕΥ

2. Cf. our lemma no. 626; possibly θ[εός· θεὸς οὐραν]ῶ[ν], ed.pr. || 7-8. possibly [Θεσπιαίω]ς, ed.pr. || 8-9. cf. our lemmata nos. 618, 621, and 625.

618: 350-352 no. 6 and 385/386. In ■ tabula ansata on blocks X 499+500.

[Ἀγαθῇ Τύχῃ]
[εἷς] θεός· μέ[γας Πύ]-
[θιο]ς Ἀπόλλω[ν Δελ]-
[φῶ]ν· vacat
[τόπος Σ]ωσικλῆ[ος παι]-
[δὸς διαυ]λοδρό[μου] Πυ-
[θιονίκου ὑπὸ π]ροστάτ[ην]
[----------]μην Μ..Ν

[----------] Λακεδε[μ]όνιον·
[μ]εγάλ[η Τ]ύχη
[crown] τῆς π[ό]λε-
[ως]· εὐ[τ]υ-
χῶ[ς]

5. [Σ]ωσικλῆ[ος] rather than [Σ]ωσίκλη[τος], O.Masson apud ed.pr.; cf. Διοκλῆος in *SGDI* 2259 L. 12; probably not to be identified with the homonymous poet of Koroneia, winner ■ the Pythia (cf. Plut., *mor.* 618 f, 638 b, 677 d), ed.pr.

619: 352 no. 7. In a tabula ansata on block X 499.

[Μεγάλη Τύχη? Δελ]φ[ῶν]·
[τόπος?] ΙΗ[-- ca. 7 --] πα[ιδὸς?]
[δια]υλοδ[ρόμου ν]ική[σαν]-
[τος π]άντα[ς τοὺς ἀ]γῶ[νας ὑπὸ]
[γυμνα?]στὴν five pomegranates
[Δημή]τριον in a crown

4. Restored by C.P.Jones apud ed.pr. ‖ 5. restored by S.Follet apud ed.pr.; perhaps [πρό?]στην, with haplography for προστάτην (cf. πρόσται in *SGDI* 2049 L. 19), ed.pr.

620: 353/354 no. 8. In a tabula ansata on block X 501.

Ἀγαθῇ Τύ[χῃ· εἷς θεός?· μεγάλη Τύ]χη Δελ-
φῶν· μέ[γας Πύθιος Ἀπόλλων· εὐτυ]χῶ[ς?]·
τόπος Μ[-----------] crown [-------------]ΤΙΜΙ
ου^ crown Ο.Ι
ΜΟ crown [παιδὸς?]
Πυθ[ι branch, crown]κοῦ branch δολι-
χα[branch δρό crown]μου· branch
branch Π[υθι] crown ονί crown κου

8. Or Π[υθι] crown crown κοῦ, ed.pr.

621: 354-356 no. 9. On block X 502.

Ἀγαθῇ Τύχῃ·
[μ]έγα{Ι}ς Πύθιος Ἀπόλων· τόπος
[...] Ἀδολίου Θεσπια[ί]ως παιδὸς δολι-
[χ]αδρόμου Πυθιονείκου ὑπὸ προστάτην
[Ε]ὐτυχᾶν Ταναγρέα καὶ Μήνειον Εἰσί-
δωρον· Ἀγαθῇ Τύχῃ·
τόπος Εὐβούλου Θεσπ[ι]έω[ς παιδὸς]
διαυλοδρόμου [Πυθιονείκου]
ὑπ[ὸ π]ροστάτην Ε[ὐτυχᾶν Ταναγ]-
γρέα κ[αὶ Μ]ήνειον Ε[ἰσίδωρον]
four crowns

3. Initio, perhaps [Αὐρ.]; Θεσπια[ί]ως (cf. our lemma no. 626) rather than Θεσπιά[δ]ος (a metronymic), ed.pr.

622: 356/357 no. 10. In a tabula ansata on block X 503; the branches were painted first, the inscription later.

v Ἀ[γ]αθ[ῇ vacat Τύχῃ]·
[εἷ]ς θεός· [branches μέγας Πύθιος]
Ἀπ[ό]λ[λ]ων· [branches μεγάλη Τύ]-
[branch] χ[η Δελ]φῶν· [branches μεγάλη]
[branch Ἄρ]τεμις· [branches μεγάλη]
Ἑκάτη· [branch] τό[branches]πος [v]
Σεξ(τίου) Πρίμου [branches] ΤΟ
----

7. Σέξ(του), ed.pr. [Σεξ(τίου) Πρίμου, Sverkos] ‖ 7-8. perhaps το[ῦ | Πυθιονίκου], ed.pr.

623: 357-359 no. 11 and 381-383. On blocks X 509 + X 510 the remains of painted representations of Apollo Pythios (?), Artemis, and probably Palaimon carried by a dolphin; the two inscriptions (A: above, B: below) probably refer to the represented persons: **A:** [Μεγ]άλη Ἄρτεμ[ις | Προ?]θυραία **B:** Μέγας ἅγιος Παλέ|μων

A. 2. The epithet Προθυραία is attested for Artemis in Epidauros (*IG* IV^2 1 276) and in Pergamon (*Altertümer von Pergamon* VIII 3 161); Τιθυραία (for Τιθοραία) is less probable, ed.pr. ‖ **B.** The representation and mention of Palaimon alludes to the Isthmian agon, ed.pr.

624: 359/360 no. 12. On block X 515.

[Ἀγαθῇ Τύχῃ· ---- ca. 15 ----]
four lines
[Μεγάλη] Τύ[χη Δελφῶν· τόπος ....]
[.. Ν]αυπακ[τίου ----- ca. 11 -----]
.Ε.ΕΚΤΡΙΠΑ[-------------------]
.ΜΙ.... πα[ι]δὸς [Πυθικοῦ? .....]-
[δρό]μου ὑπὸ Πάπαρ[ον -- ca. 9 --]
[Λακεδ]εμόνιον καὶ [.....]α-
[νον?] Δαμιανὸν Ταναγρ[αῖο]ν·
εὐτυχῶς

[9-10. [σταδιαδρό]μου, [δολιχαδρό]μου or [διαυλοδρό]μου, Chaniotis].

625: 360/361 no. 13. In a tabula ansata on block X 519.

[Ἀγαθῇ Τύχῃ]·
five lines
[τόπος ------ Πλα?]-
τεαίως παιδ[ὸς ca. 6]-
δρόμου· Πύθι[ος θεὸς μέ]-
[γ?]ας· εὐτυχῶ[ς· ὑπὸ]
[προστάτ]ην Δη[μήτριον?]
[καὶ ca. 4]Ιαιον
[--- ca. 8 ---]ΟΝ· pomegranates in a crown
[εὐτυχῶ]ς

7-8. A name such as [Φανο]|τέλιος?, J.Bousquet apud ed.pr.; [Πλα]τεαίως for [Πλα]ταιέως, ed.pr. ‖ 9-10. or Πύθι[α νεική|σ]ας, ed.pr.

626: 362 no. 14. In a tabula ansata on a block without number.

[᾽Αγαθῆ Τ]ύ̣χη·	Δη-
[εἶ]ς [θεὸς ἐν ο]ὐ̣ρανῷ·	μη-
[μέγ]α̣ς Π[ύθιο]ς ᾽Απόλ-	τρι-
[λων]· μεγά[λ]η Τύχη	..
[Δελ]φῶν· τ̣όπος Θε-	...
[οδό]τ̣ου Θεσπιαίως	ΝΕΟ
[παιδὸς?] διαυλοδρόμου	ΝΙ̣Α̣Ι
.....τος κατὰ ΑΝ̣...	..
[---------------------	---]

2. Restored by C.P.Jones apud ed.pr.

627: 363. On block B 4: ᾽Α̣πό[λλων?] | red stripe | θ̣ε̣ό̣[ς?]

628: 363. On block B5. One recognizes the letters Ω (L. 1) and O (L. 2).

629: 364. On block C 10: [---]|Ω̣ΑΙΜ̣[---]|ΠΕ.[---]|Ο̣Υ̣[---]

630: 364/365. On block X 487: [------ ὑπὸ προσ|τ?]άτ̣ην [------]|..ΝΕΟ[------]|...Υ̣..Θ̣Ν̣[------]| in a crown Πύθι̣[α]

631: 365. On block X 488: [---]|ΦΤΟΥ̣[---]|ΙΜΟ/[---]| Ο[ἰ]ν̣οπίδ[α] | vacat

3. Restored by S.Follet and P.Gauthier apud ed.pr.

632. Delphi. Τόπος inscriptions, Roman Imperial period. In a discussion of the word τόπος in the inscriptions of the xystos, F.Queyrel, *art.cit.* (our lemmata nos. 613–631) 369-371, gives a list of the known τόπος inscriptions in Delphi (370): *F.Delphes* III 2 143 = J.Audiat, *Fouilles des Delphes* II. *Le trésor des Athéniens* (Paris 1933) 32; *F.Delphes* III 2 148 = J.Audiat, *op.cit.* 33; *F.Delphes* III 4 513 = J.Pouilloux, *Fouilles de Delphes.* II. *La région nord du sanctuaire* (Paris 1960) 119/120 note 2; see also our lemmata nos. 633/634.

633. Delphi. Τόπος inscription, 1st cent. A.D. *F.Delphes* III 1 140; III 6 61. Graffito on the base of the Knidians, southwest of the orchestra of the theater. F.Queyrel, *art.cit.* (our lemmata nos. 613-631) 370, suggests restoring [e.g., Θεοδ]ώρου τόπος ([άρχιθε]ώρου τόπος, *F.Delphes*).

634. Delphi. Τόπος inscription, 3rd cent. A.D. (or later). Block found north of the palaestra of the gymnasium. Ed.pr. F.Queyrel, *art.cit.* 370 (ph.): τόπος ❦

635. Vacat.

636. Delphi. Masons' marks. In a discussion of the importance of masons' marks for the study of the building process, C.Vatin in *Τέχναι* --- (cf. our lemma no. 770) 381-387, distinguishes between two types of such marks: marks inscribed on the anathyrosis band carved on the bed joint of the blocks and later concealed, when the stones were put together; and marks carved by the architects or the workers upside down on the outer face of the dressed stone and later roughly erased.

PHOKIS

637. Antikyra. Dedication to Artemis Eleithyia, 3rd/2nd cent. B.C. *SEG* XLIX 567. Lower part of a limestone column found in the church of Agios Nikolaos. F.Ntasios, *AD* 52 B2 (1997) [2003] 450, provides information on the site, where the inscription was found and an improved text: [---]Ι̣ΛΑ̣ Διοκλ[---] | [᾽Αρτά]μιτι ᾽Ελειθύαι

1. [---]ΔΙΟΚΛ[---], *SEG* XLIX 567; the first three letters were read by N. [probably the end of a female name (e.g., [Φ]ίλα) followed by a patronymic (Διοκλ[έους] or sim.), as already suggested in *SEG*, Chaniotis] || 2. [᾽Αρτά]μιτι ᾽Ελειθυίαι, *SEG* [correct: ᾽Ελειθύαι]; [---]ΜΙΤΙΕΛΕΙΘΥΑ, N.; Pausanias (10.37.1) mentions a sanctuary of Artemis (located on the peninsula of Kephale); two inscriptions (*IG* IX 1 5 and an unpublished one) mention priestesses of Ἄρτεμις Δικτυνναία, N.

EASTERN LOKRIS

638. Alope. Owner's inscription on a vase, Hellenistic period. Black glazed skyphos with a painted inscription; found in grave XIII in a cemetery near Arkitsa (ancient Alope). Ed.pr. F.Dakoronia, *AD* 52 B2 (1997) [2003] 440, who also mentions the discovery of three kylikes with graffiti in the same grave (no text): ᾽Αντία

ΑΝΤΙΑ, ed.pr. [the name ᾽Αντίας is attested in Boiotia and west Lokris (*LGPN* IIIb, s.v.); probably an owner's inscription, Chaniotis].

639. Chaleion. Law of the Eastern Lokrians concerning their colony at Naupaktos, ca. 460 B.C. *IG* IX² 1 3 718 (*IG* IX 1 334); *Syll.*³ 47; Meiggs-Lewis, *GHI* 20; *Nomima* I 43; Koerner, *Gesetzestexte* no. 49; *SEG* XLIV 436*; XLIX 579*; L 513. According to Thucydides (1.103.3) the Athenians took Naupaktos from the Ozolian (Western) Lokrians, who inhabited it (456/5 B.C.); this has been regarded as contradicted by this inscription which concerns the dispatch of Hypoknemedian/Opountian (Eastern) Lokrians to Naupaktos (e.g, E.Badian, *From Plataea to Potidaea*, Baltimore 1993, 163–165). A.Matthaiou, *art.cit.* (our lemma no. 642) 447/448, points out that this text does not concern the foundation of a new settlement, but the sending of colonists to an already existing city. LL. 10/11 refer to the duty of the Hypoknemedian colonists to pay a tax according to the same conditions as the Western (Ozolian) Lokrians (⟨μ⟩ετὰ Λοϙρõν τõν ϝεσπαρίõν), thus showing that Naupaktos was inhabited by Ozolian Lokrians.

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640. Halai. Ephebic catalogue, 2nd cent. A.D. *SEG* III 42; XXVI 525. The upper part of this stele, with LL. 1-7 and 6 or 7 lines of the list of names, was offered for sale at Bonhams & Brooks, London; cf. the auction catalogue *Antiquities*. Thursday 8 November 2001, 41 no. 125 (ph.), without indication of provenance [a transcription of LL. 1-7 on the basis of the ph. enabled us to identify the stone as *SEG* III 421; apparently its lower part is now lost - or hidden in some private collection?, Tybout].

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640 bis. Kynos. Diagramma concerning garrison service in the Macedonian army, late 3rd/early 2nd cent. B.C. Middle part of a marble stele found in 1985 in the Hellenistic citadel. Mentioned in *SEG* XLIX 575; to be published by L.Gounaropoulou. M.B.Hatzopoulos, *op.cit.* (our lemma no. 774) 153 no. 1 II.(ph.), presents the text, which is a copy of *IG* XII Suppl. 644 (Chalkis).

[ἔνοχοι ἔσονται ὧι ἂν ὁ βασιλεὺς] αὐτ[ῶν καταγνῶι· ὅ τι]
[δ᾽ ἂμ μὴ ποιήσωσιν οἱ οἰκονόμοι] τῶν γνεγραμμέ[νων ἐν]
[τούτωι τῶι διαγρ]άμματι, γραφέτω τῶι βασιλ[εῖ παραχρῆ]-
[μα ὁ] φρούραρχος ὁ τεταγμένος, ἐν ὧι ἂν τόπω[ι ἦι τὸ ὀλι]-
ωρούμενον, ὅπως ὁ βασιλεὺς διαγνῶι περὶ τοῦ [ὀλιω]-
ρήσαντος, τίνος ἄξιός ἐστιν ἐπιτιμήσεως· ἐὰ[ν δὲ]
μὴ ἐπιστείλῃ, ἀλλὰ πρότερον ὁ βασιλεὺς παρ᾽ ἑτέ-
ρου πύθηται, πραχθήσεται ζημίαν δραχμὰς ἑξα-
κισχιλίας· τὸ δὲ διάγραμμα τοῦτο ἕκαστος τῶ-
ν οἰκονόμων ἀναγράψας εἰστήλην στησάτω
ἐν τῶι ἐπιφανεστάτωι τόπωι τοῦ φρουρίου καὶ
αὐτός, ὅταν ἢ μετάγηται ἐφ᾽ ἕτερον τόπον ἢ ἀφι-
ῆται ἀπὸ τῆς χρείας, παραδιδότω τῶι ἐπικα-
θισταμένωι μετὰ τῶν λοιπῶν τῶν ἐκ τῆς οἰκο-
νομίας καὶ τὸ διάγραμμα τοῦτο vacat

7. ἐπιστείληι in the copy from Chalkis || 10. εἰς στήλην in Chalkis || 15. κατὰ τὸ διάγραμμα τοῦτο in Chalcis.

---

641. Naryx. Letter of Hadrian to Naryx, 138 A.D. Upper part of a bronze pedimental stele; in the middle of the pediment a relief bust of Hadrian; donated to the Louvre Museum. A.Pasquier, *Revue du Louvre* 50.2 (2000) 90 (ph.), summarizes its content and provides the date; Hadrian wrote this letter in order to allay the fear of the Narykeans that one might doubt their right to the status of a πόλις. D.Jaillard, *ZPE* 132 (2000) 143/144, who mentions this inscription as part of a private collection [no information concerning future publication] presents LL. 16-20 and points out that this text confirms the reading ἀπὸ Νά⟨ρυ⟩κος in Callimachus, *Aetia* fr. 35. [Because of the interest of the text for the history of institutions (cf. the definition of a polis in LL. 8–16) and literature (cf. LL. 16–20), we present the text as read from the ph., Chaniotis].

Ἀγαθῇ vvv Τύχῃ·
Αὐτοκράτωρ Καῖσαρ θεοῦ Τραϊανοῦ ❦
Παρθικοῦ υἱός, θεοῦ Νερούα υἱωνός, Τραϊανὸς
Ἁδριανὸς Σεβαστός, ἀρχιερεὺς μέγιστος,
δημαρχικῆς ἐξουσίας τὸ κβʹ, αὐτοκράτωρ
τὸ βʹ, ὕπατος τὸ γʹ, πατὴρ πατρίδος· vacat
Ναρυκείοις ❦ vacat χαίρειν· vacat
οὐκ οἶμαι ἀμφιζητήσειν τινα πόλιν
ὑμᾶς ἔχειν καὶ πόλεως δίκαια, ὁπότε καὶ
εἰς τὸ κοινὸν τῶν Ἀμφικτυόνων συντελεῖ-
τε καὶ εἰς τὸ κοινὸν τῶν Βοιωτῶν καὶ Βοιω-
τάρχην παρέχετε καὶ Πανέλληνα αἱρεῖσθε
καὶ θεηκόλον πέμπετε καί ἐστιν ὑμῖν καὶ βου-
λὴ καὶ ἄρχοντες καὶ ἱερεῖς καὶ φυλαὶ Ἑλληνικαὶ
καὶ νόμοι Ὀπουντίων καὶ τελεῖτε φόρον με-
τὰ τῶν Ἀχαιῶν· ἐμνήσθησαν δὲ ὑμῶν καὶ
ποιηταί τινες τῶν ἐνλογιμωτάτων καὶ
Ῥωμαῖοι καὶ Ἕλληνες ὡς Ναρυκείων ὀνομά-
ζουσι δὲ καὶ τῶν ἡρώων τινας ἐκ τῆς πόλε-
ως τῆς ὑμετέρας ὁρμηθέντας· τούτων ἕνεκα,
εἰ καὶ παραλέλειπται ὑμῖν τὸ γράφειν πρὸς
τοὺς αὐτοκράτορας καὶ π[---------- ca. 15 --------]
σεις λαμβάν[ειν? ------------------------------]

[1. Written with larger letters || 5. 7 December 137–10 July 138 A.D., Chaniotis] || 16–20. an allusion to Αἴας Λοκρός; cf. Callim., *Aetia* fr. 35; Ovid, *met.* 8.312 and 14.468, J. || [18. the punctuation may be placed after Ἕλληνες (J.) or (rather) after Ναρυκείων || 22–23. e.g., π[αρ᾽ ἐκείνων ἀποκρί]σεις, Chaniotis].

WESTERN LOKRIS

642. Naupaktos. Treaty between Naupaktos and Messene, ca. 430–420 B.C. Left part of a limestone stele broken on top and bottom; found outside the upper acropolis of Naupaktos in 1964. Mentioned by E.Mastrokostas, *AD* 19 B2 (1964) [1966] 295; *IG* IX² 1 praef. (p. v) and Fasti (p. ix); D.M.Lewis, *CAH* V² 118/119; Meiggs–Lewis, *GHI* p. 224; *LSAG*² 438; W.K.Pritchett, *Thucydides' Pentekontaetia and other Essays* (Amsterdam 1995) 69–71; *SEG* XLIX 583 [we do not give a complete list of the brief references to this text]. Ed.pr. A.P.Matthaiou, *Horos* 14–16 (2000–2003) 433–454 (ph.), on the basis of autopsy and a copy made by G.Klaffenbach. The text is a treaty between the Messenians, who had settled in Naupaktos in ca. 455 B.C. (cf. Thuc. 1.103.3), and the Naupaktians; the content of the treaty is not known; only regulations concerning the oath taken by the two parties and by the –ατίδαι in the sanctuary of Athena Polias are preserved; irrespective of whether the treaty concerned συμπολιτεία or φιλία, the two communities retained their autonomy (ed.pr.). The text should be dated between the settlement of Messenians in Naupaktos and 401 B.C., when the Messenians were expelled from Naupaktos (Diod. 14.34.2); E.Mastrokostas (followed by all the other scholars) had dated the inscription to the period of the settlement of the Messenians in Naupaktos. However, the use of the Ionian alphabet, the letter forms (cf. *CID* I 8; ca. 425–400 B.C.), and the enmity, which must have existed between Messenians and Naupaktians in the first years after the settlement of the Messenians, suggest a later date, probably ca. 430–420 B.C.; the text is close to the joint dedications of Messenians and Naupaktians in Olympia (Meiggs–Lewis, *GHI* 74; ca. 425–421 B.C.) and Delphi (*SEG* XIX 392), and probably dates to the period of the military operations of Demosthenes in Aitolia in 426 B.C. (ed.pr.).

stoichedon 34 (?)

[--]
[--- ca. 8 ---]Ο̣ΣΛ̣[---------- 17 ------- καὶ πᾶσ?]-
ας [τὰ]ς γυναῖκας τοὶ Ναυ[πάκτιοι τὸς δὲ Ναυ]-
πακτίοις τοὶ Μεσάνιοι· α[--------- 14 ------- κ]-
αὶ γυναῖκας καταβιβάσ[σκεν ποτὶ τὸ ἱερὸν]
τᾶς Ἀθάνας τᾶς Πολιάδο[ς· ὀμνύεν δὲ πάντας]
τὸν ὅρκον ἐνπεδήσεν· ὅσ̣[τις --- 8 --- τὸν ὅ]-
ρκον ἐναγὲς ἔστō τᾶς Ἀ[θάνας τᾶς Πολιάδος]
καὶ τὰ χρέματα ἱερὰ ἔσ[τō αὐτō τᾶς Ἀθάνας τ]-
ᾶς Πολιάδος καὶ ὅσσο κ[---------- 16 ---------]
ς σφυρηλάτος ἀνδριάν[τας -------- 13 --------]
ο τᾶι θεōι· ὀμνύεν δὲ κ[αὶ -------- τὸς --------]
ατίδας καὶ καταβιβά[σσκεν ποτὶ τὸ ἱερὸν κ]-
ὰ(τ) ταὐτά· ὅστις δέ κα Λ̣[---------- 17 --------]
μος μὲ ὀμόσει, ἀποτε[ισάτō ------- 10 ------ στα]-
τε̃ρας ἱαρὸς τᾶς Ἀθ[άνας -------- 13 -------- το]-
ὶ ἰδῦοι ἐν δυνατōι ἐό[ντες --------- 15 ---------]
αὐτοὶ ὀφελόντōν τ[---------- 14 --------· αἰ δέ κ]-

α ἀδύνατον ἐ̃ι τρι[---------------- 20 --------------]
τοῖς ὀρκιστήροι[ς --------------- 19 -------------]
ν ὅς κα δοκῆι τοί[ς -------- 14 --------· αἰ δέ κα]
δοκεῖ Μεσσανίο[ις --------------- 19 ------------]
εστō ποε̃ν· ΑΝΑΝ[---------------- 22 -------------]
αδι ἑκάστει Ε[------------------ 23 ---------------]
ασοντι ΑΠΟΤ[--------------- 21 ------------ παν?]-
δημὶ τὸ δάμ[ο ---------------- 24 -----------------]
ο· ὅσστις κα̣[---------------- 25 -----------------]
ι τὰν πόλι[ν? ---------------- 25 -----------------]
α τοῖς π[-------------------- 28 ------------------]
ΚΟ̣[.]Γ̣ΕΙ[------------------- 28 ------------------]
[--]

If not otherwise stated, restored by ed.pr. ‖ 1. the third letter is A or Λ; perhaps [ὀρκ]ο̣σά̣[ντον]; the oath was to be taken by the men, the children, and the women (cf. *SEG* IX 3 LL. 44–49; e.g., ἄνδρας καὶ παῖδας καὶ πάσας τὰς γυναῖκας), ed.pr. ‖ 1–4. [-- ὀρκοσάντο? τὸς Μεσσανίος ἄνδρ]|ας [καὶ] γυναῖκας τοὶ Ναυ[πάκτιοι ὀς τὸς Ναυ]|πακτίος τοὶ Μεσάνιοι· ἅ[παντας δὲ ἄνδρας κ]|αὶ γυναῖκας καταβιβάσ[κεν ποτὶ τὸν βομόν], K.; cf. *IG* II² 1237 LL. 75/76, ed.pr. ‖ 4. for καταβιβάσκειν cf. *DGE* 126a; *IG* VII 2712 LL. 83/84, ed.pr. ‖ 5. the cult of Athena Polias is attested for the first time for both Naupaktos and Messene, Mas. ‖ 5–7. [καὶ ὀμνύεν τōτον]| τὸν ὅρκον ἐνπεδήσεν· ὅσ̣[τις δέ κα λύει τὸν ὅ]|ρκον], K.; ὅσ̣[τις κα ἐπάγει] (cf. *IG* IX² 1 718 LL. 12–14, in the sense 'put to vote again') or ὅσ̣[τις κα παρβε̃ι] or ὅς [κα παρβαίνει]; ἐνπεδήσεν from ἐμπεδέω (ἐμπεδόω); cf. *DGE* 414, ed.pr. ‖ 7–8. restored by K. ‖ 8–11. for the dedication of the property of the violator to the goddess cf. *IG* XII 9 191 A LL. 29–32; for the construction of statues with confiscated money cf. *SEG* XI 923 LL. 15/16 and Paus. 5.21.2, ed.pr. ‖ 9. ὅσσο [κα ταῦτα πραθε̃ι, τόσο]|ς, K. ‖ 10–11. [ὁ ἱερεὺς ἀναθέτ]|ō, K. ‖ 11–12. κ[αὶ πάντας τὸς ......]|ατίδας; the –ατίδαι were a tribe or settlement of the Lokrians, ed.pr. ‖ 12. καταβιβά[σκεν ποτὶ τὰν Ἀθάναν], K. ‖ 13. AKTAYTA, on the stone; (κα) ταὐτά, K.; κὰ(τ) ταὐτά (cf. *IG* IX² 1 609 A L. 13), ed.pr. ‖ 13–15. ὅστις δέ κα [τōτον τὸν ὅρκον ἐπίδε]|μος μὲ ὀμόσει, ἀποτε[ισάτο e.g. τρισχιλίος στα]|τε̃ρας, K. ‖ 15–16. τᾶς Ἀθ[άνας τᾶς Πολιάδος ὅς το]|ὶ ἰδῦοι, K.; τᾶς Ἀθ[άνας, ἐκπραξάντον δὲ το]|ὶ ἰδῦοι; in Messene the ἰδῦοι (ϝίδυοι) were responsible for the collection of fines (*IG* V 1 1498 LL. 7–12); the text probably refers to the Messenian authority, ed.pr. ‖ 16. initio, the space occupied by the letters YOIEN corresponds to that of three letters; this line had 36 letters, ed.pr.; ἐό[ντες πρασόντον· αἰ δὲ μέ], K.; ἐό[ντες τριάκοντ' ἀμερο̃ν ἔ], ed.pr. ‖ 17. ὀφελόντōν τ[ᾶι θεōι τὰν τιμάν], K.; ὀφελόντōν τ[ὰν ζαμίαν] (cf. *IG* XII 8 267 LL. 13–15; *DGE* 688 LL. 9–19), ed.pr., who also mentions the payment of a duplum by magistrates who did not fulfill their duty (*IG* XII 7 62 LL. 44/45; *IG* XII 9 90 LL. 6–8; *SEG* XLII 785 LL. 10–13) (then one should restore ὀφελόντōν τ[ὰν διπλόαν τιμάν], which has 14 letters; for the payment of a duplum see R.Koerner, *Klio* 69 (1987) 475, 478, 483/484; cf. id., *Inschriftliche Gesetzestexte der frühen griechischen Polis* (Cologne–Weimar–Vienna 1993) nos. 31, 46 C, 106, 113, 120, and 153/154, Chaniotis] ‖ 18. τρι[άκοντα ἀμαρᾶν], ed.pr.; in fine, [ἐξέστō], K. ‖ 19. the word ὀρκιστήρ (= ὀρκιστής, in the sense of ὀρκωτής) was hitherto unattested, ed.pr. ‖ 20. initio, ὅς κα = ὥς κα or οὕς κα, ed.pr. ‖ 21. Μεσσανίο[ις καὶ Ναυπακτίοις ἅπασι], K. ‖ 21–22. [ἐξ]|έστō ποε̃ν, G.Malouchou apud ed.pr.; [ἐξ]|έστō ποε̃ν· ἀνα[εōσθαι δὲ τὸν ὅρκον Ὀλυμπι]άδι ἑκάστει (cf. Thuc. 5.47.10; *IG* XII 9 188 LL.

7–10), ed.pr.; [ἐξ]ἰέστō ποε͂ν ἀναν[έοσιν τō ὅρκō ..... Ὀλυμπι?]άδι ἑκάστει, K. ‖ 23–24. [φυλ]άσσοντι?, K. ‖ 25. τὸ δάμο = τὼ δάμω (both communities), ed.pr.

643. Naupaktos. Mosaic inscription, Late Antiquity. Mosaic inscription on the floor of a late antique building near the Hellenistic wall. Ed.pr. F.Saranti, *AD* 52 B1 (1997) [2002] 305: ὁ λαμπρότατος ὑπὲρ εὐχῆς αἰποίησεν

644. Naupaktos (area of: Vomvokou). Inscribed ring, undated (Hellenistic?). Lead ring found in a grave in a cemetery near the village Vomvokou (north of Naupaktos). Ed.pr. F.Saranti, *AD* 52 B1 (1997) [2002] 306: Δαμόκλεια

AITOLIA

645. Aitolia. Treaty between the Lakedaimonians and the Aitolians, ca. 450 B.C. *SEG* XXVI 461. See our lemma no. 449.

646. Potidania. Epitaph of Nikostratos, Archidamos, and Lamia, 3rd cent. B.C. Two stelai found in the cemetery of ancient Potidania (site Βλυσίδια of the community of Kampos Doridos). Mentioned by D.Skorda, *AD* 52 B2 (1997) [2003] 448 (ph.) [we read the text of one of them on the photo, Chaniotis]: Νικοστρά[του?], | Ἀρχιδάμου, | Λαμίας

[The three names are written by different hands; all of them are attested in Aitolia (*LGPN* IIIa, s.vv.) ‖ 1. or Νικοστρά[τας], Chaniotis].

AKARNANIA

647. Akarnania. Treaty of the Akarnanian Koinon and Anaktorion concerning the sanctuary of Apollo at Aktion, 216 B.C. See our lemma no. 534.

648. Chalkis. Epitaphs of Kleumenes and Eurydamos, 3rd cent. B.C. In a report on recent excavations in the cemetery of Chalkis I.Moschos, *Proceedings of the Danish Institute at Athens* 3 (2000) 291/292 (ph.), presents photos of *SEG* XXV 623 A/B and points out

that *SEG* XXIX 470 is identical with *SEG* XXV 623 B [cf. *LGPN* IIIa, s.v. Εὐρύδαμος 4, with a date in the 3rd cent. B.C., Chaniotis].

649. Palairos. Dedication, 4th cent. B.C. Limestone stele with moulding found near the south bastion of the city walls. Ed.pr. M.Fell, *art.cit.* (our lemmata nos. 651–661) 127/128 no. 1 (ph.; dr.): Νικόκλεια Σωκράτ[εος] | ἀνέθηκε

650. Palairos. Fragment (dedication?), ca. 350–300 B.C. Limestone plinth found re-used in a well in the area of the south cemetery; the stone originally stood on a block (dedication?; honorary inscription?). Ed.pr. M.Fell, *art.cit.* (our lemmata nos. 651–661) 127/128 no. 1 (ph.; dr.): Κλεονίκα [.]

651–661. Palairos. Epitaphs, 5th–2nd cent. B.C. 11 inscriptions found in the south cemetery of Palairos at Kechropoula. Ed.pr. M.Fell, *ZPE* 137 (2001) 125–138 (ph.). F. gives an overview of the epigraphy of Palairos and the form of the funerary monuments (137/138). He also republishes *IG* IX^2 1 477 (ph.) and 551 (ph.; dr.), which could not be found by G.Klaffenbach, but were found re-used in a wall (138).

651: 129 no. 3. **Epitaph of Aristob[—], ca. 500–450 B.C.** Upper left part of a limestone block: Ἀριστοβ[---]

Ἀριστοβ[ούλου] or Ἀριστοβ[ούλας]; this is the earliest known inscription of Palairos, ed.pr.

652: 130 no. 4. **Epitaph, 4th/3rd cent. B.C.** Fragment of a limestone stele: [---]AMA[---]

653: 130/131 no. 5. **Epitaph of Kleinomachos, 4th/3rd cent. B.C.** Upper part of a limestone stele with moulding: Κλεινομάχου

654: 131/132 no. 6. **Epitaph, 3rd cent. B.C.** Upper part of a limestone stele with moulding: monogram ΠΑ

Probably an abbreviation of πα(ῖς), as suggested by G.Klaffenbach; cf. *IG* IX^2 1 519.3–5 (ΠΑ) and 519.1/2 (Π), ed.pr.

655: 132 no. 7. **Epitaph of [—]antas, 3rd cent. B.C.** Right part of a limestone stele with moulding; inscription with raised letters: [---]αντας

[Μελ]αντας?, ed.pr.

656: 133 no. 8. **Epitaph of Eunostichos, 3rd/2nd cent. B.C.** Two joining fragments of a limestone stele with moulding; an inscription in recessed panel: Εὐνοστίχου

This name was hitherto unattested (but cf. Εὔνοστος), ed.pr.

657: 133/134 no. 9. **Epitaph of Kleosthenes, 3rd/2nd cent. B.C.** Two joining fragments of a limestone stele with moulding; inscription in recessed panel: Κλεοσθένεος

658: 133 no. 10. **Epitaph, 3rd/2nd cent. B.C.** Upper part of a limestone stele with moulding: ΑΛΙΑΡ[---]

Perhaps Ἀλίαρ[χος], ed.pr.

659: 134/135 no. 11 (dr.). **Epitaph of Kallikleidas, 3rd/2nd cent. B.C.** Upper part of a limestone stele with moulding: Κ[α]λλικλείδας

660: 135 no. 12 (dr.). **Epitaph of Enklidas, 3rd/2nd cent. B.C.** Three fragments of the right part of a limestone stele with moulding : Ἐν[κ]λίδας

Cf. Ἐγκλῆς in Delos, ed.pr.

661: 135/136 no. 13. **Epitaph of Python, 3rd/2nd cent. B.C.** Upper part of a limestone pedimental stele: Πύθων Αἰσχ[---] | χαῖρε

1. Because of the limited space Αἰσχ[ίνου], Αἰσχ[ύλου] or Αἰσχ[ρίου], ed.pr.

IONIAN ISLANDS

662. **Ionian Islands. Corpus.** The new volume of *IG* edited by K.Hallof with the assistance of M.Lawo and J.M.Fossey (the latter for the inscriptions of Ithaca) presents the editio minor of the inscriptions of the Ionian Islands: *Inscriptiones Graecae. Volumen IX. Inscriptiones Graeciae septentrionalis voluminibus VII et VIII non comprehensae. Pars I. Inscriptiones Phocidis, Locridis, Aetoliae, Acarnaniae, Insularum Maris Ionii. Editio altera. Fasciculus IV. Inscriptiones Insularum Maris Ionii* (Berlin 2001) [abbreviated as *IG* IX² 1 4]. The edd. used the facsimiles made by G.Klaffenbach and D.Strauch. The volume contains a short history of the corpus by H. (pp. v/vi), an appendix with the names of magistrates, ships, and divinities attested on coins, compiled by P.R.Franke (330–335), concordances, and indices. In addition to all the texts from the Ionian Islands, which were presented in *IG* IX 1 534–983, the editio minor includes many inedita. The inscriptions *IG* IX 1 985–1041 [not 989–1041, as written on p. 342], 1043–1061 are forgeries and are not included in the corpus. We summarize the content of the volume in separate lemmata dedicated to the individual islands (see our lemmata nos. 663–666 and 670) [we noticed a small mistake in the concordances (p. 346): *SEG* XLVII 655 = 1314, not 1313, Chaniotis]. German translations of all inscriptions published in *IG* IX² 1 4 are available at the website of *IG* (http://www.bbaw.de/forschung/ig/uebersetzung). We do not give a comparatio numerorum with *IG* IX 1 534–983 (see pp. 339–342), but only with other corpora and with *SEG*.

IG I²	*IG* IX² 1 4
1070.2	1577
IG I³	
1358	1575
1359	1576
IG II²	
3301	1585
9010	1062
9011	1061
9012	1067
9013	1068
9014	1069
9015	1063
9204	1465
9206	1466
IG IV	
360	1477
IG IX 1	
1042	1118.3
1055	1136.9
1075	1644
IG IX² 1 2	
229	1740
231	1741
233	1070
470	1064
SEG III	
448	1514
449	1524

SEG III	*IG* IX² 1 4
450	1558
451	796 A
SEG XII	
377	1197 A
SEG XIII	
384	794
SEG XVII	
247	1497
250	1483
251	1484
253	1589
254	1667
255	1592
256	1600
257	1706
258	1652
259	1670
260	1707
261	1602
263	888
SEG XVIII	
260	806
SEG XIX	
408	1497
409	1498
SEG XXIII	
359	1753
360	1754

SEG XXIII	*IG* IX² 1 4
361	1755
362	1756
363	1757
364	1758
365	1759
366	1760
367	1761
368	1762
369	1763
370	1765
371	1767
372	1769
373	1770
374	1771
375	1772
376	1773
377	1774
378	1775
379	1776
380	1777
381	1778
382	1751
383	1752
384	1764
385	1766
386	1768
387	1779
388	1498
389	1499
390	865
391	866 A
392	867
393	845
474	1203

SEG XXIII	*IG* IX² 1 4
477	844
***SEG* XXV**	
607	1501
610	1139
611	1141
612	911
613	942
614	897
***SEG* XXVII**	
168	1286
169	1298/1299
170	1287
171	1288
172	1289
173	1257
174	1326
175	1246
176	1245
177	1250
178	1242
179	1516
181	1627
182	1059
182 bis	1053
589	1579
***SEG* XXIX**	
483	1340
***SEG* XXX**	
516	1569, 1571/1572
517	1478
519	868
520	865
521	866 A
522	867
523	869
524	870 A
525	871

SEG XXX	*IG* IX² 1 4
526	872 A
***SEG* XXXII**	
1691 D	1150(2), 1155(1/2)
***SEG* XXXIII**	
444	1406
***SEG* XXXIV**	
473	1253
474	1235
475	1542-1545
***SEG* XXXV**	
483	1415
484	1414
485	1270
***SEG* XXXVI**	
540	1235
***SEG* XXXVIII**	
432	1685
434	1093(3), 1108(6), 1118 (5/6)
***SEG* XXXIX**	
380 B	1583
485	1244
486	1522
488	1079 (5)
1744	1148 (1)
***SEG* XL**	
466	1517
507	1739
***SEG* XLI**	
530	1180

SEG XLIII	*IG* IX² 1 4
228 a	1655
228 b	1654
229	866
230	1170
***SEG* XLV**	
529	1655
530	1654
531	1350
532	1312
533	1315
534	1313
535	1311
536	1310
537	1309
541	950
543	1136 (4, 14)
***SEG* XLVI**	
616	977 bis
617	850
618	1117
619	1092(4)
***SEG* XLVII**	
604	796
605	813/814
606	851
607	815
608	926
609	1006
610	945
611	879
612	994
613	1039
614	1034
615	959
616	965
617	957
618	918
619	914

SEG XLVII	*IG* IX² 1 4
620	1180
621	1092 (4)
622	1177
623	1139
624	1232
625	1236
626	1427
627	1349
628	1348
629	1347
630	1352
631	1351
632	1308
633	1307
634	1316
635	1318
636	1320
637	1323
638	1324
639	1322
640	1319
641	1321
642	1353
643	1354
644	1355
645	1356
646	1357
647	1358
648	1360
649	1359
650	1363
651	1361
652	1364
653	1362
654	1365
655	1314
657	1471
659.1	1469
660	1472
661	1468
661.4	1469

SEG XLVIII	*IG* IX² 1 4
604	874
605	885
606	889
607	884
608	901
609	891
610	893
611	894
612	895
613	898
614	905
615	925
616	899
617	900
618	892
619	896
620	908
621	902
622	904
623	921
624	909
625	917
626	920
627	922
628	913
629	916
630	943
631	932
632	923
633	941
634	931
635	935
636	944
637	933
638	940
639	938
640	956
641	939
642	976
643	937

SEG XLVIII	*IG* IX² 1 4
644	947
645	936
646	934
647	950
648	952
649	954
650	955
651	958
652	975
653	984
***SEG* XLIX**	
591 bis	796
***SEG* L**	
521	1359
IvO	
224	1749
F.Delphes	
III 1 491	1748
III 1 521	1199
III 4 454	1198
III 4 466	1200
I.Apollonia	
323	1234
324	1235
I.Épidamne	
520	795
PH	
291	1464
I.Magnesia	
35	1582
36	1729
44	1196

I.Priene	*IG* IX² 1 4	*LSAG*²	*IG* IX² 1 4	*GV*	*IG* IX² 1 4
533	790	234 no. 8	878	42	882
		234 no. 9	882	52	881
An.Ép.		234 no. 10	849	67	878
(1926) no. 33	796 A	234 no. 11	880	73	880
(1932) no. 22	1620	234 no. 12	848	102	1720
(1959) no. 19	806	234 no. 13	881	453	951
(1997) no. 1367	813	234 no. 14	834	803	970
(1997) no. 1368	814	234 no. 15	1198	880	1325
(1997) no. 1369	989	234 no. 16	883 I	922	928
		234 no. 17	863	1077	1465
*LSAG*²		234 no. 18	862	1288	1036
113 no. 13	1199	452 no. 7a	1339	1322	1580
229 no. 1	1237	453 no. 14b	1158	1334	1011
229 no. 5	1428	453 A	823	1349	1223
229 no. 6	1376			1511	960
229 no. 7	1375	*CEG*		1978	1024
229 no. 9	1377	143	882	2002	1222
233 no. 1	1679	144	878	2017	929
234 no. 2	1680	145	880		
234 no. 3	1614	146	881	*ISE*	
234 no. 4	1728	391	1566	91	796 A
234 no. 5	1566	453	1679		

ITHACA

663. Ithaca. Corpus. In *IG* IX² 1 4 1586–1729 (pp. 272–315; cf. our lemma no. 662) K.Hallof presents the inscriptions of Ithaca with contributions by J.M.Fossey (especially 1690–1699, 1708–1719) and with a short introduction to the geography and the history of the island (pp. 272–274) The texts are presented according to their provenance, from the north part of the island (1586–1635) — primarily from the Polis cave (1614–1625) and the so-called 'Homer's School' at Exogi (1626–1635) —, from the settlement at the foot of Mt. Aetos (1636–1699), from the south part of the island (1700–1719), and from unknown provenances (1720–1728); an appendix presents the Ithacan decree for the asylia of Magnesia on the Maeander (1729). The texts represent the following categories: a lex sacra (1700), dedications (1586, 1614–1620, 1626, 1686, 1688, 1708–1712, 1728; nos. 1615–1620, 1686, 1688, and 1708–1712 are graffiti on pottery; no. 1728 is a stone flute), epitaphs (1587–1609, 1612, 1627, 1636–1678 bis, 1701–1707, 1720–1727; no. 1612 is written on a clay urn; nos. 1676 and 1720 are funerary epigrams), inscribed vases (graffiti: 1621–1625, 1683, 1685, 1687, 1689, 1690–1699, 1713–1719; dipinti: 1679–1682; uncertain: 1610; no. 1679 is an epigram), inscribed tiles (1611, 1630–1635), masons' marks on a capital (1613), a tessera with the numbers ια´ XI (1629), a rupestral

inscription (1684), and an incertum (1628). There are several Latin texts (a dedication: 1620; a graffito: 1624; tiles: 1633–1635). Among the many inedita (1586/1587, 1591, 1593, 1599, 1607, 1642, 1651, 1657/1658, 1665, 1678 bis, 1687–1699, 1701–1705, 1708–1719) we only mention a dedication (1586; Imperial period), the epitaph of a trader of κυδώνια (1593: ['Α]λεξίλαε κυδωνιᾶ, χαῖρε; 2nd cent. B.C.) [on κυδωνιᾶς see also J.Curbera, *Philologus* 146 (2002) 180. Chaniotis], and a vase with the name 'Αριστοκλῆς (1610; Polis; 5th cent. B.C.). For the religious aspects of the texts see A.Chaniotis, *EBGR* 2001 [2004] 215 no. 76.

Society–institutions: We note a dedication of περίπολοι (1614; Polis cave; ca. 550 B.C.) and of an ungentarius de Sacra via (1620; Polis cave; 35 A.D.), the designation of a man as 'educated' (1608: μουσικός; 1st cent. B.C./A.D.), and a funerary epigram for a man who distinguished himself as a statesman and a warrior (1720: πρᾶτος ... καὶ βουλᾶι καὶ χερσὶν ἐς Ἄρεα; 3rd cent. B.C.).

Epitaphs: The age at death is given only in one case (70 years: 1609).

Onomastics: [We do not mention those names which are attested in the inedita but have already been included in *LGPN* IIIa, but only addenda and corrigenda to *LGPN*. Chaniotis]. 'Αγλάων in *LGPN* IIIa should be corrected to Ἄγλαος (1642), Δεξίλαος to 'Αλεξίλαος (1593), Εὐδωρίδας to Εὐδωρίχας (1604), Θεογνωτίδας possibly to Θεογνωτίς (1671), Μαίανδρος to Λαΐανδρος (1596), Μάπιλλα possibly to Μάτιλλα (1637), Ξενόφαντος to Ξενοφαντίς (1646), Παντιμίας to Παντιμία (1641); Καρπόδωρος in 1638 is not certain (Ποντοδώρου in the facsimile of Krüger) [perhaps Πονπόδωρος (as already suggested by H.v.Prott, *MDAI(A)* 27, 1902, 377 no. 62), i.e., 'the gift of the procession'; one might speculate that this commemorated an incident during a religious procession, which led to the child's birth. Chaniotis]; we also note the enigmatic ΕΚΝάγαθος (1678 bis). The names Διοκλείδας (1591), Θεαῖος (1704), Θεοφιλίς (1701), Θεύδωρος or Θευδώρα (1703), Μένανδρος (1705), Σφακίων (1704), Σωτηρίς (1599), Φιλίς (1657), Φίλις (1649), and Ὠναρίδας (1705) should be added to *LGPN* IIIa.

KEPHALLENIA

664. Kephallenia. Corpus. In *IG* IX² 1 4 1478–1585 (pp. 229–271; cf. our lemma no. 662) K.Hallof presents the inscriptions of Kephallenia, with a short introduction to the geography and the history of the island (pp. 229–234). The inscriptions are from Kranioi (1478–1493), Pale (1494–1496), Pronnoi (1497–1512), Same (1513–1565), and unknown provenances (1566–1574). The material includes the following groups of texts: honorary inscriptions for the emperor Septimius Severus (1513; Same) and for a δὶς ἱερασαμένη τῆς Σεβαστῆς (1495; Pale; 3rd cent. A.D.) [K.Hallof informs us per ep. that he studied this text in 2004 in Piazzola sul Brenta: in L. 5 he reads δὶς ἱερασαμένην (ἀρχιερασαμένην, *IG*), in LL. 6/7 ὁ δῆμος ὁ Παλέων, Chaniotis], honorary epigrams for the wife and son of a certain Σέλευκος (1514/1515; Same; 3rd cent. A.D.), a list of names (1494), dedications (1478–1480, 1566; no. 1566 is a bronze discus),

mosaic inscriptions with epidectic epigrams (1497–1499), epitaphs (1482–1490, 1492?, 1493?, 1496, 1500–1512, 1516–1561, 1568/1569; funerary epigrams: 1546, 1570; Latin epitaphs 1547/1548, 1552, 1572 B), a lead weight (1491), a bronze strigilis (1562), lead sling stones (1564/1565), and graffiti on clay vases (1563, 1567). In appendices H. presents epitaphs of Kephallenians found abroad (1575–1581) and documents (decrees, honorary inscriptions and dedications) of Kephallenian cities found abroad (1582–1585); for a decree found in Messene see our lemma no. 467. [Two of the epitaphs from Pronnoi (**1509/1510**) are also presented by K.Randsborg et alii, *Kephallénia, Archaeology and History. The Ancient Greek Cities (Acta Archaeologica Suppl.* IV; Copenhagen 2002) I 21/22 (ph.) and II 313/314, without knowledge of their publication by D.Strauch (see *SEG* XLVII 599/600), Chaniotis].

Among the inedita (1481, 1485, 1491, 1496, 1512, 1526, 1546–1551, 1560, 1567/1568, 1574), which are mostly epitaphs, we only mention a list of names (**1494**; Pale; late 3rd/early 2nd cent. B.C.; cf. below), a small fragment of a funerary epigram (**1546**; Same; 2nd/3rd cent. A.D.), and the epitaph of Εἰσιδώρα, who died at the age of 23 and may have been a female doctor, as one may infer from the representation of medical instruments on her stele (**1551**; Same, 2nd cent. A.D.). [For female physicians see *SEG* XLIX 2511].

Epitaphs: The age at death is given in a few cases (18 years: 1490; 20: 1572 A; 21: 1559; 23: 1551, 1558; 27: 1554, 1572 B; 30: 1548; 35: 1547, 1553; 37: 1571; 45: 1554, 1560; 51: 1573; 68: 1552).

Onomastics: [We do not mention those names which are attested in the inedita but have already been included in *LGPN* IIIa, but only addenda and corrigenda to *LGPN*, Chaniotis]. Among the personal names in **1494**, which have been included in *LGPN* IIIa a few corrections should be made: Κλεαιχμιάδας in L. 1 (Αἰχμιάδας, *LGPN*), Λυσιάναξ in LL. 2/3 (Λυσίας, *LGPN*), Πυρριάδας in LL. 1/2 (Πυρρίας, *LGPN*); in LL. 3/4 J.Curbera suggested and Σικων[ίδας] (Σίκων, *LGPN*, K.Hallof); for Δερκ[---] in L. 10 D.Strauch suggested the restoration Δερκ[ύλος] (Δέρ[κας], *LGPN*); Δέρκετος or Δερκίδας are also possible (H.); Εὐμηλ(ί)δας in L. 24 and Μενεκλ[ῆς] in L. 25 are not certain (Εὐμ̣Ƴ.Λ/---, H.). In 1528 H. prefers [Γ]λύκας (Γλυκᾶς, *LPGN*); in 1532 the reading [Π]ύ(ρ)αι̣θος (cf. *LGPN*) is doubtful (ΥΒΑΙΟΟΣ on the facsimile of G.Biedermann). The personal names Ἀριστεύς (1526), Εἰσιδώρα (1551), Ἐπικτᾶς (1560), Μυκάλη (1549), Νικάρι(ο)ς (1574), and Πείθων (1550) should be added to *LGPN* IIIa; in 1553 H. suggests reading [Πό?]θος and in 1559 Κ(α)λιάνασσα (ΚΙΛΙΑΝΑΣΣΑ on the the facsimile of G.Biedermann).

Religion: For the religious aspects of the texts see A.Chaniotis, *EBGR* 2001 [2004] 215 no. 76, with comments on no. 1556 (ἐνορ]κίσζομαί σοι τὸ]ν Σεβάσστιον ὅρκ(ι)]ον).

KORKYRA

665. Korkyra. Corpus. *IG* IX² 1 4 786–1230 (pp. 1–158; cf. our lemma no. 662) presents the inscriptions of Korkyra, with a short introduction to the geography and the history of the island (pp. 1–11). The material includes the following groups of texts: honorary decrees (786–792), an account of public works (793), a verdict concerning a dispute between Korkyra and Σωτηρίων (794), arbitrations between the Μονδαιεῖς and the Ἀζωριασταί (795) and between the Ἀθαμάντες and the Ἀμβρακιῶται (796 B), a letter of P.Cornelius Blasio quoting a senatus consultum (796 A), edicts of Constantius and Galerius (797), a foundation concerning the Διονύσια (798), a fragmentary testamentary donation (799), a fragmentary list of names (800), a list of members of an association (801), honorary inscriptions for citizens (802–806), an honorary epigram for a doctor (807), honorary inscriptions for Roman emperors (808–810), private honorary inscriptions (811–821), dedicatory inscriptions on objects made of bronze (lance: 822; sole: 823; vases: 824, 826; taenia: 825), dedicatory graffiti on clay vases (828, 830–836), other dedications (827, 837–861; dedicatory epigrams: 844–846), boundary stones of sanctuaries (862–864), bronze tablets with records of debts (865–872), lead tablets with accounts and receipts (873–876), a curse tablet (877), epitaphs (878–1060; funerary epigrams: 878, 880–882, 901, 928/929, 951, 960, 970, 1010/1011, 1024, 1031, 1033, 1036), epitaphs of Korkyreans abroad (1061–1070), tiles (1071–1136, 1175/1176) and roof tiles (1166–1169) [see now B.Kindt, *Les tuiles inscrites de Corcyre* (Louvain 1997) [2002], K.Hallof per ep.], an abecedarium (1137), an inscribed glass figurine (1138), a bronze strigilis (1139), an inscribed pediment naming the association of the Χερσικρατίδαι πατρωϊσταί (1140) [a boundary stone of their estate?, Chaniotis], a gold disc or coin (1141), a bronze (dikastic?) tablet (1142), a gold leaf of a crown inscribed with the name of Τιμοθέα (1143), a gold ring (1144), lead sling bullets (1145–1157), bronze weights (1158–1161, 1163–1165), a lead weight (1162), graffiti on pottery (1170–1173), stamped vases (1173/1174), measures (1177–1179), incerta (1180–1190), a Christian building inscription (1191), Christian mosaic inscriptions (1192/1193), fragments of Christian inscriptions (1194/1195), Korkyrean documents found abroad (1196–1203), and inscriptions found in other sites and kept in the Museum in Kerkyra (see our lemmata nos. 222, 597, 917, 1009, 2221, and 2223/2224). The corpus includes numerous inedita (818, 825, 828, 833, 835/836, 870 B, 871, 876, 912, 964, 968, 971/972, 978, 995, 1042, 1048, 1060, 1071.2/3, 1073.7–9, 1076.4/5, 1077.2/3, 1078.2, 1079.7–9, 1080, 1086.3–5, 1087.2–6, 1089.3, 1090.8/9, 1091.4, 1091.6, 1092.5, 1094.2, 1096.1–3, 1097.2/3, 1099.2, 1100.5, 1100.7–11, 1101.3–8, 1103.4, 1104.3–5, 1109.4–6, 1110.2/3, 1112.2–4, 1115.4, 1116.2, 1118.7–9, 1120.2/3, 1128.3/4, 1129.2/3, 1130.5/6, 1131.2/3, 1132.3–6, 1133.2, 1134.2, 1136, 1168, 1173, and 1193–1195). There are also five Latin texts (797, 842/843, 989, and 1008). We single out two inedita: **864**: a fragmentary dedicatory epigram (2nd cent. A.D.); **1060**: the epitaph of a man from Nysa ([---]του Νυσαεύς; 3rd/4th cent. A.D.) [the city in Karia; for the ethnic Νυσαεύς cf. Strabo 14.1.42 C 649, Chaniotis].

For the religious aspects of the texts see A.Chaniotis, *EBGR* 2001 [2004] 213–215 no. 76, with comments on nos. 844 and 1024. S.Minon, *RPh* 75 (2001) 133, observes that the digamma in the verb ἄγνυμι is attested in the form κατέϝαξαν in **874**.

History and society: We note a few interesting texts (no inedita). A decree concerning the heroic cult of a man (an admiral?) who was killed in a battle (787; 3rd cent. B.C.), an honorary inscription for a man who distinguished himself in a war (788; Hellenistic), an honorary epigram for a doctor (807; 2nd cent. A.D.), the funerary epigrams for an educated young archer (ἵστορα παιδείας, τόξωι κλυτόν) who had fought against pirates (928; ca. 250–200 B.C.), for another man who was killed in a battle against the Illyrians (Ἰλλυριοῖσιν ὑφ' ἱππομάχοισι; 929; ca. 250–200 B.C.), and for the astronomer and geometrician Mnaseas (1036). Several honorary decrees were issued for foreigners (786: Ἀθηναῖος; 789: Λοκρός; 790: Πριηνεῖς; 791: Ἀμβρακιώτας; 792: Δωδωναῖος); several foreigners are attested in the epitaphs (904: Αἰτωλός; 951: Ἀλεῖος; 1011: a man τῆλοθι πάτρης Βειθυνίδος; 964: Ζακυνθία; 888: Κνώσιος; 886: Κορίνθιος, if it is not a personal name; 945: Λευκαδία; 1031: Μακεδών, if not a personal name; 946: Μεγαρεύς; 1060: Νυσαεύς; 951: Πισᾶτις; 961: Ῥόδιος; 973: Σικυώνιος; 968: Συρακοσία).

Epitaphs: The age at death is very often indicated (2 years: 1017; 3: 1049; 4: 1012, 1016; 5: 1026; 8: 1029 A; 13: 1021; 15: 1013 B; 18: 1013 A; 20: 1056; 23: 960, 1011; 25: 1042, 1055; 27: 928; 30: 1020, 1032; 35: 1037; 40: 1024, 1036; 50: 1029 B, 1045; 53: 1050; 55: 1034; 59: 1039; 60: 1010 A, 1019, 1023; 65: 1030; 70: 1040; 73: 1028; 80: 951; 85: 1019, 1022).

LEUKAS

666. Leukas. Corpus. *IG* IX^2 1 4 1231–1477 (pp. 159–228; cf. our lemma no. 662) presents the inscriptions of Leukas, with a short introduction to the geography and the history of the island (pp. 159–165). The material includes the following groups of texts: a decree concerning a donation (1231), a delimitation (of an estate?; 1232), an honorary epigram (1233), building inscriptions of the Ἀπολλωνιᾶται (1234–1236), dedications (1237–1240; 1239 with the signature of the sculptor of the 3rd cent. B.C. Τιμόδαμος Τιμοδάμου Ἀμπρακιώτας), epitaphs (1241–1463; a funerary epigram: 1325; the provenance of 1460–1463 is not certain), epitaphs of Leukadians abroad (1464/1465), a sundial (1467), lead weights (1468/1469), a loom weight (1470), a graffito on a vase (1471), tiles (1472/1473), two Leukadian decrees found abroad (1474 = our lemma no. 1059; 1475 = our lemma no. 466), the dedication of a man from Leukas in Dodona (1476), and an inscribed bronze mirror with representations of the hero Korinthos and the Nymph Leukas (1477). There is also a Greek–Latin bilingual epitaph (1451; 2nd/1st cent. B.C.). For the religious aspects of these inscriptions see A.Chaniotis, *EBGR* 2001 [2004] 215 no. 76. The corpus includes numerous inedita (1243, 1248, 1252, 1255/1256, 1258, 1274, 1341/1342, 1345, 1366/1367, 1399–1405, 1408–1413, 1416/1417, 1426, 1430–1440, 1443/1444, 1446, 1467/1468). Among the inedita we single out an Archaic epitaph written in the Corinthian alphabet and read by M.Fell (**1426**: [---]ο ἐμι σᾶμα; 6th cent. B.C.), the epitaph of Onasima and Blannon of Carthage (**1439**: [Ὀν]ασίμα· | [Β]λάννων | [Καρ]χηδόνιος; 3rd cent. B.C.), and a sundial (**1467**: Ἀπολλωνίδα[ς] | τὸ σκαφ[ί]ον δῶ[ρον]?; 2nd/3rd cent. A.D.). J.Curbera, *Philologus* 146 (2002) 181, observes that the name Βάννων (App., *Libyca* 83.386; 85.403) is a short form of Βλάννων (= B'LHN'); the inscription of Leukas confirms the reading Βλάννων in Diod. 32.6.3.

K.Hallof informs us per ep. that G.Pliakou in J.Isager (ed.), *op.cit.* (our lemma no. 759) presents photos of the following inscriptions: **1234** (151), **1425** (157), and **1454** (155).

Onomastics: [We do not mention the names which are attested in the inedita and have already been included in *LGPN* IIIa, but only addenda and corrigenda in *LGPN*, Chaniotis]. The (personal?) name Κόρκυρα mentioned on a stele (**1328**; 3rd cent. B.C.), the names Ἀνδρόκλεια (**1436**), Ἀριστόκλεια (**1417**), Σωτηρίς (**1435**) and Τιμαρέτα (**1416**), and the names restored in **1338** (undated: Λεύκα[ρος?] | Σοσάν[δρου?]) should be added to *LGPN* IIIa; Θεοδώρα (*ibid* s.v. no. 12) should be corrected to Θεδώρα (**1404**); the name Λαμηριώ (*ibid.* s.v.) should be deleted; the correct reading is Λαμπρίων (**1415**); Δένομος (*ibid.* s.v.) should be corrected to Δένονος = Δείνωνος (**1429**); *ibid*, s.v. Δᾶμις, two separate epitaphs (**1242** and **1341**) are regarded as one and the same text. We also mention the epitaph of Γάϊος Ἀνινίου ἐτῶν ιε' (**1374**; 1st cent. A.D.), the son of a C.Aninius, centurio of the legio III Scythica attested in a Latin inscription in Kephallenia (1574).

Epitaphs: We mention the few epitaphs which record the age at death (15 years: 1374; 35: 1455; 69: 1454). Several foreigners are attested in the epitaphs (1371: Ἀστυπαλαιεύς; 1439: Καρχηδόνιος; 1254, 1289, 1398: Κορκυραία; 1406: Κορκυραῖος; 1284: Μασσαλιώτης; 1298: Μιλήσιος; 1280: Μυτιληναῖος; 1451: Ποτιολανός; 1373: Σικυώνιος; 1308: Συρακόσιος).

667. Leukas. Epitaph of Damis of Messene, undated. Pedimental stele found at the site of Frangokklisia. Ed.pr. V.Karatzeni, *AD* 52 B2 (1997) [2003] 602 (text in majuscules, no word division): Δᾶμις Τιμοκλέ[ους] | Μεσσάνιος, χαῖρ[ε]

[Restored on the basis of the copy, Chaniotis; for the name Damis at Messene see *SEG* XXII 209 L. 9 and Paus. 4.10.5–6; 4.11.3; 4.13.5, Stroud].

668. Leukas. Epitaph of Nikandros, undated. Fragment of a stele found at Kalligoni, near the north stretch of the city wall. Ed.pr. V.Karatzeni, *AD* 52 B2 (1997) [2003] 602: Νίκανδρο[ς], | χαῖρε

669. Leukas. Epitaph, undated. Fragment of a limestone stele found in a cemetery at Kalligoni, near the north stretch of the city wall. Edd. pr. G.Pliakou – V.Karatzeni, *AD* 52 B2 (1997) [2003] 597: [---]ΠΗ[---]

ZAKYNTHOS

670. Zakynthos. Corpus. In *IG* IX² 1 4 1730–1779 (pp. 316–329; cf. our lemma no. 662) K.Hallof presents the inscriptions of Zakynthos, with a short introduction to the geography and the history of the island (pp. 316–319). The inscriptions represent the following groups of texts: dedications (1730/1731), a sculptor's signature (1732), epitaphs (1734–1738), lead sling bullets (1746/1747), an inscribed Christian table which mentions a διακόνισσα (1733; 4th cent. A.D.?), and incerta (1743–1745); three appendices include the epitaphs of Zakynthians found abroad (1739–1742), Zakynthian documents found in Delphi, Olympia, and Dodona (1748–1750), and inscriptions kept until 1957 in a private collection in Zakynthos, but originally from Rhenaia (1751–1779; see our lemma no. 1009). For the religious aspects of the texts see A.Chaniotis, *EBGR* 2001 [2004] 215 no. 76.

THESSALY

671. Thessaly. Military institutions in the Hellenistic period. P.Baker, *AncW* 23.2 (2001) 191–206, collects and discusses the evidence for the military institutions of the Hellenistic cities in Thessaly, stressing that in addition to their contribution to the federal army the cities maintained their own citizen militias (cf. the term στρατεία in our lemma no. 724). B. discusses in detail the service of citizens as φρουροί for the manning of the citadel and of garrisons; the title ἀρχιφρουρός (commander of a fort or a garrison) is attested only in Thessaly (cf. the term φρούραρχος in other areas). In an appendix (200–206) B. republishes 29 relevant texts from Gonnoi, Mikro Keserli, Megalo Keserli, Metropolis, Pharsalos, and Skotoussa. We give a comparatio numerorum and present texts which have never been included in corpora or in *SEG* in our lemmata nos. 710 and 724–726.

IG IX 2	Baker	*SEG* XVII	Baker	*Gonnoi*	Baker
1057	12	299	17	147	1
1058	7	300	18	148	2
1059	19			149	4
1060	8	*SEG* XXIII		150	3
1061	9	443	16	226	5
1062	6	444	14		
1063	29	445	15	*I.Thess*	
1064	13			*Enipeus*	
		SEG XLIII		50	20
		311	22		

672. Atrax. Decree, undated. *SEG* XLVII 671. A.Tziafalias, *AD* 52 B2 (1997) [2003] 525 no. 43, reports the discovery of a fragment which joins the published fragment of this decree, adding another three lines (LL. 10–12) [probably continuing the list of the tagoi; the assumption that this may be a decree of Phalanna is unfounded, Chaniotis]. We only present these three lines.

[------]ΠΣΟΤΙ[--]
[-------]ΝΑΙΟ[.]ΕΔ[-]
12 [--- Θρα]συλοχ[--]

11. [-------]ΝΑΙΟ[Ρ]ΕΔ[-], ed.pr. ‖ 12. [---]ΣΥΛΟΧ[--], ed.pr. {[--- Θρα]συλοχ[--], Chaniotis].

673. Atrax. Funerary epigram for Kalli[---], undated. Lower part of a marble stele; on the preserved lower part of the relief one recognizes the right foot of a male figure and a dog. Ed.pr. A.Tziafalias, *AD* 52 B2 (1997) [2003] 525 no. 42.

Λαίνεος δηλοῖ τύπος ἡλικ[ιώταις]
πᾶσι ποθεινότατον Καλλι[------]·
ἡ δὲ τυφλῶς διέπουσα Τύχ[η ---]
[--]σεν οὐδὲ ΙΑΣ ἐλπίδα[ς ------]

1. ἡλικ[ίαν], ed.pr. [ἡλικ[ιώταις]; Kalli[---] was very popular among the young men or boys of his age–class, Chaniotis] ‖ 4. ἴας, ed.pr. [possibly τὰς ἐλπίδα[ς], Chaniotis].

674–677. Atrax. Dedications. Four stelai found in the area around Atrax Elassonas and delivered to the Museum of Larisa. Ed.pr. A.Tziafalias, *AD* 52 B2 (1997) [2003] 526.

674: 526 no. 57. **Dedication, 3rd cent.** B.C. Marble naiskos stele: [--]ΟΝΩ. Αἰνεεία λειτορεύονσα

ΑΙΝΕΕΙΑ, ed.pr. [the patronymic Αἰνεεία (from the Thessalian name Αἰνέας which is attested in Atrax, Chaniotis].

675: 526 no. 54. **Dedication to Artemis, 2nd cent.** B.C. Marble naiskos stele: Θαυμάσιλα Ἱπποκραιτεία Ἀρτέμιδι

676: 526 no. 56. **Dedicatory inscription, 3rd cent.** B.C. Marble naiskos stele: Αἴγλα Ἀναξαγοραία ὀνέθεικε

677: 526 no. 54. **Dedication to Augustus, ca. 27 B.C.–14 A.D.** Marble pedimental stele [possibly standing next to an altar; cf. our lemma no. 730, Chaniotis]: Θεοῦ Σεβαστοῦ | Καίσαρος Σωτῆ|ρος

677 bis. Atrax. Dedication to Zeus Thaulios, undated. In a discussion of phratries in Thessaly, J.–C.Decourt, A.Tziafalias, *art.cit.* (our lemma no. 711) 147, give the following information on an unpublished dedication to Ζεὺς Θαύλιος: 'Enfin, toujours à Atrax, dans la dédicace faite à Zeus Thaulios par les Σιμμίδαι (inédit: GHW 5738), le nom du groupe est suivi de ceux de vingt membres, sans patronyme, puis de ceux des magistrats dudit group, des tages. L'absence de patronyme conduirait plutôt à interpréter cette liste comme un collège religieux et non une collectivité civique. Cependant, que l'un des tages, Σιμμίδας, porte celui du groupe pourrait conduire à y reconaître un génos'.

678–687. Atrax. Epitaphs. Ten stelai and one block found by inhabitants of the area around Atrax Elassonas and delivered to the Museum of Larisa. Ed.pr. A.Tziafalias, *AD* 52 B2 (1997) [2003] 526.

678: 526 no. 45. **Epitaph, 3rd cent.** B.C. Fragment of a marble stele: ['Ερμάου] Χθονίου

679: 526 no. 46. **Epitaph of Antikrates, 4th cent.** B.C. Marble stele with rounded top: ['Αντ]ικράτεις

680: 526 no. 47. **Epitaph of [---]mylos, 1st cent.** B.C. Marble naiskos stele with an anthemion on the top: [---]μύλος 'Αφθ[ονήτου]

['Ρω]μύλος, ed.pr. [rather [Χαρ]μύλος or sim., Chaniotis].

681: 526 no. 48. **Epitaph of Sthenon, 4th cent.** B.C. Marble stele with rounded top: Σθένουν

682: 526 no. 49. **Epitaph of Krinophyla, 4th cent.** B.C. Block: Κρινοφύλα

683: 526 no. 50. **Epitaph of Philista, 4th cent.** B.C. Fragment of a marble stele with rounded top: Φιλίστα

684: 526 no. 51. **Epitaph of Ageisareta, 4th cent.** B.C. Fragment of a marble stele with rounded top: ['Αγε]ισαρέτα

[Or [Θαε]ισαρέτα, which is attested in Atrax, Sverkos].

685: 526 no. 52. **Epitaph of Eu[---], undated.** Fragment of a marble stele decorated with an anthemion in relief: Εὐ[------]

686: 526 no. 55. **Epitaph (?) of Nikopolis, 3rd cent.** B.C. Marble naiskos stele [interpreted by ed.pr. as a dedication, but probably an epitaph, Chaniotis]: Νικόπολις Λυσιπονεία

687: 526 no. 61. **Epitaph of Nikagora, 4th cent.** B.C. Fragment of a marble stele with rounded top: Νικαγόρα

688–705. Azoros. Epitaphs. 18 stelai found in the area around Azoros Elassonas and delivered to the Museum of Larisa. Ed.pr. A.Tziafalias, *AD* 52 B2 (1997) [2003] 524/525.

688: 524 no. 22. **Epitaph of Alkippos and Dokimos, 3rd cent.** B.C. Two joining fragments of a marble naiskos stele: Ἄλκιππος Δοκίμου, Δόκιμος 'Αλκίππου

689: 524 no. 23. **Epitaph of Samos and his family, 4th cent.** B.C. Upper part of a marble stele with rounded top: Σάμος Εὐδήμου, | Δαρέται | 'Αλεξάνδρου, | 'Αλέξανδρος || Σάμου, | Κατάνικος | Σάμου

[Samos was buried together with his sons Alexandros and Katanikos as well as with Δαρέτα(ι), the wife or daughter of Alexandros; the name Δαρέτα (no attestations in *LGPN* and *SEG*), if correctly read, may be the female form of Δάρες in *IG* IX 2 1032 (Pelasgiotis: cf. our lemma no. 695 app.cr.); Κατάνικος was hitherto unattested in Thessaly, but is found in Epeiros (*LGPN* IIIb, s.v.) and Macedonia (*SEG* XXXV 802), Chaniotis].

690: 524 no. 24. **Epitaph of Polystratides, 3rd cent.** B.C. Marble stele with rounded top decorated with a pediment: Πολυστρατίδης Σαμίου

691: 524 no. 25. **Epitaph of Stratonika, 3rd cent.** B.C. Fragment of a marble stele with triangular top: Στρατονίκα | 'Αρμ[ο]δ[ί]ου

692: 524 no. 26. **Epitaph of [—]esimeneia, 4th cent.** B.C. Lower part of a marble stele: [---]ησιμένεια | [--]ινοκλέους

[Probably [Στ]ησιμένεια | ['Αμ]ινοκλέους (rather than [Ο]ἰνοκλέους or [Δε]ινοκλέους); Στησιμένης is attested in Phokis, 'Αμ(ε)ινοκλῆς in Thessaly, Δεινοκλῆς in Illyria, Οἰνοκλῆς in Argos (*LGPN* IIIa/b, s.vv.) Chaniotis].

693: 524 no. 27. **Epitaph of Antigenes, 3rd cent.** B.C. Marble stele with triangular top: 'Αντιγένης | 'Αφθονήτου

694: 524 no. 28. **Epitaph of Molyson, 4th cent.** B.C. Three joining fragments of a marble pedimental stele: Μολύσων | 'Αλεξάνδρου

695: 524 no. 29. **Epitaph of Pausanias and Thales, 3rd cent.** B.C. Fragment of a marble stele with triangular top: Παυσανίας, ǀ Θάλες

[2. For the form of the name cf. other names attested in Hellenistic Thessaly: Δάρες (Pelasgiotis), Δρέβελες (Pythion), Κλίανδρες (Metropolis), Πάλθες (Krannon), Πεδδαῖες (Metropolis); see *LGPN* IIIb. s.vv., Chaniotis].

696: 524 no. 30. **Epitaph of Lamedon, 4th cent.** B.C. Fragment of a marble stele: Λαμέδων ǀ Ἀλεξξάνδρ[ου] (sic)

697: 524 no. 31. **Epitaph of Archias, 3rd cent.** B.C. Upper part of a marble stele with rounded top: Ἀρχίας ǀ Πολυξένου

698: 524/525 no. 32. **Epitaph of Antiphilos and Philonikos, 3rd cent.** B.C. Upper part of a marble stele with triangular top decorated with a pediment in relief: [Ἀντ]ίφιλος ǀ [---]χου, ǀ [Φιλ]όνικος [Ἀντι]φίλου

699: 525 no. 33. **Epitaph of Theotima, 3rd cent.** B.C. Fragment of a marble stele: Θεοτίμα ǀ Εὐφραίου

700: 525 no. 34. **Epitaph of Noumenios, 3rd cent.** B.C. Middle part of a marble stele: Νουμήνιος ǀ Παυσανία

701: 525 no. 35. **Epitaph of Dionysios, 4th cent.** B.C. Two joining fragments of a marble stele with moulding: [Δι]ονύσιος ǀ [Φι]λοξένο[υ]

702: 525 no. 36. **Epitaph of [——]mena, 3rd cent.** B.C. Marble stele with moulding: [---]μένα ǀ Ὀρθαγόρα

[[Ἀρ]μένα or [Ἐπι]μένα, both attested in Gonnoi (*LGPN* IIIb, s.vv.), Chaniotis].

703: 525 no. 37. **Epitaph of Demokles, 4th cent.** B.C. Marble stele with triangular top: Δημοκλῆς ǀ Μολύσωνος

704: 525 no. 38. **Epitaph of Methyos, 3rd cent.** B.C. Upper part of a marble stele with rounded top: Μέθυος ǀ Ἡρακλείδα

[1. Cf. the Thessalian names Μεθυστάδης and Μεθύστας (*LGPN* IIIb, s.vv.), Chaniotis].

705: 525 no. 39. **Epitaph of Demokrita, 3rd cent.** B.C. Marble stele with rounded top: Δημοκρίτα ǀ [---]ρου θυγάτηρ

706. Azoros. Lamp signatures, undated. Two lamps decorated with the representation of a cock; the same stamped signature on their base. Ed.pr. L.Deriziotis, *AD* 52 B2 (1997) [2003] 545: Θεαγένου

706 bis. Chalai (?). Honorary decree. See our lemma no. 723.

707. Demetrias. Amphora stamps. In a survey of Hellenistic pottery found in Demetrias A.Batziou–Efstathiou in E.Kypraiou (ed.), *Ἑλληνιστικὴ κεραμεικὴ ἀπὸ τὴ Θεσσαλία* (Volos 2000) 36–44, presents photos (38; cf. 42) of two stamped amphora handles [we read the texts from the photos, Chaniotis]: **A:** Θασίων Νύμφων Κλεο. vase (Thasian) **B:** monogram of ΠΑΕ ('Parmeniskos group') [cf. *SEG* L 612, Chaniotis]

708. Elateia. Epitaph of a man, undated. Fragment of a stele. Ed.pr. A.Tziafalias, *AD* 52 B2 (1997) [2003] 524 no. 20: [------] ǀ χρηστέ, χαῖρε

709. Gomphoi. Epitaph of Philoxena, undated. Stone (stele?) found re-used in a grave near Gelanthi. Ed.pr. L.Chatziangelakis, *AD* 52 B2 (1997) [2003] 474: [Φ]ιλοξένα Φιλοκράτου

710. Gonnoi. Dedications of soldiers to Athena Polias, Hellenistic period. In a study of the military institutions of Thessalian cities P.Baker, *art.cit.* (our lemma no. 671) 200–206 nos. 1–5 and 23–28, republishes dedications made by φρουροί of the citadel to Ἀθηνᾶ Πολιάς. We present the texts which have never been included in *Gonnoi* or in *SEG*: **A:** A.S.Arvanitopoulos, *AEph* (1914) 15/16 no. 214: [Ἀθηνᾶι Π]ο[λιάδι ǀ- - - ǀ ἀ]ρ[χιφρουρήσας ǀ καὶ οἱ σύνφρουροι] (206 no. 26); **B:** *ibid.* 16 no. 215: [Ἀθηνᾶι Πο]λ[ιάδι?] (206 no. 27); **C:** *ibid.* 16 no. 216: [Ἀθ]ην[ᾶι Πολιάδι?] (206 no. 28); **D:** A.S.Arvanitopoulos, *AEph* (1911) 125 no. 53; T.A.Arvanitopoulos, *Polemon* 2 (1934–38) 18 no. 22: [οἱ φρου]ρ[οὶ Ἀθηνᾶι?] (205 no. 23); **E:** A.S.Arvanitopoulos, *AEph* (1911) 125 no. 54: [Ἀθ]ην[ᾶι Πολιάδι?] (205 no. 24); **F:** *ibid.* 125/126 no. 55: [Ἀθηνᾶι] Π]ολιάδι?] (205 no. 25).

711. Krannon. List of men (members of phratries?), 3rd cent. B.C. Marble stele with moulding, tapering towards the top; broken into two joining pieces; found in 1923 by A.S.Arvanitopoulos. Mentioned by Y.Béquignon, *BCH* 47 (1923) 524. Edd.pr. J.-C.Decourt, A.Tziafalias, *ZPE* 137 (2001) 139-152 (ph.), who were able to use squeezes made by J. Pouilloux (Institut F.Courby, Lyon), A.S.Arvanitopoulos (Berlin-Brandenburgische Akademie, Berlin) and J.Béquignon (École Française d'Athènes) as well as copies made by F.Stählin (Berlin-Brandenburgische Akademie, Berlin) and J.Béquignon (École Française d'Athènes). The

edd.pr. reconstruct the stemma of several families, discuss possible relations among persons named in this list, reflect on the information it provides about demography and family structure, analyse the onomastic material (discussion inter alia of the rare names Ἀγάλεγος, Γίνας, Δραμύδουν, Ἐρραίνας, Κούρσας, Πάλθες, Τενόρουν), and attempt to determine the character of this document. This list, the nature of which may have been explained in another stele (now lost), presents the members of four groups: Μενανδρίδαι (A LL. 1–55; 88 men), Βοιουνίδαι (A LL. 56–83; 43 or 44 men; cf. below) Ὀλυμπιάδαι (A LL. 84–B 27?; 40 men), and Σιμαιθίδαι (B LL. 28–41; 8 men). The nature of these groups is not clear, but the structure of the list, in particular the obvious effort to put together fathers and sons, suggests civic subdivisions, probably phratries (cf. the term συγγένεια in *SEG* XXXVI 548) [cf. *SEG* L 528], rather than φυλαί or γένη. Phratries are attested in Thessaly through *SEG* XIII 394 (cf. perhaps *IG* IX 2 524; *SEG* XXXV 505 is too fragmentary; the κοινὸν τοῦν Ἡρακλειδάουν in *SEG* XXXIV 487 should be interpreted as an association). It seems that one name was omitted in the list of the Boiounidai by mistake and that the number of members of each group is a multiple of four (88, 44, 40, 8; a total of 180 persons). Several members of the Menandridai do not have a patronymic (LL. 41–51; cf. *IThessEnipeus* no. VE 50); they may be new citizens (penestai?). The author of the list occasionally lists together homonymous men with different patronymics (e.g., A LL. 15–17 and 58–60).

A Μενανδρίδαι· Φερεκράτεις Στράτ(ε)ιος, Κλίανδρος Στρ[άτειος], Κλιόμαχος Φερεκράτειος, Νικασικράτεις Φερεκράτειος, Ἀσκαλάπιχος Κορράτα[ιος, Θιό]δουρος Κορράταιος, Κορρά[τ]ας Θεμιστόκλειος, Θεμιστο[κ]λε[ῖ]ς Θεμιστόκλειος, Μενουνίδας Γοργ[ί]λειος, Φίλαγρος Γοργίλειος, Θιόδουρος Στρατούνειος, Ἐπικράτεις Στρατούνειος, Λυκομείδεις Λυκομείδειος, Σάτυρος Γιναῖος, Γίνας Σατύρειος, Ἀντιγενείδας Κλιοπτολέμειος, Ψύλλακος Σίμμειος, Πολεμοκράτεις Ψυλλάκειος, Σίμμος Ψυλλάκειος, Στασίδαμος Σίμμειος, Σίμμος Στασιδάμειος, Σίμμος Ἀστομένειος, Σίμμος Ἀμύνταιος, Σίμμος Σιμμιχίδαιος, Ἐχναῖος Σιμμιχίδαιος, Παυσαννίας Σιμμιχίδαιος, Πολύξενος Στρατούνειος, Δαμόκριτος Ἱππάρχειος, Ἵππαρχος Κριτοδάμειος, Εὐθύδαμος Εὐδα[μί]δαιος, Ὑβρίστας Ἀλεξικράτειος, Λυκῖν[ος] Ἀλεξικράτειος, Νικοκράτεις Βιάειος, Ἰάσουν Νικοκράτειος, Ἀνδρόνι-

κος Ἀγ[α]θούνειος, Ἄργουν Σολούνειος, Παρ[μ]εννίουν Ἀργούνειος, Κράτιππος [Ἀρ]γ[ού]νειος, Σόλουν Ἀργούνειος, Ἀσ[το][κ]λίας Ἀγαθούνειος, Ἀστοκλίας Χε[ιρ]αινέτειος, Πετραῖος Ἀστοκλίαιος, Μελάνθιος Χειραινέτειος, Χειραίνετος Μελανθίειος, Μένανδρος Χειραινέτειος, Χειραίνετος Μενάνδρειος, Κλειτόμαχος Θιοζότειος, Πάνδοκος Νικάνδρειος, Ὑβρίστας Νικάνδρειος, Εὐκαρπίδας Νικάνδρειος, Ἀστίας Κοτιμμίδαιος, Ἵππαρχος Πολυκλείτειος, Θιοκλείδας Ἀμφιλόχειος, Ἀστόνοος Κριτολαΐδαιος, Δαμόφιλος Ἀγαλέγειος, Φρῦνος Λιοντομένειος, Λιοντομένεις Φρύνειος, Τεισικράτεις Τεισικράτειος, Βουκράτεις, Δαμόφιλος, Σούσιχος, Εὔφορβος, Καλλικράτεις, Ξέννειος, Ἀντικράτεις, Φίλιππος Φιλίππειος, Παρμενείδας Πατροκλίαιος, Σουσίβιος, Μενέκκας Τεισικράτειος, Πυρρέας Ἀντικράτειος, Ἐπικράτεις Βουνίκειος, Ὑβρίστας Πολυδούρειος, Μύρτιχος Λίσειος, Μενέδαμος Μονίμειος, Δαμοκλέας Φαλάκρειος, Χαλακίουν Ἀστίαιος, Ὑβρίστας Μονίμειος, Ἀλεξίας Μολύκκειος, [Βί]ας, Πῖθος Ξεννείαιος, Μενέδα[μ]ος, Λύσανδρος, Δαμόφιλος Μολύκκειος, Εἰθίδας Ἀντικράτειος, Ἀθανοκράτεις Εἰθίδαιος, Δικαίδας Πολυμείλειος, Ἀστίας Χαλακιούνειος, Στράτουν Πολυξένειος· Βοιουνίδαι· Ἀδάμας Εὐβιότειος, Λαπίθας Ἀδαμάντειος, Αὐτοκράτεις Εὐβιότειος, Παρμεννίουν Σιμύλειος, Παρμεννίουν Αὐτοκράτειος, Παρμεννίουν Ἀσούνειος, Μῖκος Πολέμμειος, Πάλθες Μίκειος, Μένανδρος Μενούνειος, Ἀγείτουρ Σουίδαιος, Εἰρουίδας Ἀγειτόρειος, Φυλλεὺς Ἀσούνειος, Σουσίβιος Ἀστομάχειος, Αἰσχίνας Νικάειος, Φείδουν Μετούπειος, Στρατόνικος Κίσσειος, Ἀμφίνοος Θιοζότειος, Θιόζοτος Αἰνέτειος, Κρατεραῖος Πολυ-

ξένειος, Ἀγχίαρος Χάνειος, Εὔδα-
μος Διοννυσοδούρειος, Θίβρουν Ἐει-
θίδαιος, Μενεκλείδας Ἐειθίδαιος,
Διτρέφεις Νικίαιος, Πολέμαρχος Νι-
κίαιος, Δάτυος Κύδαιος, Σιμμίας Γε-
νείδαιος, Δικαῖος Γενείδαιος, Μά-
νιγχος Ἀγαθάρχειος, Φαλιάδας
Σίμμειος, Φιλάχαιος Ἀμυνίαιος
Ξενότιμος Φιλαχαίειος, Λύσαν-
δρος Ἀμυνίαιος, Λύκος Ἀσάνδρειος,
Λίουν Ἀσάνδρειος, Πίθουν Ἀσάν-
δρειος, Μ̣ελ̣άντιχος Ἀσάνδρειος,
Πρόξενος Π̣ρασίδαιος, Σουσίξε-
νος Πρασίδαιος, Αἰσχύλος Πρασίδα-
ιος, Σ[ου]σί̣φρουν Νιμούσειος, Ἀλέξ[------]
Νιμούσειος, Φυλεὺς Ἀντικράτειος·
Ὀλυμπιάδαι· Λεττίνας Ἀγείσσαιος,
Ἀγείσσας Λεττίναιος, Λεττίνας Ἀν-
τιμενούνειος, Πολεμοκράτεις Ἀσάν-
δρειος, Μόναρχος Ἀσάνδρειος, Χαρίλ-
λεις Ὀλυμπιάδαιος, Θειροκράτεις Σου-
κράτειος, Εὔανδρος Σουκράτειος, Ἀντιγε-
νείδας Δραμυδούνειος, Φρῦνος Μονίμει-
ος, Ἀντιφάνεις Τενορούνειος, Ἀγροίτας
Σικούνειος, Κάλλιππος Σικούνειος, Κλ̣ιο-
ν̣ά̣σ̣τας Ἀντιόχειος, Αὐτομέδουν Κό-
ναιος, [Παρ]μενείδας Θερσούνειος·

B lacuna
[-- ca. 7 -- Φρύ]-
ν̣ειο[ς, -- ca. 5–6 --]
Φρῦν̣[ος Φρύ]-
νειο[ς, -- ca. 5–6 --]
χειο[ς, -- ca. 5–6 --]
Ὀξυθ̣[-- ca. 5–6 --]
ξεν[-- ca. 6–7 --]
Ἀνδρ[- ca. 2 - ειος],
Σκόπ[ας Σκό]-
παιος, [-- ca. 5–6 --]
Σκόπα̣[ιος, Σκό]-
πας Σκό[παιος]·
Σῖμος Ε[- ca. 3–4 -]
αιος, Εὐα[- ca. 4 -]
Ἀ̣μύντ̣[αιος, Κα?]-
πανεὺς [---------]
γόρειος, [Παρμ]-
ενίσκο[ς - ca. 4 -]
ιος, Κο̣ύ̣ρσα[ς]
Ἑ̣ρμαιούνειος,
Σουσίβιος Ἑρμ-
αιούνειος, Στρο-
ύφακος Κλε̣ιο-
γένειος, Ἀστό-
μαχος Ἑρραί-
ναιος, Βούλας
Πολυξένειος·
Σιμαιθίδαι·
Ἀσκαλ̣[ά]πιχος

Δικαίειος, Ἀντί-
πατρος Δικαίε̣- ,
ιος, Σῖμος Ἀντι-
γένειος, Αὐτό-
βουλος Προξε-
νίδαιος, Πρόξε-
νος Αὐτοβούλει-
ος, Ὑβρίστας Αὐτ-
οβούλειος, Σουσ-
ίας Αὐτοβούλει-
ος, Λυσαννίας Τ-
ύδειος vacat

A. 82. Νιομούσειος, ed.pr. [Νιμούσειος, on the photo, Sverkos].

712. Lamia. Epitaph of Polemarchos, Polystratos, and Aischra, 3rd cent. B.C. Limestone pedimental stele found in a cemetery in the modern city of Lamia. Ed.pr. P.Bougia, *AD* 52 B2 (1997) [2003] 425: Πολέμαρχος, | Πολύστρατος, | Αἴσχρα

713. Larisa (area of: Melissochori). Dedication to Apollo Mousagetes, 5th cent. B.C. Fragment of a marble stele found at Melissochori (5 km south of Larisa). Ed.pr. A.Tziafalias, *AD* 52 B2 (1997) [2003] 523 no. 19: Ἄπλονι Μονσαγέ[τ]αι

[Sc. Ἀπόλλωνι Μουσαγέται; cf. Ἄπλουν, Ἄπλουνος and Ἄπλουνι in *IG* IX 2 199, 512, 569, 1027, 1034, and 1234; for the inserted nu in Μονσαγέτα = Μοσαγέται cf. ἀνγρέσιος = αἱρέσιος (*IG* IX 2 504 L. 4), Chaniotis].

714. Larisa (area of). Building inscription of the archbishop Achillios, 6th cent. A.D. Inscription found in the tower of Larisa; no description. Mentioned by A.Risos, *Byzantinoslavica* 51 (1990) 204; cf. id., *Θεσσαλικὸ Ἡμερολόγιο* 40 (2001) 67–70 [non vidimus]; cf. D.Feissel, *BE* (2002) no. 592: καὶ τοῦτο τὸ ἔργον Ἀχιλλίου ἀρχιεπισκόπου

Achillios is not the homonymous saint, but an archbishop of Larisa under Justinian, R.

715–720. Larisa. Epitaphs. Six stelai found by inhabitants of the area around Larisa and delivered to the Museum of Larisa. Ed.pr. A.Tziafalias, *AD* 52 B2 (1997) [2003] 522/523.

715: 522 no. 1. **Epitaph of Melissa, 4th cent. B.C.** Marble pedimental stele: Μέλισσα | Φιλουνεία· | Ἑρμάου Χθονίου

716: 522 no. 3. **Epitaph of Menandros, undated.** Marble pedimental stele: Μένανδρος | λαῷ χαίριν

717: 522 no. 4. **Epitaph of Heuriska, undated.** Lower part of a marble stele; under the inscription an engraved herm: Εὑρίσκα, Ὠφελίωνος | Ἀλεξίππου ἀπελευθέρα. | χρηστή, χαῖρε

718: 523 no. 6. **Epitaph of Philippa and other persons, Roman Imperial period.** Stele inscribed in three different periods; only the last lines of the earliest inscription (C) are preserved.

A: Εὐτύχης Φιλίππαν
τὴν ἑαυτοῦ γυναῖκα

[--]ΑΔΕ[----]ΠΑΡ
[------------------]

B: Ἀμμία Πάριδος
τὴν στήλλην (sic)

C: χρηστέ,
χαῖρε

719: 523 no. 9. **Epitaph of Neikasipolis, undated.** Marble stele with rounded top with the bust of a woman in relief: [Ν]εικασίπολι, | χ[αῖρε]

720: 523 no. 10. **Epitaph, undated.** Fragment of a marble stele: [----]ΧΟ[--] | Αἰχμέα [vacat?], | [Σ]τράταγος | Μαντρα[--]

2. ΑΙΧΜΕΑ[---], ed.pr. [Αἰχμέας is attested in Phokis (*LGPN* IIIb, s.v.) || 3. Στράταγος is attested in Hypata (*LGPN* IIIb, s.v.) || 4. perhaps a name of the root Μανδρα–, with tau for delta (cf. Μάντριος in *SEG* XLI 1185 , Chaniotis].

721. Makrychori. Dedication of Thrasylla, 3rd cent. B.C. Marble naiskos stele found at Makrychori (7 km south of Gonnoi). Ed.pr. A.Tziafalias, *AD* 52 B2 (1997) [2003] 523 no. 16: Θράσυλλα Ἀλεξιαία εὐξαμ[ένα]

In fine, Εὐξαμ[αμένα], ed.pr. [a typo for εὐξαμ[ένα], Chaniotis].

722. Makrychori. Epitaph of Pyrrias, Eudemos, and Sosipolis, 3rd cent. B.C. Upper part of a marble stele with rounded top and anthemion. Ed.pr. A.Tziafalias, *AD* 52 B2 (1997) [2003] 523 no. 17: Πυρρίας Εὐδήμου, Εὔδημος Ξάνθου, | Σωσίπολις Εὐδήμου

723. Melitaia (area of: Tsournati Vryssi). Honorary decree of the Thessalian Koinon for three men, 2nd cent. B.C. (ca. 190–184 or after 146 B.C.). *IG* IX 2 103. B.Helly, *BCH* 125 (2001) 239-287, presents a new critical edition (265/266) and a thorough analysis of this document, which is only known from a transcription by Zosimas Esfigmenitis (1888). After detailed discussion of the topography of the region, H. suggests identifying the ancient settlement at Tsournati Vryssi, where the stone was found, with ancient Χάλαι, which must have been incorporated in Melitaia during the period of the Aitolian domination (ca. 260–220 B.C.; 241–249). A comparison of this document (LL. 5–7) with decrees of the Thessalian Koinon (*IG* IX 2 508; *SEG* XXIII 448; XXXIV 558) shows that it is a decree

of the Koinon (249–256). H. identifies the three honorands (LL. 1–3) as strategoi of Demetrias, who were assigned the duty to arbitrate between Herakleia and Melitaia (256–269). This decree dates to a period, in which Melitaia and Herakleia were members of the Thessalian Koinon, probably to the period after 146 B.C. (rather than ca. 190–184 B.C.). We present H.'s text.

[- -]
[- - - - - ἔδοξε τῶι κοινῶι τῶν Θεσσαλῶν - - - - - -]
[- ἐπαινέσαι]
[τοὺς αἱρεθέντας δικαστὰς? ὑπὸ τῶν Δημητριέων]
Δαμόξενον Φιλοδήμου, Ἀρχίδαμον Νικοβούλου,
Ἄσσιον Νικοκράτεος στρατηγήσαντας ἐνὶ ἐνιαυ-
τῶι ⟨τῶι ἐπὶ⟩ Η[ca. 6–7 καὶ] στεφανῶσαι αὐτοὺς χρυσ[ῶι στ]εφά-
νωι καὶ εἰκόνι γραπτῆι· μετέχειν δὲ αὐτοὺς [τῶν]
ἐν [τῶι κοινῶι] καὶ ⟨ἐν ἑκάσ⟩τηι πόλει [τιμίων]· ἀνακηρυχθῆ-
ναι δὲ τὸν στέφανον ἐμ πάσαις ταῖς
κατὰ Θεσσαλίαν πόλεσιν καὶ ἀναγρα-
φῆναι τόδε τὸ ψήφισμα καὶ ἐν τῆι
ἀγορᾶ[ι] τῶν Ἡρακλε[ιωτῶν] καὶ Μελιτ[αί]-
[έων]· δοῦναι δὲ τὸ ἀνήλωμα τοὺς
ταμίας ΤΟ[- -]

Initio (not preserved) –1, H. || 3. ⟨τῶι ἐπὶ⟩, added by H. || 5. restored by H., based on the observation that this is a decree of the Thessalian koinon; ἐν – 8 -- καὶ τῆι πόλει -- 4 --; perhaps [πά]ν[των ὅσων] καὶ τῇ πόλει [μέτεστι], *IG* || 10–11. cf. *IG* IX 2 507 LL. 32/33, where H. restores: τὸν δὲ ταμία[ν τῶν] συ[νέ]δ[ρ]ων | [γ]ρά[ψ]αι (ταμία[ν τῶν] στ[ρ]α[τηγ]ῶν Ω.ΤΕΤΙ [ἀνα]γ]ρά[ψ]αι, *IG*).

724. Metropolis. Citizenship decree for men from Krannon, ca. 200 B.C. C.Habicht, *Klio* 52 (1970) 139–147. This decree is the starting point of an analysis of the military institutions of the Thessalian cities by D.P.Baker, *art.cit.* (our lemma no. 671) 191–193 and 204/205 no. 21 (text; French translation); B. interprets the term στρατεῖαι (LL. 7/8) as 'participation à la milice de la cité'. We present the text which has never been included in *SEG* [for the κοινοὶ ξενοδόκοι in L. 12 see *SEG* L 552, Chaniotis].

[- - - - - - - - - - - - ἀτέλειαν]
πάντων, ἐπινομίαν, ἀσυλίαν, vacat
ἀσφάλειαν αὐτοῖς καὶ ἐγγό- vacat
νοις καὶ χρήμασιν καὶ ἐν εἰρήνηι
καὶ ἐμ πολέμωι καὶ ἰσοτιμίαν καὶ
παθοῦσι καὶ δράσασιν καὶ φυλῆς
εἶναι ἧς ἂν βούλωνται· εἵλοντο
Ὀνθυρέων· φόρων δὲ καὶ στρατει-
ῶν ἀφεῖσθαι· ἐτάγευον [...]ων
Φείδωνος, Ἱερομνή[μων - - -],
Πύρριχος Μολοσσοῦ, [.]αμ[- - -]
Λ[...]ωνος, Κλεόμαχος Φ[- - - - - -]
τους· κοινοὶ ξενοδόκοι δὲ Να[- - -]
[- -]

725/726. Mikro–Keserli. Dedications of soldiers, mid–1st cent. B.C. The dedications of soldiers (ἀρχιφρουροί and σύνφρουροι) to Ἄρτεμις Φαεσφόρος and Ζεὺς Περφεράτας (*IG* IX 2 1057/1058, 1060–1064; *SEG* XVII 299/300; XXIII 443–445) are discussed as evidence for the military institutions of the Thessalian cities by P.Baker, *art.cit.* (our lemma no. 671) 193/194, 201–206 nos. 6–18 and 29 (Greek texts). We present two texts which have never been included in a corpus or in *SEG*.

725: 201/202 no. 10. **Dedication to Zeus Perpheretas, mid–1st cent.** B.C. A.S.Arvanitopoulos, *RPh* 35 (1911) 128/129 no. 31; cf. A.M.Woodward, *JHS* 33 (1913) 329; T.A.Arvanitopoulos, *Polemon* 2 (1934–1938) 11 note 15.

Διὶ Περφερέτα[ι] Ἀντιμα-
[χ]ίδης Παρ[με]νίσκου
[ἀρ]χιφρου[ρ]ήσας καὶ ο[ἱ]
4 σ[ύ]νφρουροι· [σ]τρατηγ-
οῦντος Καλισστρά-
του

726: 202 no. 11. **Dedication, mid–1st cent.** B.C. A.S.Arvanitopoulos, *ibid.* 129/130 no. 32: [- - - ο]υ ἀρχιφρουρήσας καὶ οἱ σύνφρουροι στ[ρατηγοῦντος τοῦ - - -]

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727. Moschato (Nomos Karditsas). Inscribed roof tiles, Hellenistic period. B.Intzesiloglou, *AD* 52 B2 (1997) [2003] 475, mentions the discovery of an undetermined number of Corinthian roof tiles in the area of the temple of Apollo in Moschato (site Lianokokkala). The stamps on some of them mention the personal names Κλεομάχου and Φιλλέου [for earlier similar finds in this site see *SEG* L 530, Chaniotis].

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728. Pelinna. Inscribed ring, 4th/3rd cent. B.C. Inscribed bronze ring found in a grave in the cemetery at Petroporo Trikalon. Ed.pr. S.Karapanou, *AD* 52 B2 (1997) [2003] 520 (text in majuscules): χαῖρε καὶ σύ

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729. Pelinna. Owner's inscription on a vase, 3rd cent. B.C. Black glazed vase found in a grave in the cemetery at Petroporo Trikalon; an inscription was engraved after firing. Ed.pr. S.Karapanou, *AD* 52 B2 (1997) [2003] 517 (text in majuscules): Λενίδου ἰμι

ΛΕΝΙΔΟΥΙΜΙ, ed.pr. [Λενίδου ἰμι; either a form of Ληνίδης or of Λεωνίδας/Λεουνίδας, Chaniotis].

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730. Phalanna. Dedicatory inscription for Augustus, ca. 27 B.C.**–14** A.D. Fragment of a poros stele [possibly standing next to an altar; cf. our lemma no. 677, Chaniotis]. Ed.pr. A.Tziafalias, *AD* 52 B2 (1997) [2003] 523 no. 13: Θεοῦ | Σεβαστοῦ | Καίσαρος | Σωτῆρος

731. Phalanna. Epitaph of Akropolis, 3rd cent. B.C. Marble pedimental stele. Ed.pr. A.Tziafalias, *AD* B2 (1997) [2003] 523 no. 11: Ἀκρόπολις

[The name is attested in Nikopolis (*LGPN* IIIa, s.v.), Chaniotis].

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732. Phayttos. Dedication to Artemis, 3rd cent. B.C. Marble naiskos stele. Ed.pr. A.Tziafalias, *AD* 52 B2 (1997) [2003] 525 no. 40: Ἀρτέμιδι Ἀγὶς Ἀστοκρατεία νεβεύσα[σα]

Ἄγις, ed.pr. [Ἀγίς, a female name, Chaniotis].

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733. Phayttos. Dedication of Dommatrios (or epitaph of Parmeneia), 3rd cent. B.C. Marble stele with rounded top decorated with an anthemion in relief. Ed.pr. A.Tziafalias, *AD* 52 B2 (1997) [2003] 525 no. 401: Δομμάτριος | μ' ἔστασε | Παρμενεία

3. Παρμενεία, ed.pr. [i.e., a genitive: 'Dommatrios set me up, the son of Parmeneias'; then a dedication, rather than an epitaph; alternatively Παρμενείᾳ ('Dommatrios set me up for Parmeneia'), Chaniotis].

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734. Pherai. Dedication to Enodia, Hellenistic period. Upper part of a marble pedimental stele. Ed.pr. A.Doulgeri–Intzesiloglou, *AD* 52 B2 (1997) [2003] 468: Ὑβριννὼ Σωσι|βίου Ἐ[ν]οδίᾳ εὐ|ξαμένα

[1. This seems to be the first attestation of the name Ὑβριννώ || 2. for the cult of En(n)odia in Thessaly see our lemma no. 739, Chaniotis].

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735. Pherai. Epitaph of Proutarchos (Ploutarchos), 4th cent. B.C. Marble stele with triangular top found in the east cemetery. Ed.pr. A.Doulgeri–Inzesiloglou, *AD* 52 B2 (1997) [2003] 495/496 (ph.): Προύταρχος (sic) | Ἀντεμεδόντειος

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736. Phthiotic Thebes. Christian prayer, undated. Marble table found in the basilica of St. Demetrios. Ed.pr. K.Mantzana, *AD* 52 B2 (1997) [2003] 533 no. 8 (text in majuscules): † Ἀγάπισων | Κ(ύρι)ε τοὺς ἀγαπῶντας με, † πλ[---]ΥΙ[---]ΡΙCΕ[------] | [---]ΝΤ[-]ΤΡΑΠΕΖΙΜΟΥ

[1. ἀγάπισων = ἀγάπησον; cf. *Psalm* 144.20: φυλάσσει κύριος πάντας τοὺς ἀγαπῶντας αὐτόν || 3. [τ[ὴν] τράπεζ(άν) μου?, if Z is not folllowed by I, but by an abbreviation sign (´), Chaniotis].

737. Pythion. Inscriptions. In a report on the excavation of the temple of Apollo Pythios, A.Tziafalias, *AD* 52 B2 (1997) [2003] 500/501, mentions the discovery of many inscriptions. The dedicatory inscriptions attest the cult of Ἀπόλλων Δώριος, Ἄρτεμις Ἀγαγυλαία, Ἄρτεμις Φωσφόρος, Ἀσκληπιός, who was worshipped by all the Περραιβοί, Ἀφροδίτη, Ζεὺς Κεραύνιος and Ζεὺς Ὀλύμπιος. The most important inscriptions are three royal letters. In one of the letters King Δημήτριος (Demetrios II of Macedon) informs the city of Πύθιον and the ἐπιστάτης that the vineyards left by an inhabitant of Pythion, who had died without heirs, should become part of the royal treasury [for the ἐπιστάτης see *SEG* XLVIII 783 app.crit; *SEG* XLIX 661, Chaniotis]. The other two letters were sent by King Ἀντίγονος (Antigonos Doson) to the ἐπιστάτης and the Τριπολῖται Περραιβοί concerning measures for Tripolitans who fought in the battle of Sellasia in 222 B.C. See also our lemma no. 738.

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738. Pythion. Signature of the sculptor Philemon, undated. Fragments of two cult statues of Apollo Pythios found in his temple; the heads are lost. Mentioned by A.Tziafalias, *AD* 52 B2 (1997) [2003] 500, who reports that the sculptor's signature is preserved on one of them: Φιλήμων ἐποίησε

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739. Unknown provenance. Dedication to Ennodia, ca. 350 B.C. Marble moulded stele damaged on top and bottom, kept in the Benaki Museum (Athens); the material (Thessalian marble) and the form suggest a Thessalian provenance; inscribed on the moulding and the body of the stele. Ed.pr. P.Chrysostomou, *Μουσείο Μπενάκη* 1 (2001) 11–20 (ph.), with ample commentary on the cult of Ennodia [cf. *SEG* XLVIII 656 and our lemma no. 734]: Ἐννοδίᾳ | Κορουταρρα (?)

2. Κορουτάρρᾳ, ed.pr., who recognizes here a hitherto unattested epithet of the goddess, supposedly, a dialect form of Κορωτάρσα, a composite of κόρος and ταρσός/ταρρός. It characterizes the goddess as a patron of children, the one who helps them stand up and walk (cf. Ἄρτεμις Θροσία) [more probably the name of the dedicant in the nominative (Κορουτάρρα), Chaniotis].

EPEIROS

740. Ambrakia. Dedication, 6th cent. B.C. Stele found in the area of the theater. Ed.pr. T.Kontojanni, *AD* 52 B2 (1997) [2003] 573: Κότενος ἀνέθεκε

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741. Ambrakia. Epitaph of Publius, 1st cent. B.C./A.D. *CIG* 1806; P.M.Fraser – T.Rönne, *Boeotian and West Greek Tombstones* (Amsterdam 1957) 169 no. 71. In a discussion of the very rare names with the suffix –ω deriving from Latin names H.Solin, *Arctos* 35 (2001)

230/231, suggests reading Πουβλίωι Ἀριστίωνος (Πουβλιώι, a female name, *CIG*, F.–R., *LGPN* IIIa, s.v.). See also our lemmata nos. 804 and 1132 bis.

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742. Ambrakia. Inscribed roof tile, 6th cent. B.C. Fragment of a clay stroter of the Corinthian type; an inscription engraved from left to right before firing; found re–used in a water channel of Hellenistic houses. Ed.pr. G.Pliakou – T.Kontojanni, *AD* 52 B2 (1997) [2003] 568 (ph.): Πίλος μ' ἐποίει

ΠΙΛΟΣ Μ ΕΠΕΙΕΙ, ed.pr. [corrected on the basis of the photo, Chaniotis].

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743. Dodona. The oracle of Zeus and navigation in the Adriatic Sea, 6th–4th cent. B.C. Based on the observation that terms related to seafaring and trade (πλεῖν, ἐμπορεύειν, ἐμπορία, θάλασσα) as well as ethnics and place names from both sides of the Adria (Epidamnos, Apollonia, Alyzeia, Metapontion, Sicily, Hergetion) appear in several of the oracular enquiries found in Dodona (6th-4th cent. B.C.; e.g., *SEG* XV 387 A, 393, 394 B; XXIII 475; XLIII 318–320, 322, 326, 328 B, 329–337; *SGDI* 1583; our lemma no. 749), but also in literary sources which associate Zeus Naios with seafaring and water, A.M.Prestianni Giallombardo in L.Braccesi – M.Luni, *I Greci in Adriatico* (*Hesperìa* 15; Rome 2001) 123-136, suggests that Ζεὺς Νάϊος was worshipped as a patron of seafaring. The epithet Νάϊος possibly does not derive from ναός/ναίω — for in this early period there was no temple of Zeus in Dodona —, but either from νάω (flow) or ναῦς (ship).

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744. Dodona. Oracular enquiries, 6th-4th cent. B.C. In the catalogue of an exhibition on oracles at the Museum Rietberg in Zürich, J.Rickenbach in A.Langer - A.Lutz (edd.), *Orakel. Der Blick in die Zukunft* (Zürich 1999) 44-49, summarizes the divinatory practices in the oracle of Dodona and presents German translations and photos of 12 texts (47-49 nos. 17-28) [no bibliographical references]: **17**: our lemma no. 747; **18**: *SEG* XIX 427 [but ἀκαθαρτία is not 'Lasterhaftigkeit', but impurity, Chaniotis]; **19**: *IG* IX^2 1 4 1201; **20**: *SEG* XV 400; **22**: *SEG* XV 386; **24**: *SEG* XV 397; **25**: *SEG* XIX 429; **27**: *SEG* XLIII 330; **28**: our lemma no. 746. [For the texts which we have not been able to identify we give R.'s translations: **21**: 'Theris und Onesimos fragen, ob es gut ist für sie, sich eine Frau zu nehmen'; **23**: ' Ist das von meiner Frau geborene Kind tatsächlich von mir?'; **26**: ' Gott. Glück. Aischylinos fragt Zeus Naios und Dione, ob er nach Tsates an der Adria segeln sollte', Chaniotis].

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745. Dodona. Oracular enquiry of Korkyra and Orikos, 3rd cent. B.C. *SEG* XXIII 474; XLIII 340. Republished by K.Hallof in *IG* IX^2 1 4 1203 (cf. our lemma no. 662). Id., *Philologus* 146 (2002) 179/180, confirms the reading ΟΙΚΕΥΕΓ in L. 5, which he interprets as an optative (οἰκέυεγ = οἰκέοιεν; cf. *IG* IX^2 1 4 1201 L. 4: ϝοικέοιε[ν]).

746–749. Dodona. Oracular enquiries, 5th–3rd cent. B.C. We present four oracular enquiries published by D.Evangelidis and S.I.Dakaris between 1931 and 1967, which had never been included in *SEG*; two of them (746/747) have been included in the catalogue presented in our lemma no. 744; for the other two (748/749) see our lemma no. 743.

746: Oracular enquiry of Hermon concerning children, 5th cent. B.C. Lead tablet. D.Evangelidis, *PAAH* (1931) 89/90 no. 1 (ph.). Cf. J.Rickenbach, *art.cit.* (our lemma no. 744) 49 no. 28 (ph.).

boustrophedon —> Ἕρμων τίνα
<— κα θεὸν ποτθέμ-
ενος γενεὰ ϝ-
οι γένοιτο ἐκ Κ-
ρεταίας ὀνά-
σιμος ποτ' τᾷ ἐ-
άσσᾳ

5–7. 'damit sie für seinen Lebensunterhalt von Vorteil sind', R. [who misunderstood the expression ποτ' τᾷ ἐάσσᾳ = πρὸς τῇ οὔσῃ (N.Papadakis apud Ev.), not πρὸς τῇ οὐσίᾳ; , i.e. 'in addition to the existing descendants', Chaniotis].

747: Oracular enquiry of Anaxippos concerning male descendants, 4th cent. B.C. Lead tablet. D.Evangelidis, *PAAH* (1956) 155/156 no. 12. Cf. J.Rickenbach, *art.cit.* (our lemma no. 744) 47 no. 17 (ph.): Θεός, Τύχα ἀγαθά· Ἀνάξιππος τὸν Δία τ|ὸν Νάον καὶ τὰν Διώναν ἐπερωτῇ περὶ ἐρ|σεντέρας γενεᾶς ἀπὸ Φιλίστας τᾶς γυναι|κός, τίνει κα θεῶν εὐχόμενος πράξαιμι || λῷστα καὶ ἄριστα

2–3. ἐρσέντερος is the Ionic comparative form of ἄρσην, E.

748: Oracular enquiry of Exakon, 4th cent. B.C. Lead tablet written on both sides. S.I.Dakaris, *PAAH* (1967) 49/50 no. 6 (ph.); cf. A.M.Prestianni Giallombardo, *art.cit.* (our lemma no. 743) 127 note 25: **A:** Ἐξάκων ἐρωτᾶι τὸν Δία καὶ τὰν Διώναν | εἰ λῶιον αὐτῶι οἰκōντι ἐμ Φάρωι **B:** ΦΑ

B. Written with larger letters; possibly Φά(ρος), an abbreviation written by the priests to indicate the content of the enquiry, D.

749: Oracular enquiry of Archephon concerning his ship, ca. 300–250 B.C. Lead tablet. S.I.Dakaris, *art.cit.* 50–52 no. 7 (ph.); cf. J. and L.Robert, *BE* (1969) no. 348; A.M.Prestianni Giallombardo, *art.cit.* 129 note 31: Ὦ Ζεῦ καὶ Θέμι καὶ Διώνα Νάιοι· Ἀρχεφῶν· | τὰν νᾶ : ἂν ἐναυπαγήσατο {ν}, κελο|μένō τō Ἀπόλλωνος, ἔχω κατὰ χώ|ραν· καὶ σωτηρία μοι ἔσσεται καὶ ἐμὶν | καὶ τᾶι νᾶι, αἴκα vacat καὶ τὰ χρέα ἀποδ(ώ)σω

4. ΑΠΟΔΣΩ on the tablet.

750. Gitane. Seating inscriptions, 3rd/2nd cent. B.C. In her report on excavations in the Hellenistic theater, K.Preka, *AD* 52 B2 (1997) [2003] 617 (ph.), mentions the discovery of inscriptions engraved on the back of seats of the theater; these inscriptions seem to have served as a kind of prohedria. P. mentions the following names: Ἀλέξανδρος, Ἀντίνους, Δόκιμος, Κέφαλος, Μενέδαμος, Νικόμαχος, Νικόστρατος, Παυσανίας, Τιμόδαμος, Φιλίστα, and Χαροπίδας [on the photo we also read the names Ἀρμοδίκα and Σωκρατίς, Chaniotis].

751. Nikopolis. Epitaph of Tib. Claudius Christos, 2nd cent. A.D. Stone sarcophagus of the type of Assos decorated with garlands and a kantharos; found in a grave monument (no. 12) in the north cemetery; for a lamp found in this sarcophagus see our lemma no. 755. Ed.pr. K.Zachos – A.Georgiou, *AD* 52 B2 (1997) [2003] 586 (ph.): Τιβ̄(έριος) · Κλαύδιος | Χριστός, | ἐ[τῶ]ν οε', | χ[αῖρ]ε

1. TIBE, ed.pr. [TIB on the photo, a line above the B || 2. the photo is not clear, but to judge from the space available the name probably is Χρηστός, Chaniotis; for public slaves see A.Weiß, *Sklave der Stadt. Untersuchungen zur öffentlichen Sklaverei in den Städten des römischen Reiches* (Stuttgart 2004), Pleket].

752. Nikopolis. Epitaph of L.Agusius Leonas, 2nd/3rd cent. A.D. *SEG* XLVII 827. O.Salomies, *art.cit.* (our lemma no. 776) 145–147, observes that the attestations of the nomen Agusius/Ἀγούσιος in the Roman East (Macedonia, Illyria, Kephallenia, Rhodes, Kilikia, Kappadokia) in combination with three different praenomina suggest that members of this family, involved with some kind of business, started to move to the eastern parts of the empire fairly early (cf. Cic., *fam.* 13.71; *Att.* 11.23.2; *IG* IX² 1 4 1571 = *SEG* XXX 516; *IGR* III 868; *MAMA* III 105).

753. Nikopolis. Epitaph of Sucessus, Roman Imperial period. Marble stele made from a fragment of an earlier stele and found in grave 4 near the west gate. Edd.pr. K.Zachos – A.Georgiou, *AD* 52 B2 (1997) [2003] 591 (text in majuscules): Σούκεσσος | πόλεως, | ἐτῶν ⟨ν'⟩, | χαῖρε

[2. Suc(c)essus was a public slave ('of the city'); cf. our lemma no. 751, Chaniotis].

754. Nikopolis. Epitaph, undated. Fragment of a limestone stele found in the area of the west cemetery. Edd.pr. K.Zachos – A.Georgiou, *AD* 52 B2 (1997) [2003] 591 (text in majuscules, no word division).

[---------------]ΗΙΕΩ[----------]
[---------- χ]θονὶ τῆιδε [-------]
[---------]ακαιδεχέτης ΕΝ[---]
[---- ἐγη]ροκόμησε (?) ΤΟ[---]

[Probably a funerary epigram ‖ 2–4. restored on the basis of the majuscule copy of edd.pr. ‖ 3–4. it is not clear whether the stone is broken on the left ‖ 3. e.g., [ἐπτ]ακαιδεχέτης, Chaniotis].

755–757. Nikopolis. Lamp signatures, 2nd–3rd cent. A.D. Three clay lamps with signatures engraved on their bases before firing; found in grave monuments and graves in the north cemetery (nos. 755/756) and in a grave near the west gate (no. 757). Edd.pr. K.Zachos – A.Georgiou, *AD* 52 B2 (1997) [2003] 586–591.

755: 586 note 60 (ph.). **Lamp signature of Epagathos, early 2nd cent. A.D.** Found in grave monument 12 (cf. our lemma no. 751): Ἐπαγάθου

[For the Corinthian workshop of Epagathos cf. *SEG* XXVII 35, Chaniotis].

756: 587 note 63 (ph.). **Lamp signature of Sposianos, 2nd cent. A.D.** Clay lamp of the Corinthian workshop of Sposianos [cf. our lemmata nos. 353 and 578], decorated with an erotic scene; found in grave 1: Σπω(σιανοῦ)

757: 591 note 69. **Lamp signature of Crescens, 2nd cent. A.D.** Clay lamp decorated with a grotesque face; found in grave 1 near the west gate: Κρήσκεντος

ΚΡΗΣΚΕΝΤΟΥ, edd.pr. [certainly Κρήσκεντος; for this Corinthian workshop cf. *SEG* XXVII 35/36; XXXV 262 Chaniotis].

758. Nikopolis. Potter's signature on Arretine ware, Roman Imperial period. Stamped base of a red glazed dish (cf. C.Goudineau, *Le céramique arétine lisse*, Paris 1968, 308/309, type 43); found in the area of the west gate. Edd.pr. K.Zachos – A.Georgiou, *AD* 52 B2 (1997) [2003] 590 note 67: Συμμάχου

759. Nikopolis. Stamped roof tiles, Hellenistic period. K.L.Zachos in J.Isager (ed.), *Foundation and Destruction. Nikopolis and Northwestern Greece. The Archaeological Evidence for the City Destructions, the Foundation of Nikopolis and the Synoecism* (Aarhus 2001) 38, reports the discovery of stamped roof tiles of the Corinthian type found in the victory monument of Augustus, originally used for the construction of a stoa. At least nine series with whole or abbreviated names can be distinguished [cf. *SEG* XLIX 647, Chaniotis] (presented here in descending order of frequency): **1)** Νικομάχου ΑΒΑ, **2)** Σωτηρίχου, **3)** Φιλήμονος ΚΟΚ, **4)** Νικηφόρου, **5)** Θράσωνος **6)** Νικοβούλου, **7)** Ἀνδρ., **8)** Καλλικλῆ Ι, and **9)** Τιμοθ.

Id., *Τὸ μνημεῖο τοῦ Ὀκταβιανοῦ Αὐγούστου στὴ Νικόπολη. Τὸ τρόπαιο τῆς ναυμαχίας τοῦ Ἀκτίου* (Athen 2001) 52 (ph.), presents four such tiles: **A:** Νικομάχ[ου] **B:** Καλλικλῆ (remains of a symbol?) **C:** Σωτηρίχου **D:** Φιλήμονος. See also our lemma no. 761.

760. Nikopolis. Stamped tile, undated. Fragment of a stamped clay tile found in a grave monument (no. 4) of the Roman Imperial period in the north cemetery. Edd.pr. K.Zachos – A.Georgiou, *AD* 52 B2 (1997) [2003] 584: Εὐτ.

[Εὐτ(ύχους) or sim., Chaniotis].

761. Nikopolis. Stamped roof tiles, Hellenistic period. Two stamped roof tiles found in the victory monument of Augustus. Edd.pr. K.Zachos – C.Kappa, *AD* 52 B2 (1997) [2003] 576 (ph.) [for similar finds see *SEG* XLIX 647 and our lemma no. 759, Chaniotis]: **A:** Νικομάχ[ου] **B:** Φιλήμονο[ς]

762. Passaron. Dedication to Zeus, late 3rd cent. B.C. (after 218 B.C. ?). *SEG* XXXVII 529; XLVII 834 (= XXXIX 648). N.Katsikoudis, *AEph* 140 (2001) 205-216, studies the iconography of the relief (the themes of the apobates, the chariot drawn by lions?, Zeus as a patron of war), which he dates to ca. 350-300 B.C. The relief was re-used in the late 3rd cent. B.C., probably in the context of the war between the Aitolians and Philip V (218 B.C.).

763. Photike. Greek–Latin bilingual epitaph of Tychicus, 2nd cent. A.D. In her report on a survey in the area of Photike and on the registration of antquities. K.Preka, *AD* 52 B2 (1997) [2003] 628 (ph.), gives the exact location of a moulded stele with a Greek–Latin bilingual epitaph ('γνωστή δίγλωσση επιγραφή που αναφέρεται στον Τιβέριο') [the inscription does not refer to Tiberius; we give the text as far as we could read it on the photo, Chaniotis].

D(is) M(anibus)
Tychico, vern(ae) DI.[.]
sui fecerunt et suis
εἴ τις ἕτερος ἐν ταύτῃ

[τ]ῇ σορῷ θήσ[ει] τινά,
δώσει τῷ ταμείῳ
· βφ'

ILLYRIA

764. Illyria. Onomastics. Based on the names attested in *SEG* XXIII 489 and in the list of theorodokoi of Delphi (our lemma no. 600) F.Cordano in L.Braccesi – M.Luni (edd.), *I Greci in Adriatico* (*Hespèria* 15; Rome 2001) 107–111, briefly discusses the complex origin (Ionic, Doric, non–Greek) of personal names in Illyria (Abantia, Apollonia, Chimera, Daulia, Dyrrachion, Pharos, Phoinike); comments on the names Ἄδματος, Ἀθηνᾶς, Ἀπποίτας, Θεᾶς, Θρασύμαχος, Θώραξ, Κλεύβουλος, Λαμίσκος, Νικᾶς, Νικοσθένης, and on names in -υλος.

765–769. Apollonia. Inscriptions. Edd.pr. P. Cabanes – F.Drini, *BCH* 125 (2001) 701-703, present five inscriptions found in 1999 and 2000.

765: 701/702 no. 1. **Manumission record, 3rd cent.** B.C. Block of sand–stone found north of the porticus with the 17 niches.

[--]
[-----------------------] Ξένυλος [καὶ ἁ] γυνὰ Ξερμὼ
[ἀφῆκαν ἐλευθέραν] Ξερμὼ ἀφ' ἇς κα ἡμέρας

1–2. Ξερμῶ, edd.pr., who point out that this name was hitherto unattested ‖ 2. for the expression ἀφ' ἇς κα ἡμέρας cf. *I.Apollonia* 387, edd.pr.

766: 703 no. 3. **Mannuission record, 3rd cent.** B.C. No description; found north of the porticus with the 17 niches: Πρ(υ)τανεύοντος Κλε(ο)μήδο̣[υ]ς | ἀφῆκε Καλλις Μέναν ἐλ[ε]|υθέραν ἴμεν ὅπα κα̣ θέλη

1. ΠΡΟΤΑΝΕΥΟΝΤΟΣ on the stone ‖ 2. Κάλλις (if a man) or Καλλίς (if a woman), edd.pr.

767: 703 no. 4 (ph.). **Incertum, 2nd cent.** A.D. Small fragment of a marble plaque broken on all sides; it resembles *I.Apollonia* 193 a–c (honorary decree), but it does not seem to join any of the other fragments.

[------]ΟΤΗΠΩΝ εἰς τ[- ---------]
[------]Α̣ΣΟΥΤΟΗΚΟΥΣ[---------]
[------]ον καθ' ἡμέραν [----------]
[-- Ἀρ]τικῶν Τροφ[ίμου --------]
[------]τε ἐπὶ τῆς [------------------]

[------] δίδομεν [-------------------]
[----- -]που καὶ Α[-----------------]
[----- -]σεν τῶν̣[-------------------]
[-------]ο τῶν τ[--------------------]
[---------]κ̣λη[----------------------]

768: 703 no. 5. **Incertum, Hellenistic period.** No description: [---]Λ̣Ι̣Σ̣[---|---]ΝΟΣ[---|---]ΑΣ[---|---]ΣΕ[---]

769: 702 no. 2. **Stamped tile**. Fragment of a stamped tile; for the name cf. *I.Apollonia* 33 and 360: Καλλή[ν]

770. Bouthrotos. Proxeny decree for Chairias of Teos, ca. 136 B.C. *SEG* XXXVIII 489; L 546. P.Cabanes in J.–P.Brun, P.Jockey (edd.), *Τέχναι. Techniques et sociétés en Méditerranée. Hommage à Marie-Claire Amouretti* (Paris 2001) 103–108, republishes this text (106/107; French translation) making the same comments on the prosopography and the occupation of Chairias (trainer of an athlete) as those in his article summarized in *SEG* L 546.

DALMATIA

771. Dalmatia. Imperial visits. A.Starac, *Diadora* 20 (2001) 73–199, discusses the journeys of emperors in Istria and Dalmatia drawing upon literary, epigraphic and archaeological sources; non vidimus; see *An.Ép.* (2001) [2004] no. 50.

MACEDONIA

772. Macedonia. Corpus of the third Macedonian meris. M.B.Hatzopoulos in *Α´ Πανελλήνιο Συνέδριο Ἐπιγραφικῆς* 157–170, reports on the preparation of the corpus of the Greek and Latin inscriptions of the third Macedonian μερίς, which comprises the region between Mt. Bermion and the river Axios, part of the prefectures of Thessalonike, Emathia, Pieria and Pella. In this context he stresses the importance of the study of facsimiles and manuscripts preserved in archives, such as the archive of C.Edson (cf. *SEG* L 629), the archive of the Berlin–Brandenburgische Akademie (see our lemma no. 822) and the Center of Epigraphical and Palaeographical Studies of Ohio State University (see our lemma no. 814).

773. Macedonia. Corpus of the territory of the Pierians. The largest part of I.A. Pikoulas, *Ἡ χώρα τῶν Πιερῶν. Συμβολὴ στὴν τοπογραφία της* (Athens 2001), is dedicated to the geography (27–35), history (37–41), and settlement history (43–203) of the territory of the Pierians (between Mt. Pangaion and Mt. Symbolon), which in Roman times was part of the territory of Philippi; particular attention is given to the road network (189–195). In an appendix P. presents seven Latin rock–cut inscriptions (three were hitherto unknown) consisting of three Latin letters each (RGS, PCS, and SPC), which he interprets as boundary stones of vineyards (207–209). In the survey of settlements P. (re)edits numerous inscriptions. For the published texts we give a comparatio numerorum with corpora, *SEG*, Dimitsas, *Ἡ Μακεδονία*, Feissel, *Receuil*, and *Philippi* II. For several inedita and inscriptions which had never been presented in *SEG* see our lemmata nos. 781–785, 814–817, 820, 828/829, 858–865, and 872/873.

SEG II	Pikoulas	*SEG* XXXVII	Pikoulas	*SEG* XL	Pikoulas
415	3	562	29	539 a/b	23/24
416	43	574	66	*SEG* XLI	
417	65	*SEG* XXXVIII		572 A-C	29-31
SEG XXVII		607	1	*SEG* XLII	
297	82	656	1, 81	608 A-B	29-30
SEG XXX		*SEG* XXXIX		*SEG* XLV	
682	72	598	21	775	27
SEG XXXIII		599	22	*SEG* XLVIII	
538	18			797	1

SEG XLVIII	Pikoulas	*Philippi* II	Pikoulas	*Philippi* II	Pikoulas
834	81	609	39		
SEG XLIX		610	41	634	9
706	9a	611	42	635	5
SEG L		612	40	636	3
618	59	613	43	638	4
		614	38	639	2
Dimitsas		615	35	640	7
920	64	618	17	641	8
978	9	619	18	642	1
		622	21	643	83
Philippi II		623	22		
596 a	75	624	23	*Ann. epigr.*	
597	64	625	24	(1983) no. 892	18
598	65	626	26	(1992) no. 1530	29
599	66	629	27	(1992) no. 1531	30
602	59	630	29		
603	60	631	30	Feissel	
606	72	632	31	219	9
607	73	633	32		

774. Macedonia: Military organisation under the Antigonids. Drawing heavily on the epigraphic material, especially on the military regulations of king Philip V and three new inscriptions (*SEG* XLIX 722 and 855 and our lemma no. 907), M.B. Hatzopoulos, *L'organisation de l'armée macédonienne sous les Antigonides. Problèmes anciens et documents nouveaux* (Athens 2001), presents a comprehensive study of the organisation of the Macedonian army during the Hellenistic period, its equipments, and its socio-economic context. The subjects discussed include the Macedonian fleet (27/28), the garrisons (29–32), the cavalry (32–54), the infantry (55–84; ὑπασπισταί, πελτασταί, ἄγημα, φαλαγγῖται), the recruitment (87–127; the recruitment of the citizens of Macedonian poleis, the terms πυρόκαυσις and πολίτευμα, the age of the recruits, the census, considerations of the family situation of the recruits) [cf. the summary in *SEG* XLIX 722 and 855], the training (133–140), and the interest in discipline (141–145). In an appendix (151–167) H. (re)edits the relevant documents: the διάγραμμα concerning garrison service (1 I: *IG* XII Suppl. 644 = Hatzopoulos, *Institutions* II no. 13; 1 II: our lemma no. 640 bis), the regulation concerning military service (2 I: *SEG* XLIX 855; 2 II: *SEG* XLIX 722), the regulation concerning campaigns (3: *ISE* 114 = Hatzopoulos, *Institutions* II no. 12), a law or diagramma concerning registration in military (or citizen) lists (4: our lemma no. 907), a letter of Antigonos Doson to Beroia (5: *SEG* XLVI 729 = *I.Beroia* 4 = Hatzopoulos, *Institutions* II no. 10), and a letter of king Philipp V to Archippos with an hypomnema of the Εὐιέσται (6: *SEG* XIII 403 = *ISE* 110 = *EAM* 87 = Hatzopoulos, *Institutions* II no. 17).

775. Macedonia. Onomastics. After presenting an overview of the history and topography of Orestis, E.K.Sverkos in M.Santalidou-Michail (ed.), *Ὀρεστίδος ἱστορία. Ἀπὸ τὴν κλασικὴ ἀρχαιότητα ὡς τὸν 20ὸ αἰώνα* (Thessalonike 2001) 19-40, discusses the onomastic material of this region in the Roman Imperial period and the way it reflects the cultural heritage and the collective memory. S. distinguishes three categories of relevant personal names: 1) those related to Greek myths (e.g., Ὀρέστης, Θησεύς, Ὑάκινθος), 2) those related to the history of the Classical period (e.g. Λεωνίδας, Γέλων), and 3) those related to Macedonian traditions and the history of Macedonia, especially under Philip II and Alexander (e.g., Ἀδαῖος, Ἀλέξανδρος, Ἀμύντας, Ἀνδρίσκος, Ἀντίγονος, Ἀντίπατρος, Ἄσσανδρος, Κάσσανδρος, Κλεῖτος, Λυσίμαχος, Παρμενίων, Περδίκκας, Φίλιππος). On 31–40 S. presents an alphabetical list of 143 persons attested in this region.

776. Macedonia. Onomastics: Roman names. In a discussion of Roman nomina in recently published inscriptions from the Roman East (cf. our lemmata nos. 752, 798, and 832) O.Salomies, *Arctos* 35 (2001) 139–174, comments on several nomina attested in *IG* X 2 2 (cf. *SEG* XLIX 654). **25**: The combination of Μαρκία with Σατρία suggests a person associated with a Roman magistrate; M.Satrius was active in the East in 44/43 B.C. Other Satrii in the East are found in Dyrrhachion (*An.Ép.* 1964, no. 414), Philippi (*Philippi* II no. 250), Adramytteion (*I.Adramytteion* 21), and Parion (*SEG* XV 713) (168/169). **73**: The name of Μάριος Κλαύδιος Ποῦλχρος belongs to a group of names that imitate the nomenclature of famous Romans (144). The name Βλοσσιανός implies the presence of Blossii in Herakleia or in its area; the nomen is of Campanian origin; the Blossii of Kos (*Iscr.Cos* ED 150 LL. 1–50; Augustan period) may at some point have moved to Macedonia; the combination of this nomen with the praenomen Αὖλος is very rare (*CIL* VI 34393) (153/154). **180**: For Σκήρτιος see our lemma no. 798. **232**: Πούμμιος is attested for the first time; it may be connected with Pumidius and Pummidius (143). See also our lemmata nos. 798 and 832.

In a review of *IG* X 2 2, id., *Arctos* 35 (2001) 264/264, comments on names in the following texts: **15**: Γ. Θάλλου is an example of an abbreviated praenomen used as a personal name. **20**: Ἄδυμος Ποντίου is not the case of a 'nomen gentile loco patronymici'. **53**: For Καιλιδία cf. Καιλίδιος in no. **101** (= *SEG* XLIX 719); a Καιλίδιος in Scupi (*I.Mésie Sup.* VI 62) is in fact a native of Stobi. **75**: There is no need to correct ΜΑΡΚΟΣ to Μάσκλος (L. 9); the praenomen Μᾶρκος can be used as a cognomen.

776 bis. Macedonia. Panathenaic amphoras. See our lemma no. 61.

777. Macedonia. Religion: Consecration of children and slaves. M.Mirkovic in *Mélanges d'histoire et d'épigraphie offerts à Fanoula Papazoglou par ses élèves à l'occasion de son quatre-vingtième anniversaire* (Belgrade 1997) 1-33, places the terms καταγραφή and καταγράφειν, which designate the consecration of children and slaves to gods in the sanctuary of Ἀπόλλων Λαιρβηνός in Phrygia (*SEG* XLV 1728; *MAMA* IV 275-277; W.M.Ramsay,

JHS 50, 1930, 286) and in the sanctuary of Μήτηρ Θεῶν in Macedonia (*I.Leukopetra* 47; cf. *IG* X 2 2 18 C) in the context of the legal practices of the Imperial period. M. underlines the official nature of the deeds of consecration (cf. e.g., *I.Leukopetra* 83, 99, 134) and their legal and fiscal consequences, showing that the term καταγραφή primarily documented the conveyance of the names of the dedicated persons from one tax-list (that of the father or the master) to another (that of the temple). The relevant documents were a public guarantee of the god's right over the dedicated children and slaves. M. proposes to compare the dedicated slaves and children with the *coloni adscriptici*, i.e., free persons bound to the temple and not entered into the tax-rolls in their own right, but under the name of the landowner. In this context she discusses the clauses concerning fines paid by those who disputed the right of the sanctuary over the dedicated persons (*IG* X 2 2 18 A; *SEG* XXXV 747; XXXVI 620/621; *I.Leukopetra* 116–118; *MAMA* IV 275–277; 22–24).

M.Ricl, *art.cit.* (our lemma no. 833) 144–147, briefly discusses the inscriptions of Macedonia (Edessa, Skydra, Kyrrhos, Palatitsa, Blagana, Beroia, Elimeia, Eordaia, Lynkestis, Pelagonia) which record the donation of slaves to gods and goddesses, their vocabulary (χαρίζω, δωρέω, ἀνατίθημι, στηλογραφέω, καταγράφω, ἀφίημι, ἱερόδουλος, δούλη τῆς θεᾶς, ἐλευθέρα ναοῦ, καταγραφή, γραμματεῖον, πιττάκιον τῆς δωρεᾶς, ὠνή), the religious motivation for the donation (except for Dimitsas, *'Η Μακεδονία* no. 126), and the legal aspects (παραμονή, protection of the donated slaves from seizure). The adjective ἐλεύθερος and the verb ἐλευθερόω are used to show that the donated persons will be slaves of the divinity, but free with respect to everyone else (*SEG* XXXVI 620; XXXVII 540; *I.Beroia* 49; A.Plassart, *BCH* 47, 1923, 182/183). R. rightly observes that in Roman Macedonia the manumission and the consecration of slaves were two distinct procedures, the first granting full freedom to the slave, the second providing the temples with additional personnel and ameliorating the slaves' position.

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778. Macedonia. Urbanism. M.Vitti in J.–Y.Marc, J.–C.Moretti (edd.), *op.cit.* (our lemma no. 993) 473–494, presents an overview of urban development in Roman Macedonia. The subjects discussed with reference to relevant inscriptions include the concentration of population in urban centers, the development of regional urban centers, the restructuring of their territory, the communities of Roman negotiatores in Akanthos, Amphipolis, Apollonia, Beroia, Edessa, Idomene, Pella, Styberra, and Thessalonike (ἐγκεκτημένοι 'Ρωμαῖοι, συμπραγματευόμενοι 'Ρωμαῖοι, conventus civium Romanorum), the emperor cult, and building programs – such as the construction of monumental buildings, streets, and fortifications – in major cities (especially in Beroia, Dion, Philippi, and Thessalonike).

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779. Agia Paraskevi. Epitaph of Hegesias, ca. 200–250 A.D. Upper left part of a stele with a pediment in relief, decorated with akroteria and a rosette; found in Agia Pareskevi (15 km north of Siatista, Praefecture of Kozani). Ed.pr. G.Karamitrou–Mentesidi in *Α' Πανελλήνιο Συνέδριο Ἐπιγραφικῆς* 54/55 no. 2 (ph.): Ἡγησίᾳ 'Αβρουλε[ίᾳ] | Ζωπύρα

L. 1 is written in the pediment, L. 2 under the pediment || 1. 'Αβρουλείᾳ = Αὐρηλίᾳ, ed.pr.

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780. Aiane. Panathenaic amphoras. See our lemma no. 61.

781–783. Akropotamos. Epitaphs. Three epitaphs found in the area of Akropotamos, possibly in the territory of ancient Phagrai (see M.B.Hatzopoulos, *BE* 2002, no. 295). To be published by A.Zannis in *Συμπόσιο στὴ μνήμη Β. Πεντάζου* (forthcoming). Presented by I.A.Pikoulas, *op.cit.* (our lemma no. 773) 167–169 nos. 76–78 and 80.

781: 167 no. 76. **Epitaph of Zenekenthos, 216** A.D. Stele found at the site Νταμπίστα: Ἔτους ζμκ', μηνὸς Δύστρου β' · | Ζηνηκεν[θ]ος Δουλαι||μου ἐτῶ|ν νε'

[1–2. Probably the 247th year of the Aktian era, Chaniotis].

782: 167/168 no. 77. **Epitaph of Manta, Roman Imperial period.** Stele found at the site of Νταμπίστα: Ἔτους Ε̣[..]| μηνὸς 'Α̣[π]|ελλαίου κη' · Μάντα Ζειπ||ύροντος ἐτῶ|ν ιε' προσφιλ|ής, χαῖρε

1. 109 A.D., ed.pr.

783: 168 no. 78. **Epitaph of Lysanias, Roman Imperial period.** Stele found at the site Agia Paraskevi: Ἔτουνς [...] | μ̣ηννὸς | Δύσντρου | γι' · Λυνσανίας || Διδνα ἐτῶν | π̣' ἐννtάδε | κ̣εῖται · χαῖρε | παροδῖτα

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784. Akropotamos. Amphora stamp, late 4th cent. B.C. Stamped amphora handle. G.E.Mylonas - G.Bakalakis, *PAAH* (1938) 107; D.Samsaris, *'Ιστορικὴ γεωγραφία τῆς 'Ανατολικῆς Μακεδονίας κατὰ τὴν ἀρχαιότητα* (Thessaloniki 1976) 191. Republished by I.A.Pikoulas, *op.cit.* (our lemma no. 773) 166/167 no. 74; for references to amphora stamps with the same name from Northern Greece and elsewhere see *EAM* 67: Μικίωνος

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785. Akropotamos. Kalos-inscription on a vase, undated. Sherd of a kylix. Ch. Koukouli-Chrysanthaki, *AD* 34 B2 (1979) [1987] B2 333 (ph.). Republished by I.A.Pikoulas, *op.cit.* (our lemma no. 773) 168 no. 79: [κα]λός

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786. Amphipolis. Honorary decree of the neoi for the gymnasiarchos Philippos, 105/4 B.C. *SEG* XXX 546; XLIII 370. P.M.Nigdelis in *Α' Πανελλήνιο Συνέδριο Ἐπιγραφικῆς* 91–109 (ph.), presents a new critical edition of LL. 1–25 based on autopsy. N. argues that the decree was passed by the νέοι who trained in the gymnasium and

restores LL. 40/41 as follows: [δεδόχθαι τῶν Ἀμφι]|πολιτῶν το[ῖς ἀπὸ τοῦ γυμνασίου]. According to N.'s restoration, the gymnasiarchos Philippos faced a shortage of funds for the purchase of olive oil during the first half of his semiannual term (cf. LL. 10/11), possibly because of the campaign of the praefectus Minucius Rufus against the Skordiskoi, the Odrysoi and the Besoi (ca. 106 B.C.); the young men collected money for this purpose (LL. 11–16), but the gymnnasiarchos provided himself the funds necessary for the purchase of the olive oil (L. 17); he also provided the ἄλειμμα or ἐπάλειμμα (perfumed oil; LL. 18/19; cf. *IG* XII 9 235 and 239; *I.Stratonikeia* 242; *I.Didyma* 254) in the first and second half of his term (LL. 24/25). In his detailed commentary N. discusses inter alia the funds for the gymnasia (cf. *MAMA* VI 180 II), the expression οἱ ἀπὸ τοῦ γυμνασίου (young men between 18–30 years; cf. *IG* IV 754; *IG* X 2 1 4; *SEG* XXXIII 501; XL 522e; *I.Lindos* 139), and epidoseis for the purchase of olive oil for the gymnasium (cf. Migeotte, *Suscriptions* nos. 31 and 76; cf. *SEG* XX 174).

Ἔτους γ καὶ μʹ·
οἱ νέοι̣ εἶ[παν]·
ἐπεὶ Φίλιππος [-- ca. 9–11 --]ου
ὁ γυμνασίαρχ[ος αἱρεθεὶς ἐπὶ]
τὴν ἀρχὴν ἐπε[χείρησε τὴν ἑαυ]-
τοῦ φιλαγαθίαν [καὶ προθυμίαν]
ποιῆσαι φανερ[ωτέραν, κατὰ τὴν]
πρώτην τρίμη̣[νον μὴ παραδιδο]-
μένου τοῦ π̣[όρου τοῦ ἐκ τῶν]
κοινῶν προσ[όδων αὐτῶι διὰ τὸ]
μὴ διαποιεῖν [τὰ χρήματα· εἰσ]-
ενεχθέντος δ̣[ὲ ἀργυρίου ἐκ]
τῶν ἀπὸ τοῦ [γυμνασίου εἰς]
τὸ ⟨ἔ⟩λαιον το[ῦ ἀνελλιπῶς τὸν ἀ]-
εὶ χρόνον ἀλ⟨ε⟩ίφ[εσθαι καὶ συν]-
αχθ⟨έ⟩ντος πλή[θους οὐκ ὀλίγου]
ἐπιδοὺς τὴν δ[απάνην ἀνεδέξατο]·
ἐλλείποντος [δὲ καὶ ἀλείμματος]
ἐπέδωκεν παρ' [ἑαυτοῦ· ἄλλως δὲ ἐ]-
ποίησεν τὰ δίκ̣[αια ὑπὲρ τὸ προσδε]-
χόμενον ποι̣ού̣μ[ενος τὴν τῶν νέων]
προστασίαν τ̣[ήν τε κατὰ τὸ γυ]-
μνάσιον ἐπιμ̣[έλειαν· κατὰ δὲ τὴν]
⟨ἐ⟩χομ⟨έ⟩νην τρί[μηνον τὸ δεύτερον ἐ]-
χορήγει τὸ ἄλε̣[ιμμα ἐκ τῶν ἰδίων]

1–7. Restorations of M.B.Hatzopoulos – P.Gauthier (see *SEG* XLIII 370) ‖ 1. γ καὶ μʹ, N.: [.] καὶ μʹ, H.–G. ‖ 8–18. restored by N. ‖ 11. for διαποιεῖν cf. *SEG* XXXIX 1244 col. II 48/49: τῶν διδομένων εἰς ταῦτα | χρημάτων μὴ διαποιούντων; the money given to the gymnasiarchos for the first three months was not sufficient, N.

787. Amphipolis. Honorary inscription for the gymnasiarchos Apellas, 4 A.D. Base of a statue found in the gymnasium. Mentioned by D.Lazaridis, *PAAH* (1982) 46 (ph.); *PAAH* (1985) 70 (ph.); *Amphipolis* (Athens 1997) 54/55; cf. *EAH* (1982) [1983] 15; G.Touchais, *BCH* 107 (1983) 800 (ph.); J. and L.Robert, *BE* (1984) no. 257. In a discussion of the term προστάτης, F.Queyrel, *art.cit.* (our lemmata nos. 613-631) 374, refers to this text as evidence for the distinct functions of the γυμνασίαρχος and the προστάτης; the latter supervised the athletic training. We present the text as read by J. and L.Robert: Ἔτους βʹ καὶ νʹ καὶ ρʹ οἱ νέοι Ἀπελλᾶν Διογένους, προστατήσαντα ἑαυτῶν καὶ γυμνασιαρχήσαντα ἐκ τῶν ἰδίων

788. Amphipolis. Dionysiac–Orphic text, late 4th/early 3rd cent. B.C. Gold rectangular plate found folded on the chest of a woman buried in a sarcophagus; found in the eastern cemetery of Amphipolis. Ed.pr. P.Malama, *ΑΕΜΘ* 15 (2001) [2003] 118; cf. A.Chaniotis, *EBGR* 2001 [2004] 225 no. 118 (English translation): Εὐαγής, ἱερὰ Διονύlσου Βαχχίου εἰμι | Ἀρχεβού[λ]η | Ἀντιδώρου

'The text belongs to the group of Orphic texts, in which the deceased person reveals his/her identity as an initiate', C. ‖ [1. this is the first attestation of εὐαγής in the Dionysiac–Orphic texts, Chaniotis] ‖ 3. ΑΡΧΕΒΟΥ...Η, ed.pr., restored by C. [or Ἀρχεβού[λη] ἡ, Chaniotis].

789. Amphipolis. Epitaph of C.Grecinius Rufus, 129/130 or 245/246 A.D. Marble block seen in Amphipolis by a teacher (Asterios Gousios?) and mentioned in a letter sent on July 30, 1889 to the Greek consul in Serres Dimitrios Vitalis (now kept in the archives of the Greek Foreign Ministry). Ed.pr. P.M.Nigdelis, *Tekmeria* 6 (2001) [2002] 142–146 (dr.): Ἔτους ζοσʹ· | Γ(άϊος) Γρεκίνιος Ῥοῦφος τῷ | ἰδίῳ πατρί

1. ΖΟΕ on the dr.; corrected by ed.pr.; the 277th year either of the provincial or of the Aktian era ‖ 2. the nomen Grecinius is very rare in the eastern provinces; it is attested in Thessalonike (*IG* X 2 1 244) and Philippi (*Philippi* II no. 718); the Grecinii of Amphipolis may have been relatives or freedmen of the Grecinii of Philippi, ed.pr.

790–793. Amphipolis. Epitaphs. Four funerary monuments found in the eastern cemetery. Mentioned by P.Malama, *ΑΕΜΘ* 15 (2001) [2003] 115–119 (texts in majuscules). Cf. M.B.Hatzopoulos, *BE* (2003) no. 378.

790: 119. **Epitaph of Kraton and Myrtale, 4th cent. B.C.** Fragment of a stele: Κράτων, Μυρτάλη | Χαρίκλειος

1. This is the first epigraphic attestation of the name Μυρτάλη, which according to Justinus was the original name of Olympias, H. ‖ 2. Χαρικλεῖος, ed.pr.; Χαρίκλειος, H., who observes that this is the third attestation of a patronymic adjective in Macedonia (cf. *I.Beroia* 4c) [for a patronymic adjective in Macedonia see also our lemma no. 859, Chaniotis].

791: 118. **Epitaph of Strymokles and Satyros, 4th cent. B.C.** Marble base with holes for the support of two stelai: Στρυμοκλῆς Χοιρίωνος, | Σάτυρος Στρυμοκλεῦς

Date according to H.; 3rd cent. B.C., ed.pr. ‖ [1. no attestations of Στρυμοκλῆς in *LGPN* and *SEG*; the name certainly derives from the river Strymon, cf. Στρυμογένης in Delos and, Στρυμόδωρος in Athens and Aigina (*LGPN* I–IIIa s.vv.), Chaniotis].

792: 115. **Epitaph of Rhoda, undated.** Stele: Ῥόδα Νικάνωρος

793: 116. **Greek–Latin bilingual epitaph of Alphia T[—], 3rd cent.** A.D. Stele [the lack of a photo does not allow us to confirm the readings; no division of lines, Chaniotis]: Alfia CLUCE Ἀλφία Τ.... Ἀπελλαίου γλυκυτάτη [---]

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794. Aphytis. Athenian decree concerning coinage, weights, and measures, date? See our lemma no. 55.

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795. Aphytis. Deed of sale, 351/350 B.C. Plaque found in 1998 re–used in a modern house. Ed.pr. V.Misailidou–Despotidou in *Α΄ Πανελλήνιο Συνέδριο Ἐπιγραφικῆς* 79–90 (ph.), with an overview of the content of the deeds of sale from Macedonia [cf. *SEG* L 554 bis]. Three brothers, Dionysios, Antipatrides, and Soson, sons of Katastasis, sold to Ornymenos a field adjacent to another field of Ornymenos and to the properties of Aristoteles, son of Antiphanes, and Aristoteles, son of Theoros (two of the witnesses) for the amount of 4,000 drachmas [but see app.cr. ad L. 16]. This is the first deed of sale found in Aphytis. 13 of the 19 names are of Euboian origin (Ἀντιφάνης, Ἀντιπατρίδης, Ἀριστοτέλης, Ἀρχέδημος, Διονύσιος, Ἐπιχάρης, Εὐδημίδης, Θέωρος, Καλλιπίδης, Μενεκλῆς, Πολύστρατος, Σώσων, and Φιλώνδας).

Θεός· Τύχἠγαθή· οὐνή·
ἐπὶ Καλλιπίδεος τοῦ Μ-
[εν]εκλέος, ἐμβολ(α)ῖος·
[Ὀ]ρνύμενος Τιμησιά-
νακτος παρὰ Διονυ{ΟΣ}-
σίου καὶ Ἀντιπατρίδε(ος)
καὶ Σώσωνος τῶν Κ-
αταστάσιδος τὸν ἀ-
γρὸν τὸν ἐχόμενον
τῶν Ὀρνυμένου καὶ
τῶν Ἀριστοτέλẹος
πάντα ὃν ἔκτηντο
Διονύσιος, Ἀντίπατρ-
ος, Σώσων, ὧι γεί-
των Ἀριστοτέλης
Ἀντ(ι)φάνεος ΨΨΨΨ {Β}·
βεβαιωταὶ κατὰ τὸ μὲν
Διονυσίου μέρος Φανο-
κράτης Φιλώνδεος, κατ-
ὰ τὸ Ἀντιπατρίδεος Πίτ-
θις Ἀρχεδήμου, κατὰ τὸ
Σώσων(ος) Ἀλκισθένης Π-
ολυστράτ(ου)· μάρτυρες {Α}
Ἀριστοτέλης Ἀντιφάν-
εος, Εὐδημίδης Ἐπιχάρ-
εος, Ἀριστοτέλης Θε-
vacat ώρου

2–3. ΜΙ[ε]κλέος, ed.pr. by mistake; the same eponymous priest (of the Chalkidian Koinon) in *SEG* XXXVII 575 (Smixis); *SEG* XXXVIII 672/673 (Kellion); D.M.Robinson, *TAPhA* 62 (1931) 51–53 no. 4 (Olynthos), ed.pr.; ‖ 3. ΕΜΒΟΛΛΙΟΣ on the stone; ἐμβόλλιος = ἐμβόλιμος (sc. μής) is attested for the first time, ed.pr.; M.B.Hatzopoulos, *BE* (2002) no. 282, suggests reading ἐμβολ(α)ῖος ‖ 6. ΑΝΤΙΠΑΤΡΙΔΕ on the stone ‖ 7–8. the name Κατάστασις was hitherto unattested, ed.pr. ‖ 8. the scribe corrected the first letter from Δ to Α ‖ 16. the scribe corrected the first letter from Κ to Α; ΑΝΤΦΦΑΝΕΟΣ on the stone; or ΨΨΨΨΒ (4,100 dr.), H. ‖ 22. ΣΩΣΩΝ on the stone ‖ 23. ΟΛΥΣΤΡΑΤ on the stone.

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796. Apollonia (Mygdonia). Letter of king Antigonos Gonatas to Agasikles, ca. 277-239 B.C. Upper right part of a marble plaque found in 1969 at Apollonia. Mentioned by C.Koukouli–Chrysanthaki, *AD* 25 B2 (1970) 404, where it is referred to as a deed of sale. Ed.pr. A.G.Zannis, *Horos* 14–16 (2000–2003) 216–224 (ph.), recognized in this fragment a second copy of the letter of Antigonos Gonatas found in Dion (*SEG* XLVIII 783). The discovery of the new copy in Apollonia confirms the identification of Πυρρωλία λίμνη (L. 6) with the lake of Langadas (Koroneia). Ed.pr. discusses the status of Νουμήνιος (friend of the king?) and the royal donations of land (cf. Hatzopoulos, *Macedonian Institutions* II nos. 20 and 22; *RC* 11).

[Ἀγαθῆι vac.] Τ̣ύ̣χ̣η̣ι̣·
[βασιλεὺς Ἀν]τίγονος Ἀ[γα]-
[σικλεῖ χαίρει]ν̣· κατώικικẹ[ν]
[Νουμήνιος π]αῖδας αὐτοῦ
[ἀνάμεσον Ἀσί]κ̣ου καὶ τῆς
[Πυρρωλίας λίμ]νης, προσαγ[ο]-
[ρεύσας τὸ χωρίο]ν Μυσίαν· vac.
[ὅπως οὖν εἰδότ]ες ἕκαστọι
[μὴ συναλλάτ]τωσιν τούτοις
[ἄνευ Νουμηνίου], σ̣ύν̣ταξον
[οὖν ἀναγράψαι τὴν παρ' ἡμῶν]
[ἐπ̣ιστολὴν ---------------------]
[-------------------------------------]

2–3. If the name of Agasikles is correctly restored and if this person was the ἐπιστάτης of Apollonia (not of Dion), he was probably instructed to set up two copies of the letter (e.g., ἀναγράψαι ... ἐν στήλας λιθίνας δύο, ἐκθεῖναι τὴν μὲν μίαν ἐν τῶι ἱερῶι τῶι ἐν Ἀπολλωνίαι, τὴν δὲ ἄλλην ἐν τῶι ἱερῶι τοῦ Διὸς τοῦ Ὀλυμπίου), ed.pr.

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797. Berge. Grant of land by the Bergaioi to Timesikrates, ca. 470-460 B.C. *SEG* L 575. Republished by A.P.Matthaiou, *Horos* 14–16 (2000–2003) 227–232, with many improvements. M. interprets this text as a private document referring to the pieces of property alloted to Timesikrates, probably a Thasian. In a first drawing of lots he received the real estate, on which this stone was set up (cf. LL. 2/3: τήνδε), probably in the city; in a second draw of lots he received land (2 vineyards, 2 allotments of cornland, 2 allotments of wooded land?). This document thus provides important evidence for the allotment of land in Berge (cf. *SEG* IX 3 LL. 31–34; *Syll.*³ 141 LL. 6–9), possibly in the context of colonization or (re)distribution of land.

Τάδε Τιμησικράτε̄[ι]
Βεργαῖωι ἔδωσαν τ-
ήνδ' ἐν τῆι βωλῆι τῆ-
ι πρωτέρηι καὶ τῆι ὑ-
στέρηι ἀνπέλọ[ς δ]-
ύω, λάχσις φσι[λὰς?]
[δ]ύω, λάχ̣σ̣ι̣[-- ca. 5-6 --]
[..]Ω[------------------]

We note the different readings and restorations of Z.Bonias (see *SEG* L 575); Ω = Ο, Ο = Ω in the Parian alphabet, M. ‖ 2. Βεργαῖοι, B. ‖ 2–3. τὴν δ' ἐν, B. ‖ 3. βωλῆι = βολῆι (not βουλῆι), i.e. draw of lots, M. ‖ 5. ἄνπελọ[ν], B. ‖ 6. ὐō (?) Λανσίσο Σί[ca. 4-5], B.; λάχσις = λάξεις = λήξεις, i.e. allotment of land (cf. *Syll.*³ 57 LL. 34–37 and 42); for ψιλός cf. *I.Priene* 47 L. 23, M. ‖ 7. [.]ύō Λα[-- ca. 10-11 --], B.; in fine, [δασεια-?], M.

798. Beroia. Roman nomina. O.Salomies, *art.cit.* (our lemma no. 776) 139–174, comments on nomina attested in *I.Beroia*. **53**: The name Σέρειος (Serius), which is also attested in Thessalonike (*IG* X 2 1 69 L. 39), may be related to the activity of the senatorial C.Serii (consuls in 132 and 156 A.D.; 171). **55**: 'Αράβιος, the short form of 'Αραβιανός, was hitherto unattested; for the popularity of names in –ianus in Macedonia see our lemma no. 832 (145). **112**: 'Οπήνιος is attested for the first time (143). **142**: The reading Φάβιος should be corrected to Φάριος, which is a rare nomen found in Rome and in Africa; in view of the names recorded in this text, especially 'Ρεκέπτος, the inscription should be dated to the 1st cent. A.D. (162 notes 68/69). **319**: Γαλέριος, the short form of Γαλεριανός, is new there are further attestations of this nomen in Athens, Kos, and Olbia (*IG* II² 2038 L. 7; 2059 L. 66; *I.Délos* 2537; *IGR* IV 1045; *IOSPE* I² 236) (145 and 157). **339**: The name Σκίρτιος is attested in Macedonia (*IG* X 2 2 180 and 325 LL. 75/76; cf. *I.Leukopetra* 120), in Athens (*IG* II² 2067 L. 65) and in Italy (Rome, Tarracina, the land of the Vestini). In view of the existence of the place name Scirtiana in the Lynkestis and of the Dalmatian tribe of the Skirtones it has been suggested that this is a nomen of local origin; it is, however, more probable that the gens Scirtia migrated from the land of the Vestini to Macedonia (169/170). For Beroian names see also our lemma no. 832.

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799. Beroia. Accounts of priests, 2nd cent. B.C.–Roman Imperial period. V.Allamani, *AD* 52 B2 (1997) [2003] 746 no. 5, reports the delivery to the Museum of Beroia of a stele with moulding containing 55 lines on the front and 40 lines on the back side (no text). The content is similar to *SEG* XL 530 = *I.Beroia* 16.

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800. Beroia. Record of building activities concerning the water supply, ca. 100-150 A.D. *SEG* XLVIII 743; *I.Beroia* 41. E.Stefani, *AD* 52 B2 (1997) (2003) 729, reports on the conditions of the discovery of this inscription and presents the text in majuscules.

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801. Beroia. Honorary inscription for Annia Tydda, 2nd cent. A.D. *I.Beroia* 84. H.Müller, *Chiron* 31 (2001) 446–450, corrects the reading of LL. 2/3 to 'Αννίαν Τυδδαν | γυναῖκα Οὐειĺέντωνος ('Αννίαν Τυδδαν[ῆν?] | γυναῖκα Οὐει[βίου Οὐ]ιέντωνος, *I.Beroia*; 'Αννίαν Τύδδαν | γυναῖκα ΟΥΕΙΙΕΝΤΩΝΟΣ, J.Touratsoglou, *AD* 24 B2, 1969, 326 no. 13) and collects the evidence for the cognomen Veiento. In the cases of Οὐειέντων and the high priest Κάσσανδρος (L. 5) only the cognomen was mentioned. The name Τυδδα may be of Thracian origin (447 note 148). See also our lemma no. 889.

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802. Beroia. Ephebic catalogue, 235/6 A.D. *SEG* L 577. For this text see also the report of A.Koukouvou, *AD* B2 (1997) [2003] 747 (ph.).

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803. Beroia. Epitaphs. V.Allamani, *AD* 52 B2 (1997) [2003] 746, reports the delivery to the Museum of Beroia of two epitaphs (no text): **A)** a grave stele with the representation of a rider and a slave in relief (late 2nd/early 1st cent. B.C.; MB Λ885); **B)** a grave stele with the representation of a woman in the type of Venus Pudica (3rd cent. A.D.; MB Λ886). M.Apostolou, *ibid.* 746/747, reports the delivery of five more epitaphs (no texts: MB Λ905–909) and of an inscribed fragment (MB Λ912). E.Stefani, *ibid.* 747, reports the discovery of two inscriptions which in the meantime have been published as *I.Beroia* 301 and 341.

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804. Beroia. Epitaph of Maximos (or Maximo?), 2nd cent. A.D. *I.Beroia* 261. H.Solin, *Arctos* 35 (2001) 230, suggests reading Μαξίμῳ Μαξίμα τῷ γλυκυτάτῳ τέκνῳ (Μαξιμὼ Μαξίμᾳ, *I.Beroia*), because names with the suffix –ω deriving from Latin names are rare [a difficulty with S.'s interpretation is not that the name of the dedicant appears after the name of the deceased child (e.g. *I.Beroia* 334/335), but that the stone was not erected for the child alone: τῷ γλυκυτάτῳ τέκνῳ κὲ τοῖς θ[ρέ]ψασιν; this phrase makes better sense if the child's name (Maxima) immediately preceded the attribute τῷ γλυκυτάτῳ τέκνῳ. Chaniotis]. Cf. our lemmata nos. 741 and 1132 bis.

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805. Beroia. Epitaph of Philotas, 3rd cent. B.C. Poros urn found in a chamber tomb; an inscription is written with red paint. Ed.pr. V.Allamani, *AD* 52 B2 (1997) [2003] 731 (ph.): Φιλώτας Νικάνορος

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806. Beroia. Epitaph of Arestides, Agroteri(o)n, Geronti(o)n and Aurelia Aria[--], 4th/5th cent. A.D. Feissel, *Recueil* no. 62; *I.Beroia* 445. Republished by M.Ricl, *SCI* 20 (2001) 97–104 (ph.; English translation), who recognizes here a family quarrel concerning the expenses for the burial of the foster–daughter Geronti(o)n: Aurelia Aria[---] originally intended the grave to be used by her daughters as well (LL. 9/10), but when they refused to contribute to the expenses, she denied them burial in this grave (LL. 15/16); Aurelia appealed to the governing body of the church to respect her wish to be the last person placed in the grave (LL. 11–16).

[Αὐρ]ηλία 'Αρ̣ι̣α̣[.........]ΥΘΥ[........] ζῶ-
σα καὶ παρο̣ῦ̣[σ̣α̣ κ̣α̣ὶ̣ π̣α̣ρ̣οῦ]σα τὸν γλυκύτατόν
μου ἄνδρα v 'Αρεστίδην τὸ̣ν̣ κὲ Οὐαλ[έριν],
βετρανών, v καὶ τὴν γλυκ[υτά]την μου θυγατέ-
ρ̣α 'Αγροτέριν καὶ τὸ γλυκύτατόν μ̣[ο]υ̣ θρεπτάριν,
ὃ ἐγ[ὼ ἀ]νέθρεψα ὑπ̣[ὸ] τὰς ἐμὰς μάλας, Γερόντιν· ἰδοῦσα
ὅτι [ἐβ]ίωσε̣ Γ̣ερόντ[ιν] ἔτ(η) ⟨ε΄⟩ ἐποίησα τοῦτο τὸ
κοιμ̣[ητ]ή̣ριν ἐκ̣ τῶν ἰδείων μόχθων, ἐπὶ τὰ
π̣αιδά̣[ρι]α ποιήσασα, καὶ μηδὲ ἑνὸς τῶν θυγατέ-
ρων μου μ̣ὴ θελουσῶν συνκαταθέσθαι τὲς δα-
[πάν]ε̣ς̣· τοῦτο οὖν μαρτύρομε τὸ ἁγιώτατον

Γερόντιο[υ]

[δίκαι]ον τῆς ἁγίας καὶ καθολικῆ(ς) ἐκκλησί-
[ας ὥστ]ε, μετὰ τὴν ἐνμὴν τελευτὴν καὶ κη-
[δομέν]ης ἐμοῦ τῆς προγεγραμμένης
[Γεροντ]ίου, εἰς τοῦτο τὸ κοιμητήριν ἤ τι[ς]
[βιάσετε?], ἢ τῶν θυγατέρων μου ἢ ἕτερός τις,
[δώσει τῇ ἁγί]ᾳ ἐκκλησίᾳ τῇ κατὰ Βέροιαν
[προστίμου χ]ρυσοῦ λίτρας πέντε καὶ
[τῇ πόλει ------------------------------------]

We only record the differences from *I.Beroia*, not from all earlier editions; we do not list the cases in which R. places a dot under a letter and *I.Beroia* does not ‖ 1. [Αὐρ]ηλία Ἀριανή, [δούλη το]ῦ Θ(εοῦ) ††, *I.Beroia*; initio, perhaps Ἀριάγνη (cf. *I.Beroia* 49; *I.Leukopetra* 151); in fine, perhaps {a patronymic} θυ[γάτηρ], R. ‖ 2. καὶ παροῦσα καὶ παροῦσα, *I.Beroia*; the dittography was corrected (erased) by the scribe, R. ‖ 3. in fine, Οὐάλ[εντα], F.; Οὐαλ[έριον?], *I.Beroia*; Οὐαλ[έριον] or Οὐαλ[εριανόν], R. [Οὐαλ[έριν], Chaniotis (vgl. LL. 5–7 and 15) ‖ 6. ὑπ{ὸ} τὰς ἐμὰς μάλας, sc. 'under my armpits', *I.Beroia*, R. ‖ initio, [ἀπέσ]ωσε ('finish up, finish off') ... ἔτ(η), *I.Beroia*; [ἐβ]ίωσε ... ἔτ(η) ⟨ε'⟩, the last letter was omitted by the scribe because the next word begins with an epsilon, R. ‖ 10–11. τὲς ΔΑ[....]ΕC, *I.Beroia*; restored by R. ('but not even one of my daughters wished to contribute to the costs') ‖ 12. initio, [κλῆρ]ον, F.; [....]ον, *I.Beroia*; [δίκαι]ον, R., who points out that the expression τὸ ἁγιώτατον δίκαιον is attested in papyri to designate a corporate body governing a church or a monastery; ΚΑΘΟΛΙΚΗΕ on the stone ‖ 13. initio, [ὡς], F.; [ὥστ]ε, R. ‖ 13–15. καὶ κη|[δευμέν]ης ἐμοῦ, τῆς προγεγραμμένης | [.......]ίου, *I.Beroia*; κη|[δομέν]ης... [Γεροντ]ίου, R. ('after my death, and since I am now taking care of (burying) the above-mentioned Gerontion') ‖ 16. [τολμήσ]η τῶν, *I.Beroia* (assuming that this clause prohibits any other burial other than that of the daughters); [βιάσετε = βιάσεται], ἢ τῶν, R. ('if someone forces his way into this tomb, whether a daughter of mine or someone else') [perhaps [ἐνθάψει], Chaniotis].

807. Beroia (area of). Graffito on a vase, ca. 350–325 B.C. Base of a black-glazed kantharos found near Loutro Emathias (22 km from Beroia); a name inscribed after firing on the exterior. Ed.pr. P.Chrysostomou in *Α΄ Πανελλήνιο Συνέδριο Ἐπιγραφικῆς* 196–198 (ph.): Ἕρμων

808. Charakoma. Honorary decree for a benefactor, ca. 150–200 A.D. Dimitsas, *Ἡ Μακεδονία* no. 682. P.M.Nigdelis, *Tekmeria* 6 (2001) [2003] 134–142 (ph.), presents a new critical edition and commentary. The services of the anonymous benefactor concerned the presence of Roman troops (cf. the word ἐπίταγμα in LL. 7 and 9–11, probably in the sense of *angariae*, and παραγενομέν[ων] in L. 9) and the construction of buildings (cf. L. 13: τό τε Καισαρείου κατασκεύ[ασμα]). We present N.'s edition.

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[-------]ΑΥΟΕ[---]
[2-3]ΔΕ.Ν.ΥΑ..ΙΝΟΘΦΕ[---]
παρὰ ΤΩ[3–4]ΤΗ ΕΓ[--]

τῆς παρὰ τοῖς κυρ[ι- --]
[1-2]ς τήν τε πρὸς τοὺ[ς --]-
ὸς το[ὺ]ς σταλέντας [--]
των ἐπίταγμα πληρωσαμένων [----------------------------------]
[1-2]σκεύασμα τῆ[ς --]
των παραγενομέν[ων -- ἐπι]-
ταγμάτων Φιλοξένῳ τῷ [--]
σιν ἐξεπλήρωσεν τῶν ἐπι[ταγμάτων e.g. καὶ ἀεὶ διατελεῖ ---]-
[1-2]ως ἐκπληρῶν λειτουργίας [e.g. πλείστας τε καὶ μεγίστας]
[ἅ]μα τό τε Καισαρείου κατασκεύ[ασμα ----------------------]
[1-2]ιν βουλευτήριον [--]
κὸν οἶκον τῇ πατρίδ[ι --]
[ἀ]γορᾶς μέρος τῷ κα[----------------------------------- ταύτην?]
τὴν μαρτυρίαν ποιουμένο[υς ------------------------ τῆς πρὸς ἡ]-
[μ]ᾶς εὐνοίας ἐπ[ιμελεῖσθαι ---------------------------------------]
εἰς στήλην λιθίνην τεθῆνα[ι e.g. εἰς τὸ ----------------------- ἱε]-
[ρ]ὸν παρὰ τὸν ἀνακείμενον [----- ἀνδριάντα --------- ὅπως]
[μ]ηνύηται ἀντὶ τιμ[- --- ὑπὸ?]
τῶν εὐεργετηθέντων [--]
[τ]ειμῆς· vac ἐπεχειροτονήθη [----------------- date ---------------]
[--]

The underlined letters are no longer visible on the stone; we do not reproduce the readings of the earlier editors ‖ 4. τοῖς κυρ[ιακοῖς?] (cf. *IGR* III 714), N. ‖ 13. it is not clear which type of building (temple, altar, porticus etc.) is indicated by κατασκεύασμα and what exactly was built or restored by the benefactor, N. ‖ [14–15. possibly [βασιλι]κὸν οἶκον (cf. *LSJ*, s.v. with reference to *CIG* 2782) ‖ 17. in fine, or ποιούμενο[ι], Chaniotis].

808 bis. Derriopos. Decree concerning the foundation of M.Vettius Philo, 95 A.D. *IG* X 2 2 300. O.Salomies, *Arctos* 35 (2001) 265, observes that the conclusion that Οὐέττιος Βωλανός (L. 14) was a proconsul of Macedonia is inevitable.

809–811. Dion (area of). Inscriptions, Roman Imperial period. E.Poulaki-Pandermali, *ΑΕΜΘ* 15 (2001) [2003], 341/342 (dr.), reports the discovery of inscriptions at Plaka and Σταθμὸς Λιτοχώρου probably brought there from the area of the harbor of Dion (no descriptions); in addition to the texts below, these inscriptions include the epitaph of Κλαυδία Ξεναρίστη, a fragmentary funerary epigram, a Latin milestone and a Latin honorary inscription for an emperor. The texts nos. 810 and 811 were read from the dr. by M.B.Hatzopoulos, *BE* (2003) no. 357.

809: Honorary inscription (?), 2nd/3rd cent. A.D. [We read the texts from the dr., Chaniotis].

[---------]VΠΕ‖
[--------]‖ΡΙΚΟΥ
[---------]κρατια
[---------]ΝΣΤΙΑΝ
[--------] ἀρετῆς ἕν-
[vac.? εκεν]

810: **Epitaph of Ulpius Sekoundion, 181 A.D.**

Οὐλπία Ἀ-
ρέσκουσα
Οὐλπίῳ Σε-
κουνδίωνι
τῷ τέκν[ῳ]
μνίας
χάριν,
ἔτους ια-
σ΄ Σεβαστοῦ
τοῦ καὶ ηκτ΄,
μηνὸς Ἀρτε-
μευσίου γ΄

8–10. The year 328 of the provincial era; the year of the Aktian era is not correct (211th year = 180 A.D.); in addition to this, 'les dizaines ne devraient pas précéder les unités', H.

811: **Epitaph of Iulia Isidora, 2nd/3rd cent. A.D.**

Ἰουλία ἡ καὶ
Κλάρα Ἰουλί[ᾳ]
Ἰσιδώρᾳ, τῇ
γλυκυτάτῃ
ἀδελφῇ μνε[ί]-
ας χάριν

812. **Dion. Owner's inscription on a glass vase, 2nd/3rd cent. A.D.** Glass vase found in a grave. Ed.pr. D.Pandermalis, *AEMΘ* 15 (2001) [2003] 349 (ph.): Φιλήτης

813. **Edessa. Honorary inscription for Petronia Strattylla, 2nd/3rd cent. A.D..** *CIG* 1997 d; Demitsas, *Ἡ Μακεδονία* no. 3 (cf. A.B.Tataki, *Macedonian Edessa: Prosopography and Onomasticon*, Athens 1994, 66 no. 259). M.B.Hatzopoulos, *art.cit.* (our lemma no. 772) 159, reports that fascimiles of inscriptions of Boiotia and Macedonia are kept in the Center of Epigraphical and Palaeographical Studies of Ohio State University. They were made in the 18th century by an anonymous French scholar and had previously been in the ownership of C.Cichorius, E.Norden, and J.M.R.Cormack. These facsimiles include a more complete drawing of this inscription, which was hitherto known only from a drawing made by W.M. Leake, *Travels in Northern Greece* III (London 1835) 277 no. 139.

814–817. **Eleutheroupolis Kavalas. Epitaphs, Roman Imperial period.** Four epitaphs. Two of them belonged to the collection of bishop Sophronios (our lemmata nos. 814/815), but were not transported to the Museum of Kavala with the other objects of the collection and are now lost. Ed.pr. I.A.Pikoulas, *op.cit.* (our lemma no. 773) 120–123 nos. 11–13 and 120/121 no. 83, in part based on copies made by C.Edson (nos. 814/815).

814: 120/121 no. 11. **Epitaph of Adymos, March 163 A.D.** Upper part of a marble stele with acroteria (broken off at the top); in relief a draped figure facing right, a standing draped female facing front, and a small female figure bearing a toy (?). Known from C.Edson, *Notebooks*, no. 641 (text in majuscules). now lost. On the date see M.B.Hatzopoulos, *BE* (2002) no. 291.

Ἔτους ιτ΄, μην[ὸ]‖ς Ξανδικοῦ ει΄ | Ἄδυμος Ἀπο[λ]‖λοδώρου ἐτ[ῶν] ‖ οε΄

815: 121 no. 12. **Epitaph, undated.** Fragment of the side of a sarcophagus; known from C.Edson, *Notebooks*, no. 642: [--]τοῖς Κερδώζ[ισι] | [-----------]...[--------]

[2nd/3rd cent. A.D. to judge from the letter forms in Edson's drawing, Sverkos] ‖ 1. restored on the basis of *SEG* II 415, ed.pr.

816: 121–123 no. 13 (ph.). **Epitaph of Mantous and Theioutes, 2nd cent. A.D.** Three joining fragments of a marble plaque, broken at left top; found at the site Agia Paraskevi in 1999. Mentioned by E.Garantoudi - T.Lymperakis, *Χρυσοφόρον γῆς ἀνάστημα. Τὸ Παγγαῖο τῶν μύθων καὶ τῆς Ἱστορίας* (Kavala 1999) 160/161 (ph.). Cf. M.B.Hatzopoulos, *BE* (2002) no. 291.

[Μ?]αντοῦς
[..]ανος τοῦ
[Σ]εραπίωνος
θυγάτηρ ἐτ(ῶν)
κε΄· Ζειπύρ-
ων Σκαρου
Θειούτῃ
συμβίῳ γλυ-
κυτάτῃ μν-
ίας χάριν

1. Or Δαντοῦς, ed.pr. ‖ 2. perhaps [Ζιπ]ᾶνος, H. ‖ 6–7. Σκαρουθειου τῇ, ed.pr.; Σκάρου | Θειούτῃ (sc. Σκάρης and Τιούτα), H.

817. Vacat.

818. **Epanomi (area of: Byadoudi). Christian prayer (?), 5th/6th cent. A.D.** Fresco on the wall of a grave decorated with crosses and branches; an inscription is painted with white letters on red background; found near an early Christian basilica at Μπγιαδούδι Ἐπανωμῆς. Ed.pr. T.N.Pazaras, *AEMΘ* 15 (2001) [2003] 293 (dr.): [ca. 7–8]ΥΤΩΝ οἰκι[ῶν?] αὐτῶ[ν] CT[--]ΑΙ[ca. 4–5]ΘC Η[Μ]ΩΝΑΤΑ[------]ΚΑ[-]CΑΝΤΟ τὰ ὀνόματα : αὐτ[ῶν --] τῶν γαιῶν αὐτῶν

[In the middle perhaps Θ(εὸ)ς ἡ[μ]ῶν, but on the dr. one reads ΩΜΑΤΑ, Chaniotis].

819. Epanomi (area of: Byadoudi). Christian prayer and quotation on a cross, 6th cent. A.D. (or later). Bronze cross inscribed on both sides; found near the baptistery of an early Christian basilica at Μπγιαδούδι Ἐπανωμῆς. Ed.pr. T.N.Pazaras, *AEMΘ* 15 (2001) [2003] 295 (ph.):

A:
K(ύρι)ε β-
οήθ-
η τ-
τα ὸν τ(οῦτ)ο
φ-
ορ-
ο͂ν-

B:
Φονὶ
Κ(υρίο)υ ἐ-
πὴ
ὑδ(άτ)- τõν
ο-
ν

A. Κύριε βοήθει τὸν φορῶντα το, ed.pr. [τὸν τ(οῦτ)ο φορο͂ντα; the two last letters of φορο͂ντα are written on the left arm of the cross, Chaniotis] ‖ B. Φωνὴ Κυρίου ἐπὶ τῶν ὑδάτων (cf. *Psalm* 28.3), ed.pr. [read on the photo ‖ 4–6. ΥΔΑΤΑΤΟΝΙΟΙΝ, on the cross, Chaniotis].

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820. Galepsos. Epitaph of Manta, 81/82 A.D. Stele found at Ντεντέμπαλι, near Galepsos. To be published by A.Zannis, *art.cit.* (cf. our lemmata nos. 781–783). Presented by I.A.Pikoulas, *op.cit.*, (our lemma no. 773) 168/169 no. 80. M.B.Hatzopoulos, *BE* (2002) no. 295, by mistake has included this text among those found at Akropotamos.

Ἔτους γιρʹ | μηνὸς Δίου κζʹ | Μάντα Ῥυμυl σου, ἡρωΐς, χαῖρε

35. A.D., ed.pr. [he probably meant 35 B.C.; but this text probably uses the Aktian era (cf. our lemmata nos. 863/864), Chaniotis].

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821. Herakleia in Mygdonia (?). Epitaphs of Nikanor and Menandros, 4th/3rd cent. B.C. *SEG* XLIX 856/857. M.B.Hatzopoulos, *BE* (2003) no. 365, suggests attributing these epitaphs to Herakleia (Mygdonia), the present site of Γέφυρα-Ἅγιος Ἀθανάσιος.

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822. Ichnai. Treaty between Ichnai and Dikaiapolis, undated. A.Struck, *MDAI(A)* 27 (1902) 309/310 no. 14. The provenance of this text was given by S. as 2 km north of Topsis, a station on the railway line Thessalonike–Skopje, 'left of the Axios'. However, as M.B.Hatzopoulos, *art.cit.* (our lemma no. 772) 159/160 (dr.), reports, a study of the manuscript that S. had originally submitted for publication (now in the archive of the Berlin-Brandenburgische Akademie) shows that the two fragments of this text came from a hill near the village Kufalovo or Kurfali, which must be the site of ancient Ichnai.

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823. Kalambaki. Boundary stone, late 3rd/early 2nd cent. B.C. Marble stele inscribed on both sides; found at the site of an ancient settlement at Kalabak Tepe (Kalambaki, near Drama), which must have been on the route of the Via Egnatia; a milestone was found here (P.Collart, *BCH* 59, 1935, 403–407). Ed.pr. C.Koukouli–Chrysanthaki in *Recherches récentes ... Ducrey* 53–64 (ph.; dr.), with detailed discussion of the evidence for roads – possibly part of a construction project during the reign of Philip V – and boundary stones recording the distance from cities in this area: *SEG* XLIII 442 (ph.); V.Sokolovska, *Archaeologia Jugoslavica* 22/23 (1985) 81–87 (A: ἐξ Ἰδομένης | εἰς Δόβηρον | στάδιοι εἴκοσι; B: Ἐγ Δο[β]ήρου | εἰς Ἰδ[ο]μένην στ[άδι]οι [---]; ph.; dr.); *EAM* 109 (ph.); *Philippi* II nos. 469/470 (ph.).

A:
Ἐκ Φιλίππων
στάδιοι τριά-
κοντα

B:
Ἐξ Ἀμφιπόλ[ε]-
ως στάδιοι
διακόσ[ιοι]
[-----------]
vacat
Δ[.]

B. 3–4. The distance of the find-spot of the stone from Amphipolis is ca. 226–234 stadia, ed.pr.

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824. Kalindoia. Funerary epigram for Makedonia, ca. 175–250 A.D. Marble stele with rounded top, decorated with the bust of a woman in relief; found at Toumbes Kalamotou (ancient Kalindoia). Edd.pr. E.Sverkos – K.Sismanidis, *Tekmeria* 6 (2001) [2002] 61–68 (ph.).

Ὀκταέτη με χρόνον | καὶ ἤματα πεντήκοντ[α] |
Γλαυκίας ἔσχε δάμαρτα | Μακεδονίαν τὴν ἀρίστην· ‖
μνημοσύνης δὲ χάριν | καὶ στοργῆς ἧς ἔσχον ἰς αὐτὸν
ἐκ μὲν ἐμοῦ βιότου | ταῖς ἰδίαις δὲ μερίμναις
τοῦτον ἔτευξεν ἐμοὶ | τὸν τάφον ὡς ὁράας

1–3. Makedonia was married for 8 years and 50 days with Glaukias; the edd.pr. collect examples of inscriptions which indicate the duration of the marriage ‖ 7–8. the grave monument was built at the expense of Makedonia, but under the supervision of her husband Glaukias, edd.pr.

825/826. Kassandreia. Epitaphs. Two stelai found in Nea Potidaia (ancient Kassandreia). Ed.pr. K.Kousoulakou, *Tekmeria* 6 (2001) [2002] 43–47 (ph.).

825: 43/44. **Epitaph of Demetrios, ca. 300–250 B.C.** Upper part of a marble pedimental stele: Δημήτριος | Ἑρμώνακτος

2. The Ionic name Ἑρμῶναξ was hitherto unattested in Macedonia, ed.pr.

826: 44–46. **Epitaph of Apollonios and his son Poseidippos of Iasos, ca. 225–150** B.C. Upper part of a marble stele: Ἀπολλώνιος Ἀπολλοδώρου, | [Π]οσείδιππος Ἀπολλωνίου, | Ἰασεῖς

827. Kassandreia. Funerary epigram of Aristeus and his mother Polyxene, late 3rd/early 2nd cent. B.C. Marble stele found in Nea Potidaia (ancient Kassandreia). Edd.pr. E.Sverkos – K.Sismanidis, *Tekmeria* 6 (2001) [2002] 55–61 (ph.).

Ὀδεῖτα, Ἀριστεὺς τῆιδ' ὕπεστι Ἀριστέως
ἐν ἑπτὰ πεντάδεσσι, νυμφίος δισαῖς
ἐν ἡμέρεσσιν, ἑπτὰ δ' ἤμασιν νόσου
ὥραισί τε ἑπτά, μητρὶ σὺν Πολυξένηι,
Εὔδαμος ἣν ἔσπειρε, πεντηκοντέτις,
ἣ τέσσαρας προσεῖδεν ἐν πένθει κύκλους·
πατὴρ δὲ ἐφυστέρησε· δύστηνοι γονεῖς,
οἳ παιδὸς εἰς ὄλεθρον ὀψιαίτεροι

2–4. For the poet's play with numbers cf. *IG* X 2 1 159 and 630 C; *I.Beroia* 392; *GV* 372, 392, 506, 642, 644, 659, 709, 716, 877, 930/931, 986, 991, and 1611; Aristeus died at the age of 35 (7 x 5), was married for 70 days (35 x 2), and died after being ill for 7 days and 7 hours, edd.pr. || 7. πρὸς εἶδεν, edd.pr. [προσεῖδεν, Chaniotis] || 3–4. the duration of the illness is also stated, e.g., in *GV* 503, 804, and 1554, edd.pr. || 4–6. Polyxene, Aristeus' mother and daughter of Eudamos, was 50 years when Aristeus died, and lived another four years in mourning, edd.pr. [consequently, she married at the age of 14, Pleket].

828. Kipia. Dedication to Heros Epekoos, undated. Dedicatory relief found in the sanctuary of Ἥρως Αὐλωνείτης at Kipia. Mentioned by C.Koukouli–Chrysanthaki, *AD* 40 B (1985) [1990] 266 [cf. *SEG* XL 539 b app.crit.]; cf. J. and L.Robert, *BE* (1991) no. 415; *Philippi* II no. 618. I.A.Pikoulas, *op.cit.* (our lemma no. 773) 125 no. 17, presents the text: Ἥρωνι ἐπηκόωι [---]

829. Vacat.

830. Leivaditsa Rachonas Pellas. Epitaph of Samos, ca. 300–250 B.C. Marble pedimental stele found at Leivaditsa Rachonas (6 km from Pella; ancient Allante?). Ed.pr. P.Chrysostomou in *Α΄ Πανελλήνιο Συνέδριο Ἐπιγραφικῆς* 194/195 no. 15 (ph.): Σάμος Νικάνορος

831. Lete. Mosaicist's signature, Roman Imperial period. Mosaic decorated with a rosette and dolphins found in a building. Ed.pr. A.Keramaris, *AD* B2 (1997) [2003] 645 (ph.).

Ἀντίγονος ἐκονίασεν

[The use of the verb κονιάω to describe the work of a mosaicist was hitherto known only from an inscription at Nemausus (Republican period); see *SEG* XXXIX 1084 and 1805, Chaniotis].

832. Leukopetra. Onomastics: Roman nomina. O.Salomies, *art.cit.* (our lemma no. 776) 139–174, comments on several nomina attested in *I.Leukopetra* (cf. *SEG* L 597). **7**: The family of N(ουμέριος) Δέλλιος Ἐπίγονος probably was of Campanian origin (from Capua?; cf. *CIL* X 4108); the only other attestation of this nomen is in *I.Hadrianoi/Hadrianeia* 141 (156). **57, 59–62, 64**: The same man is called both Αὐρήλιος Ἀμυντιανός and Αὐρηλιανὸς Ἀμυντιανός; this confirms the assumption that the nomina in –ianus, which are very popular in Macedonia, should be explained as being normal nomina in –inus which have been equipped with the ending –ianus either because of a misunderstanding or because the form in –ianus sounded better; cf. Ἰουλιανὸς Δημήτριος in **74** vs. Ἰούλιος Δημήτριος in **71** (144/145). **120**: For Σκηρτιανή see our lemma no. 798. H.Solin, *Arctos* 35 (2001) 231/232, prefers reading Γρᾶτα (the Latin Grata) in **17**, instead of the Dorian Πράτα which would be unusual in the late 2nd cent. A.D.

833. Leukopetra. Religion: Dedications of slaves and free persons to Meter Theon Autochthon, 2nd-4th cent. A.D. *SEG* L 597. In a comparative study of the donation of slaves and freeborn children to deities in Roman Macedonia and Phrygia M.Ricl, *Tyche* 16 (2001) 127-160, summarizes the content of the texts from the sanctuary at Leukopetra (*I.Leukopetra*), rightly pointing out that these documents should not be regarded as manumissions. The act of conveyance is never described as a manumission, but as a gift or an offering; the clause which prescribes the deposition of all documents concerning the donated slave in the sanctuary strengthens this interpretation; in addition to this, one of the texts explicitly states that a slave was donated because her master was unable to repay a debt to the sanctuary (**134**). The provision that a slave was not to be alienated from the goddess, aimed more at protecting the rights of the goddess, who was to be served by the donated persons on the customary festive days, than those of the donated slave. Explicit clauses about the future offspring of the donated slave show that the legal status of the donated slaves was not automatically inherited by their offspring. A group of texts mentions the double obligation of the slaves of remaining with their former master for the latter's lifetime (παραμονή) and of serving the goddess on the customary days; but service in the sanctuary is also implied in the texts which only mention the παραμονή. The donated slaves probably acquired the status of ἱερόδουλοι or δοῦλοι θεᾶς. On the contrary, the ἀπελεύθεροι θεᾶς (43) were sacred slaves who were at some point released by the goddess from the obligations imposed on them at the moment of the consecration (140 with note 48; 142/143; cf. *EAM* 59b: ἐλευθέρα ναοῦ; *SEG* XXVII 932: [ἡ

θεὰ] ἔλυσεν ἀ[πὸ παραμονῆς?]; see also *CIL* III 1079; VIII 27580; *ILS* ad no. 3523; *Inscr.Ital.* X 1 592; *BGU* VII 1564; Cic., *Div. Caec.* 17.55). The motives of the donors, whenever stated, were religious in nature: divine command or punishment, fulfillment of a vow, gratitude for help received.

In this article R. suggests some improvements in the reading and the interpretation of several texts. **5**: The expression παρὰ τόπον (L. 7) is not synonymous with ἄτοπον; it refers to the territory of the sanctuary which made the persons connected with it inviolable (παρὰ τόπον = 'out of place'; 147). **12**: In LL. 10/11 R. reads καὶ χειρόγραφα (sc. χαρίζομαι) τ[ὰ] ὑπάρχοντα ἴσα· ὀφείλω etc. (ἴς ἃ ὀφείλω, *I.Leukopetra*); the donor deposited with the goddess the number of documents equivalent to the number of the donated slaves; a separate clause begins with ὀφείλω (147/148). **26**: The στηλογραφία took place 18 years after the donation and after the donated slave had given birth to three children; R. suspects that the owner undertook the στηλογραφία later in order to magnify her original gift by adding the three children (148). **45** (= *SEG* XLVII 906): R. interprets the expression διὰ τὸ μὴ παραμεῖνε αὐτῇ ἄλλα τέσσερα (sc. παιδία) not as a reference to the death of four other slaves, but to their alienation due to the heavy debts of their owners (148/149). **46**: In LL. 4/5 R. reads: [ὃ μόν]ο⟨ν⟩ παρέμενέν μοι πε[δίο]ν; on the meaning cf. no. 45 (149; ph.). **51**: In LL. 20–23 R. reads καὶ χεῖρ' ἀνατι|θέμην μεμ|αρτυρωμέ|νην (καὶ * IP, *I.Leukopetra*) and translates 'I also deposited a witnessed/certified hand–written note (of purchase?) of this slave' (149). **53**: This text concerns the dedication of a lost slave; if the slave turns up, she will become property of the goddess (ἐχαρισόμην κοράσιον ... τὸ κὲ ἀπούλονον, τὸ ἀτῇ ἀναζητήσεις); cf. *SEG* XXVIII 1568 [cf. A.Chaniotis, *EBGR* 2000 [2003] 291 no. 155]. **57**: The slave was bought expressly for the goddess (contra *I.Leukopetra*: 'la consécration est l'aboutissement du vœu fait lors de l'achat de l'esclave'; 132 note 17). **58**: R. restores in LL. 10–12 χωρὶς πάσης | [ἐνοχλήσ]εως or [ὑπερθέσ]εως· ἐχαρισά[μην ἱερητε]ύοντος (χωρὶς πάσης | [ἑορτῆς ὅ]πως ἐχαρισά[μην· ἱερητε]ύοντος, *I.Leukopetra*); according to the first restoration the slave should not be molested in the sanctuary, according to the second he should appear for service without any delay (150/151). **59**: The expression τὸν τῆς ζωῆς χρόνον refers to the owner, not to the slave; the donated slave was to serve the goddess as long as the former owner lived, and not as long as the slave lived (136/137). **63**: R. reads in LL. 4–5 ἡγ[εμό]νος Μ(άρκου) Οὐ(λπίου) Τερ|τυλλιανοῦ Ἀκ[υλάο]υ (151); cf. *I.Pisid.Cen.* 44; ἡγ[εμό]νος μου, *I.Leukopetra*). **78**: R. restores in LL. 6/7 ἐκ τῆς Κλεων[υμια]νοῦ | Ἀπολλοδώρο[υ κυριε]ύσεως (ἐκ τῆς Κλεων[ύμης] τοῦ | Ἀπολλοδώρο[υ τοῦ Ὀδ]υσέως, *I.Leukopetra*), in LL. 9–10 [παι]δίον [Ὀρέσ]την ([παι]δίον· [ταύ]την, *I.Leukopetra*), and in LL. 11/12 ἐ|στηλογ[ράφητο ἡ ὠν]ὴ κὲ | τὴν τ[ιμὴν ἔχει --- πᾶσαν?] (ἐ|στηλογ[ράφητο ἡ παιδίσκ?]η κὲ | τὴν Τ[---], *I.Leukopetra*); according to R.'s interpretation of this text, the οἰκονόμος of Beroia purchased three slaves acting upon the goddess' request and using funds left by Kleonymianos (151/152). **90**: In LL. 10 R. reads διὰ χειρὸς μεμαρτυρωμέν⟨η⟩ς ('by a witnessed hand–written note'; 152/153; μεμαρτυρωμέν⟨α⟩ς, *I.Leukopetra*). **93**: The numeral in L. 14 is Λ, not N (153). **115**: In L. 5 R. reads ἐκ θρεπ[τῆς μ]ου Ἀντιγό[νης] (153; Ε[.]ΚΑ[........]ΚΙΠ, *I.Leukopetra*). **136+160**: The two fragments belong to the same stele; the text reads: Μητρὶ Θεῶν Αὐτοχθο|νίτιδι Αὐρηλία Προσή|[νην? δῶρον ἵνα τὰς ἐθ]ίμ[ους | ἡμέρας?] (153; ph.). **150**: R. suggests

reading [π]οιησάντων τῶν προπό[λω]ν τῆς θεο[ῦ] (προπ[ύλω]ν, *I.Leukopetra*); the πρόπολοι were members of the cult personnel (153/154; ph.).

For the donation of slaves to deities in Macedonia see our lemma no. 777; for Phrygia see *SEG* L 1237–1244, 1254, 1265–1280, 1282–1284. On *I.Leukopetra* see also the review by E.A.Meyer, *AJPh* 123 (2002) 136-140.

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834. Meneis (Bottiaia). Inscriptions, early 3rd cent. A.D. *SEG* L 599–601. In a detailed report on the excavation of the sanctuary of an association of μύσται at Ἀγριοκαρυδιά (the territory of ancient Meneis), P.Chrysostomou, *AAA* 32–34 (1999–2001) [2003] 195-220, republishes the inscriptions presented in *SEG* L 599 (198–200; ph.; dr.), 600 (196–198; ph.) and 601 (208; ph.) and discusses the burial practices in the graves excavated in the vicinity of the sanctuary and their possible relation to the founder of the mystery cult. O.Salomies, *An.Ép.* (2001) [2004] no. 1768, comments on the name Μάκκις, i.e. Maccius.

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835. Nea Kallikratia. Inscribed ring of Kale, 4th cent. B.C. Silver ring found in a grave in the cemetery of the ancient settlement at Νέα Καλλικράτια (Chalkidike). Ed.pr. A.Biliouka – I.Graikos, *AEMΘ* 15 (2001) [2003] 286 (ph.). Cf. M.B.Hatzopoulos, *BE* (2003) no. 371: Καλέ̄

καλέ, edd.pr., who point out that the ring was probably given as an erotic present to a young man; Καλέ̄ = Καλή, H.

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836. Parthicopolis (Sandanski). Letter of the emperor Antoninus Pius concerning taxes, 158 A.D. *IGBulg* IV 5895 (= 2263); *SEG* XIV 479; XXIV 619*; XXXVIII 644; XXXIX 1865; Oliver, *Greek Constitutions* no. 156. G.Souris in *Α´ Πανελλήνιο Συνέδριο Ἐπιγραφικῆς* 137–140 (ph.), restores LL. 6/7 as follows: συνχωρῶ ὑμεῖν καὶ τοῖς σώμασι τοῖς ἐλευθέροις, ἀφ' οὗ χρό|νου φόρον διδόασιν, δηνάριον ἑκάστῳ ἐπιβαλεῖν (ἃ [δι]ὰ χρό|νου, the previous editions). This passage does not determine the persons on whom a new tax was imposed, but stipulates that all free persons had to pay the new tax as soon as they started paying the tributum capitis.

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837. Pella (?). Honorary inscription for the emperor Claudius, 46 A.D. Dimitsas, *Ἡ Μακεδονία* no. 366. P.Chrysostomou, *Tekmeria* 6 (2001) 126/127 note 2, doubts the provenance of this inscription from Pella because of the mention of πολιτάρχαι. He suggests a provenance from a neighboring city.

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838. Pella. Honorary inscription for the emperor Septimius Severus, ca. 198–210 A.D. Upper right part of a marble base. Ed.pr. P.Chrysostomou, *Tekmeria* 6 (2001)

[2002] 126/127 (ph.): [Αὐτοκράτορα Καίσαρα Λ(ούκιον) Σεπτ]ίμιον vacat | [Σεουῆρον Εὐσεβῆ Περτίνακα] Σεβαστὸν | [-------]

For the restoration cf. *I.Beroia* 66, ed.pr. || 2. the final nu is written between LL. 1 and 2.

838 bis. Pella. Epitaph of Myrto, ca. 350–300 B.C. Upper part of a marble pedimental stele. Ed.pr. P.Chrysostomou, *AD* 52 B2 (1997) [2003] 745: Μυρτὼ Τιμοκλέους

839–852. Pella. Epitaphs, 4th–1st cent. B.C. Ed.pr. P.Chrysostomou in *Α΄ Πανελλήνιο Συνέδριο Ἐπιγραφικῆς* 171–193, (re)publishes 14 funerary monuments. Nos. 839–841, 843/844, 846, and 851 were inedita; we also present the published texts (nos. 842, 845, 847–850, and 852), since they were known only from brief references, often with no description or date.

839: 172–175 no. 1 (ph.). **Epitaph of Melissa of Serrai, mid–3rd cent. B.C.** Marble pedimental stele found in the northwestern cemetery; a dexiosis scene between a seated man (?) and a standing woman in relief; between the two persons a child [the reference to *SEG* XXIV 549 on 172 note 3 is wrong (epitaph of Hediste, not of Melissa, Chaniotis]: Μέλισσα Ἐπικράτο[υ] | Σειραία, Μάνου γυν[ή]

840: 175/176 no. 2 (ph.). **Epitaph of the son of Archelaos, 2nd/1st cent. B.C.** Right upper part of a pedimental stele; the head of a young man standing in front of a horse in relief: [--- Ἀ]ρχελάου ἥρωι

841: 176–179 no. 3 (ph.). **Funerary epigram, 2nd/1st cent. B.C.** Middle left part of a marble stele.

Δάκρυά σοι κ̣[αὶ --------------]
μήτηρ ΓΗΡΑΙΗΛ̣[-----------]
ΤΑΝΜΟΝΑΣΟΤΚΛ[-----------]
γῆρας ἐν ἀστοῖ̣[ς --------------]
ἀλκίμου, ὦ ἀγα̣[θ- ------------]
ἑπτὰ τοκύα[ς- ------------------]

The epigram was written for a woman who died in old age, ed.pr., who suggest the following restoration:

Δάκρυά σοι κ[αὶ νέρθε διὰ χθονὸς]
μήτηρ γήραι ἡλ[ικίαι ------------]
τὰν μόνας ὅτ' κλ[αίουσαν --------]
γῆρας ἐν ἀστοῖ[ς καὶ ξένοις -------]
ἀλκίμου, ὦ ἀγα[θὴ --------------]

ἑπτὰ τοκύα[ς ----------------------]

1. in fine, cf. *GV* 1542, ed.pr. || [2. possibly μήτηρ γηραιή, an older mother nourning her child, Chaniotis] || 3. perhaps τλήμονα σὸγ κλ[έος], M.B.Hatzopoulos, *BE* (2002) no. 269(3).

842: 179/180 no. 4 (ph.) = *SEG* XXX 583. **Epitaph of Sostrate, ca. 325–300 B.C.** Marble pedimental stele: Σωστράτη | Διονυσίου

843: 180/181 no. 5. **Epitaph of Strat[---], late 4th/early 3rd cent. B.C.** Upper left part of a stele with an engraved pediment: [Σ]τρατ[---------]

844: 181/182 no. 6 (ph.). **Epitaph of Nikostrate, early Hellenistic period.** Marble stele decorated with a pediment in low relief: Νικοστράτη | Ἀπολλωνίου

845: 182–184 no. 7 (ph.) = *SEG* XXX 582. **Epitaph of Harpalos and Zopyros, ca. 250–225 B.C. and late 3rd/early 2nd cent. B.C.** Marble pedimental stele decorated with a pediment in low relief. C. observes that the stele was inscribed by different hands at two different times (A: Ἅρπαλος | Διονυσογένου; B: Ζώπυρος | Ἁρπάλου) [as has already been observed by M.B.Hatzopoulos – P.Gauthier, *La loi gymnasiarchique de Beroia* (Athens 1993) 39, Chaniotis].

846: 185/186 no. 8 (ph.). **Epitaph of Demokritos, ca. 350–325 B.C.** Upper part of a limestone pedimental stele found in the north cemetery: [Δη]μόκριτος | [---]ωνος

2. [Χαιρί]ωνος, ed.pr., who recognizes in this person an ancestor of Δημόκριτος Χαιρίωνος in *SEG* XXIV 550 (late 3rd cent. B.C.).

847: 186–188 no. 9. **Epitaph of Arete, ca. 325–300 B.C.** Lower part of a marble pedimental stele found in 1968. D.Papakonstantinou–Diamantourou, *Πέλλα. Ἱστορικὴ ἐπισκόπησις καὶ μαρτυρίαι* (Athens 1971) 72 no. 15: Ἀρήτη | Εὐαινέτου

848: 188/189 no. 10 (ph.) = *SEG* XXX 580. **Epitaph of Asklepiodoros, late 3rd/early 2nd cent. B.C.** Pediment of a marble stele with akroteria: Ἀσκληπιόδωρος Μύρμη̣κ̣[ος]

1. in fine, ΜΥ...Η--, *SEG*.

849: 190/191 no. 11 (ph.) = *SEG* XXX 581 [the reference to *SEG* XXX 580 should be corrected to *SEG* XXX 581]. **Epitaph of Antigonos, ca. 350–325 B.C.** Upper part of a limestone stele with moulding: Ἀντίγονος | Ἀλεξάνδρου

850: 191 no. 12 (ph.), **Epitaph of Herakle(i)des, ca. 350–325 B.C.** Upper part of a stele with moulding found in the west cemetery: [Ἡ]ρακλέδης

['Η]ρακλε(ί)δης. C.; but see M.B.Hatzopoulos, *BE* (2002) no. 269(12) on the 'flottement des voyelles d'aperture moyenne'.

851: 191/192 no. 13 (ph.). **Epitaph of [--]strata, ca. 350–325 B.C.** Upper right part of a limestone stele found in 1960 in the northwest cemetery: [---]στράτα | [---]βίου

852: 192/193 no. 14 (ph.). **Epitaph of Lysandros, 2nd cent. B.C.** Upper part of a marble stele with moulding. D.Papakonstantinou–Diamantourou, *op.cit.* 46/47 no. 54: Λυσάνδρωι | Φιλοδήμου, | ἥρωι

853. Pella. Epitaph of T.Publicius Severus, ca. 150–175 A.D. Marble stele tapering towards the top, broken on top and bottom; a rider is represented in a relief panel; an inscription under the panel. P.Chrysostomou, *Tekmeria* 6 (2001) [2002] 129–132 (ph.): Τ(ίτος) Ποπλίκιος | Σευῆρος

1. Another Titus Publicius Severus is attested in *I.Beroia* 420; the nomen Publicius is widely diffused in Macedonia, ed.pr.; initio, or Γ(άϊος); the first letter may be a Γ, M.Sève, *An.Ép.* (2001) [2004] no. 1767.

854. Pella. Epitaph, ca. 175–250 A.D. Upper part of a marble relief with rounded top; the relief represents a rider (left) in front of a seated woman (right); an inscription along the rim. Ed.pr. P.Chrysostomou, *Tekmeria* 6 (2001) [2002] 127–129 (ph.): [---]ς v ΕΡΜΑΝ[--- ca. 25–30 --- τ]ὴν μητέρ[α ---]

'Ερμᾶν or 'Ερμάν[ουβις], ed.pr. [initio, the space between the Σ and the E is not indicated by ed.pr.; one is tempted to restore [Γ]ερμαν[ός], but no damage on this spot can be recognized on the photo, Chaniotis].

855. Pella. Thasian amphora stamp, early 3rd cent. B.C. Stamped amphora handle found in the palaistra near the palace. Mentioned by P.Chrysostomou, *AD* 52 B2 (1997) [2003] 718, who reports that the stamp shows a grape and the name Αἴσχρωνος (Aischron I, after ca. 285/280 B.C.).

856. Pella (territory of: Archontiko Giannitson). Lamp, Hellenistic period. *SEG* XLVII 932; XLVIII 829 bis. S.Minon, *RPh* 75 (2001) 147, comments on the name Μιννώ (female genitive Μιννοῦς), which derives from μένω (Μιν- in the Macedonian dialect). The gemination of nu ('géminée expressive') is common in hypocoristic forms (e.g., Μεννέας, Μεννῆς, Μέννις).

857. Pella. Inscribed weights. D.Papakonstantinou–Diamantourou in *Α´ Πανελλήνιο Συνέδριο Ἐπιγραφικῆς* 115–124 (ph.), presents an overview of the types and shapes of weights found in Pella (1957–1964; 4th–1st cent. B.C.). The weights follow the Attic weight standard, exactly as the Macedonian coins of this period, and are inscribed with the letters E (ca. 890 g), M (= μνᾶ; ca. 450 g), H (= ἡμίμναιον; ca. 243 g), and T (= τεταρτημόριον; ca. 120 g). The significance of the letter E, found on weights which correspond to a δίμνουν, is not clear (the symbol of an agoranomos?).

858. Pergamos. Dedication to Heros Aulonites, undated. No description. According to S.Mertzidis, *Φίλιπποι. Ἔρευναι καὶ μελέται χωρογραφικαί* (Constantinople 1897) 31, this stone was seen by I.D.Afthonidis at Moustheni (ancient Pergamos); cf. F.Skalidis, *Κοντὰ στὶς ρίζες τῶν Ἑλλήνων. Τὸ Παγγαῖο μέσα στὴν ἱστορία* (Thessaloniki 1981) 71. Republished by I.A.Pikoulas, *op.cit.*, (our lemma no. 773) 170 no. 84 [Mertzidis was a notorious forger of inscriptions (see *SEG* L 617); since this text was not published by I.D.Afthonidis, *Parnassos* 15 (1892) 463/464, as P. observes, it may well be a forgery, Chaniotis]: Αὐλωνίται ἥρωι χαριστήριον

859–862. Pergamos. Epitaphs. Four epitaphs found at Κουλὲς Μουσθένης (ancient Pergamos). Ed.pr. I.A.Pikoulas, *op.cit.* (our lemma no. 773) 134–139, (re)edits these texts (nos. 859 and 862 were inedita), using C.Edson's facsimile for no. 862.

859: 134 no. 36. **Epitaph of Syrabitys, priest of the Hepta Phylai, 1st/2nd cent. A.D.** Marble plaque in a private house.

Συραβιτυς		4	τῶν 'Επτὰ φυλῶν (ἐ)τ-
Ἀρτιδόνιος			ελεύτησεν ἐτῶ-
εἰερητεύσας			ν vv οη´

1. Συραβιτυς was hitherto unattested, ed.pr. [the reference to *SEG* XL 596 should be corrected to *SEG* XXX 596, Chaniotis; for names of the type Σουρα- cf. M.Buzalkovska-Aleksova, *ZA* 34 (1984) 205-208, Sverkos] || 2. for the patronymic adjective 'Αρτιδόνιος cf. *IG* XII 9 795: Διλ[ι]-ζελμις | 'Αρτιδόνιος | [Σα]παῖος, ed.pr. [for patronymic adjectives in Macedonia see also our lemma no. 790, Chaniotis] || 3. (ε)ἱερητεύσας, ed.pr. || 4. the letter T in 'Επταφυλῶν was added between the lines; for 'Επταφυλαί cf. *SEG* XXI 527= *Agora* XIX 4 A LL. 4, 57, 75; *Agora* XIX 4 B LL. 5, 23/24, 26, 42/43, ed.pr.; M.B.Hatzopoulos, *BE* (2002) no. 292, prefers reading τῶν 'Επτὰ φυλῶν.

860: 135 no. 37. **Epitaph of Herodotos, undated.** No description, now lost. G.Bakalakis, *Thrakika* 8 (1957) 21 (information given to him by the bishop of Eleutheroupolis); cf. P.Lemerle, *BCH* 60 (1936) 338 note 3: 'Ηρόδοτος Ζειπύρου, χαῖρε

861: 137 no. 41. **Epitaph of Zipyron, undated.** Plaque in a private house; now lost. J.D.Afthonides, *Parnassos* 15 (1892) 464 no. 2; Philhofer, *Philippi* II no. 610. We present Pikoulas' restoration.

[-- μη]νὸς [----------]
[------]ΚΑ[-----------]
[- Ζ]ιπύρων Αν[-----]
[vacat] ἐτῶ[ν --]
[----------------]

862: 138/139 no. 44. **Epitaph, Roman Imperial period.** 'Fragment of a Roman grave stone, -broken away all sides and back', seen by C.Edson in 1938 in a private house (*Notebooks* no. 611); now lost.

[-------------------]I I / I IEII[-------]
[------]ΙΩΥ·Β· Δαλιλας?· ΝΩΥ[---]
[------]ΜΗΝΙΩ· Υ· ἐτῶν Ξ [--------]
vacat

863–865. Phagrai. Epitaphs. Three epitaphs from the area of ancient Phagrai. Ed.pr. I.A.Pikoulas, *op.cit.* (our lemma no. 773) 160–163 nos. 69–71 (ph). [For a new inscription from Phagrai see *SEG* XLIX 766, Sverkos. The modern settlements of Akropotamos and Podochori, where several epitaphs have been found, possibly also belonged to the territory of Phagrai; see our lemmata nos. 780–782, Chaniotis].

863: 160 no. 69. **Epitaph of Zeipyron, August 192 A.D.** Plaque of local stone found at Kokkinochori.

['Ἔτου]ς γκσ', μηνὸς Γ-
[ορπι]έου ηι' Ζειπύρων
[------]εμου, ἐτῶν με'
[ἥ]ρως, χαῖρε

1. 75 A.D., ed.pr.; the letter forms suggest a date in the 2nd/3rd cent. A.D.; probably the 223rd year of the Aktian era, M.B.Hatzopoulos, *BE* (2002) no. 294.

864: 162 no. 70. **Epitaph of a man, August 201 A.D.** Marble plaque found at Kokkinochori (site Avlaki).

CΛβ'
ἔτους, μην-
ὸς Γορπι[αί]-
ου Α? ΔΡ[ca. 2–3]
ΕΜ[..]Ε[ca. 2–3]
ΤΟΥΤ [.] ἐ[τ]-
ῶν Ρ? ἥρ-
ως κε̃ρε·
χε̃ρε κὲ
σὺ παρο-
δῖτα

1–2. 84 A.D., ed.pr.; the 232nd year of the Aktian era (August 201 A.D.), M.B.Hatzopoulos, *BE* (2002) no. 294.

865: 162/163 no. 71. **Epitaph of Glaukia?, 2nd/3rd cent. A.D.** Right lower part of a schist plaque.

[----- Γ?]λαυκί[α Ζειπύ?]ροντος, [χαῖρε· χαῖρε] κὲ σύ vacat

Restored by M.B.Hatzopoulos, *BE* (2002) no. 294; [--- Γ]λαυκί[ας?] | [---]ΡΟΝΤΟϹ | [---]ΚΕΕΥ, ed.pr. ‖ 3. in fine, καὶ εὖ or καὶ (σ)ύ, ed. pr.

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866. Phagrai (territory of: Orfani). Graffito on a vase. Graffito on a vase found at Orfani [for other graffiti from this site see *SEG* XLVIII 834, Chaniotis]. M.Nikolaidou–Patera, *ΑΕΜΘ* 1 (1987) [1988] 347/348. Republished by I.A.Pikoulas, *op.cit.* (our lemma no. 773) 169 no. 81: [---]κράτης

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867. Philippi. Funerary fines. Commenting on a new Latin epitaph which mentions the payment of a fine of 2,000 denarii to the fiscus and 1,000 denarii to the delator for any damage on the inscription, A.Zannis in *Α΄ Πανελλήνιο Συνέδριο Ἐπιγραφικῆς* 42/43, collects the evidence for fines in the funerary monuments of Philippi.

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868. Philippi. Public priesthoods of the Roman colony. M.-D.Poncin, *CGG* 12 (2001) 229-252, studies the public priesthoods in the Roman colony of Philippi (pontifex, flamines, sacerdos Divae Augustae, seviri Augustales, priests of the imperial cult, augures), making references only to Latin texts.

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869. Philippi. Letter (or letters?) sent by envoys of the city reporting a decision of Alexander the Great concerning the territory of Philippi, ca. 330 B.C.? *SEG* XXXIV 664; XLVIII 835*; *Philippi* II no. 160a. According to M.B.Hatzopoulos (*SEG* XLVI 787) the envoys of Philippi met Alexander in Persepolis in 330 B.C. at a point at which the king intended to send part of the army with Philotas and Leonnatos to Macedonia. E.Badian in A.B. Bosworth – E.J. Baynham (edd.), *Alexander the Great in Fact and Fiction* (Oxford 2000) 85 note 66, objects that if Leonnatos and Philotas (A L. 7) should be identified with the famous hetairoi, they could have been sent to Philippi in 333 B.C. during Alexander's stay in Gordion and could have returned to Gordion before Alexander resumed his campaign in May. M.B.Hatzopoulos, *BE* (2002) no. 296, rightly points out that if Leonnatos and Philotas had gone to Philippi, as B. assumes, it is their verdict that would have been inscribed, and not the letter of the envoys (sent from Persis in 330 B.C.), in which their visit is announced.

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870. Philippi. List of sales of land, ca. 350–300 B.C. *SEG* XXXVIII 658; XLIX 768; Hatzopoulos, *Macedonian Institutions* II no. 83; *Philippi* II no 161. S.Psoma, *RN* 157 (2001) 215-222, identifies the δραχμαί mentioned in this document as silver drachmas of the 'Thraco–Macedonian' weight standard, the ὀβολοί as silver obols and the τεταρτημόρια as bronze coins struck by Philip II, Alexander the Great, or the city of Philippi.

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871. Philippi. Rock–cut building inscription, 4th cent. or late 3rd/early 2nd cent. B.C. G.Karadedos, C.Koukouli–Chrysanthaki, *AEMΘ* 15 (2001) [2003] 87–89, mention the discovery in 1999 of an inscription engraved on the rock, under the foundation of a tower of the east wall (second tower north of the Hellenistic gate). The text consists of the monogram Φιλ. (sc. Φίλιππος) followed by the names of two ἐπιστάται. The mason used the lunate C, which appears in Macedonia from the 4th cent. B.C. onward. A further study of the architecture will reveal the identity of this Φίλιππος (Philip II or Philip V).

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872. Podochori. Epitaph, undated. Plaque with relief representation of a man and a woman. A.D.Gousios, *Ἡ κατὰ τὸ Παγγαῖον χώρα. Λακκοβηκίων τοπογραφία, ἤθη, ἔθιμα καὶ γλῶσσα* (Leipzig 1894; reprint Thessaloniki 1999) 9 no. 2. Republished by I.A.Pikoulas, *op.cit.* (our lemma no. 773) 159 no. 67.

[------] Ζειπᾶ Κλα[------]
[------]ΥΚΟΥΡΟΥ[------]

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873. Podochori (area of: Lefki). Epitaph of Posas, 2nd cent. A.D. Pedimental stele found near the early Byzantine basilica at Παλαιοκλήσια Λεύκης. Ed.pr. I.A.Pikoulas, *op.cit.* (our lemma no. 773) 166 no. 73a (ph.). Cf. M.B.Hatzopoulos, *BE* (2002) no. 294 [but with attribution to Kokkinochori/Phagrai, Chaniotis]: Ποσα | Κόσουπου

1st cent. B.C./A.D., ed.pr. [the letter forms, as far as they can be recognized on the bad photo suggest a much later date, Sverkos]; the names were hitherto unattested, ed.pr.

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874. Prophitis Langada. Owner's inscription on a vase, ca. 500–450 B.C. Fragment of a black glazed kantharos inscribed after firing; found in the deposit of a sanctuary at Προφήτης Λαγκαδᾶ (northeast of Thessalonike). Ed.pr. A.Lioutas – S.Kotsos, *AEMΘ* 15 (2001) [2003] 190 (ph.): [το]ῦ Καραΐ{κ}δα εἰμι

The letters KEIMI are inscribed above ΔΑ.

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875. Pydna. Mosaic inscription, 4th cent. B.C. Mosaic floor of a house with a name (of the owner?) written with pebbles. Ed.pr. M.Besios – A.Athanasiadou, *AEMΘ* 15 (2001) [2003] 365: Σάτυρ[ος?]·

876/877. Vacant.

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878. Sane (Nea Roda, Chalkidike). Boundary stone?, ca. 450–400 B.C. *SEG* XLVII 947. E.M.Tsigarida in *Α´ Πανελλήνιο Συνέδριο Ἐπιγραφικῆς* 151–156, presents an improved edition of this text, which she interprets as a boundary stone, restoring in L. 1 [ὅρο]ς.

stoichedon

[ὅρο]ς vacat
[----]ΕΣ
[-----]ΣΠΙ
[-----]ΕΜΗ
[---- ἱ]ερόν
[----μ]έσσον
vacat
[--- δη]μοσίης Ο
[----]ΕΦΑΥΛΙ
[----]ΟΣ ΔΑΜ.Ε
[-- ἔθ]ηκα θε[ῷ] Ρ
[-- δῆ]μος Ε[.]Τ
[---- δη]μοσία vacat

1. No restoration in *SEG* || 3. ΣΠΕ, *SEG* || 10. no restoration in *SEG* || 11. ommited in *SEG*.

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879. Serres (area of). Dedication of a temple to the Great Gods, October 76 A.D. Marble stele of unknown provenance, delivered by an inhabitant of Mavrothalassa Serron to the Museum of Serres. Ed.pr. C.Veligianni, *Tekmeria* 6 (2001) [2002] 14–20 (ph.), with discussion of the diffusion of the cult of the Θεοὶ Μεγάλοι of Samothrake (15–18).

Ἔτους δκσ´
v Δείου · η´ · Θεοῖς
v Μεγάλοις · ΔΕΣΟ[1–2]
Γ.· Ἰούλιος · Βλάστος
v τὸν ναὸν · καὶ τὰ
ἀναθήματα · ἐκ τῶν
ἰδίων

1. Dated to the 224th year of the provincial era, ed.pr. || 2–3. the Great Gods can be identified with the Θεοὶ Μεγάλοι of Samothrake, ed.pr. || 3. in fine, an epithet deriving from a place name, ed.pr.

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880. Serres (area of). Epitaph of Demokritos and Momo (and their children?), ca. 150–200 A.D. Upper part of a marble relief found at the site Leginitsko near Melanikitsi Serron; the relief is divided into two panels; on the upper panel the busts of an elderly man (left) and an elderly woman (right); on the lower panel the busts of a young woman (left) and a young man (right); between the two panels an inscription; the names of the children of the

couple may have been written below the lower panel (now lost). Ed.pr. E.Sverkos, *Tekmeria* 6 (2001) [2002] 48–53 (ph.).

Δημόκριτος Διοσκουρίδου
ζῶν αὐτῷ καὶ τῇ γυναικὶ ἀνέθη-
Μω- μνήμης χάριν κε
μῷ

881. Serres (area of). Epitaph of Dionysios, ca. 150–200 cent. A.D. Four joining fragments of a marble pedimental stele found near a grave in Metochi Serron (site Λευκὴ Κορυφή); the pediment is decorated with two akroteria (the one on the right is lost) and a disc; a rider, a horse, a boar, and a snake twisted around a tree are represented in relief under the pediment; an inscription on the left side. Presented in *SEG* XLIX 743 on the basis of a preliminary report. Ed.pr. M.Valla, *Tekmeria* 6 (2001) [2002] 9–13 (ph.):

Εἰσιὰς
Παείβ-
ου τῷ
εἰδίῳ
ἀνδρὶ
Διονυσί-
ῳ vacat
μνήμης χάριν

2–3. the Prehellenic name Παείβης is attested in east Macedonia and Thrace, ed.pr.

882. Styberra. Dedication to Asklepios Soter, 209 A.D. *IG* X 2 2 320. O.Salomies, *Arctos* 35 (2001) 265, points out that τὸ β´ in the dating formula (LL. 7-9: Αὐρηλίῳ Πομπειανῷ | καὶ Λολλιανῷ Ἀουίτῳ | τὸ β´ ὑπάτοις) refers to both consuls and is certainly an error, for it is certain that this was the first consulate of both consuls.

883. Thessalonike. The city in the early Roman Imperial period. C.vom Brocke, *Thessalonike. Stadt des Kassander und Gemeinde des Paulus. Eine frühe christliche Gemeinde in ihrer heidnischen Umwelt* (Tübingen 2001), reconstructs the historical context of Paul's visit to Thessalonike making ample use of the epigraphic material. He discusses *inter alia* the city's history (12–20), the urban development in the Hellenistic and Roman Imperial period (21–73; detailed study of the city's topography and public buildings), the economic activities (74–85), the social organisation and the ethnic origin of the population (86–101), the position of Thessalonike as the capital of Macedonia and an important center (103–113), the cults (114–142; discussion of the cults of Κάβιρος, Διόνυσος, the Egyptian gods, the emperor cult, and the cult associations), the cultural life (143–151), the main concerns of the urban population (152–185), the Via Egnatia (188–206), and the political institutions (δῆμος, πολιτάρχαι; 251–267). On 155–161 study of the φυλαί of Thessalonike (Ἀσκληπιάς, Ἀντιγονίς, Διονυσιάς, Γναϊάς); with regard to Γναϊάς (*IG* X 2 1 278) B. convincingly argues that its name does not derive from

Pompey, as suggested by J.Touratsoglou, *Die Münzstätte von Thessaloniki in der römischen Kaiserzeit* (Berlin–New York 1988) 6 note 9, but from the proconsul Cn.Egnatius (ca. 150–125 B.C.; 160). For the Jewish population see our lemma no. 884.

884. Thessalonike. Jews. The Jewish community of Thessalonike is one of the subjects treated by C.vom Brocke, *op.cit.* (our lemma no. 883) 162–165 (occasional membership of Jews in civic tribes) and 207–232 (the Jewish community and the synagogues of Thessalonike). B. gives an overview of the presence of Jews in Macedonia and discusses the following texts which have been associated with the Jewish community: *IG* X 2 1 72 (217–222; dedication to Θεὸς Ὕψιστος by Ἰού(λιος) Εσ[--?]; on 220–222 reflections on the cult of Θεὸς Ὕψιστος); *IG* X 2 1 431 (228; a Christian or ■ Jewish πρεσβύτερος?); *IG* X 2 1 499 (229; epitaph of Παρασκευή, a Jew?); *IG* X 2 1 632 (228; epitaph of an Εἰσραλίτης); *IG* X 2 1 633 (227/228; Jewish or Christian epitaph?; 4th/5th cent. A.D. rather than 2nd cent. A.D.); *IG* X 2 1 772 (229/230; the names Θεόδωρος and Σίμων are not sufficient indications of a Jewish family); *SEG* XLIV 556 (223–227; German translation; reference to συναγωγαί); *CIJ* I^2 693 b/c (228; Jewish epitaphs).

885. Thessalonike. Religion: Dionysiac association. J.Kubínska, *ZPE* 137 (2001) 153-160, discusses a group of inscriptions in Thessalonike which concern the councillor Τι. Κλαύδιος Λύκος and reprints the relevant texts (*IG* X 2 1 259, 461, 484, and 608/609). Lykos, possibly inspired by the funerary monuments of Asia Minor, made a funerary foundation consisting of a heroon, a garden, and a cultivated estate (*IG* X 2 1 608); the same person donated Κουσωνία Ἄλκη ἡ καὶ Τροφίμη a grave (καύστρα; *IG* X 2 1 484; 165 A.D.) and Ἀπολλώνιος and Νεῖκα a site (τόπος) for their funerary monument (*IG* X 2 1 461; 165/6 A.D.); a fourth epitaph refers to the burial of a woman in a πατρικὸν ἀγγεῖον of Lykos (*IG* X 2 1 609; after 212 A.D.). Lykos is also known from a list of members of a Dionysiac association found in the Serapeion (*IG* X 2 1 244 col. I L. 11). This association may be identified with a Dionysiac association dedicated to the cult of Ζεὺς Διόνυσος Γονγύλος, known from an earlier inscription which was also found in the Serapeion (*IG* X 2 1 259; 1st cent A.D.); both texts mention a sacred official called βησαρτης. The earlier text concerns a dedication of vineyards to the god for the celebration of rituals (ὄργια) and banquets; K. wonders whether the Dionysiac association occasionally held meetings in the Serapeion. A third inscription (*IG* X 2 1 60; 155/6 A.D.) seems to concern the same association, since Φούριος Πρ(ε)ιμιγᾶς appears as ἀρχινεωκόρος in this text and in *IG* X 2 1 244. K. mentions the many unanswered questions with regard to the activities of Lykos, being inclined to believe that the Dionysiac association changed its character in the course of time and had become 'un sorte de club politique où le culte de Zeus Dionysos Gongylos était seulement un élément formel.' Cf. the critical remarks of A.Chaniotis, *EBGR* 2001 [2004] no. 104, in particular with regard to the two priests in *IG* X 2 1 259 LL. 21 and 32/33; the second priest is *not* the priest of the Dionysiac association (as assumed by K.), but the

priest of the Sarapeion who allowed the erection of the stele in his sanctuary (ἀνετέθη ἐπιτρέψαντος ... ἱερητεύοντος).

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886. Thessalonike. List of the members of a cult association, 2nd/3rd cent. A.D. *SEG* XLIX 814. A.Lioutas, *AD* 52 B2 (1997) [2003] 636/637 (ph.), reports on the excavation, during which this inscription was found, and presents the text which will be studied in detail by P.M.Nigdelis. [We correct a typo in the text presented in *SEG* XLIX 814 II L. 12: μαγάρεισσα (not μαγάρεισα). In col. I L. 8 L. reads ἀνεάρχης, but this is the end of [κρ]ανεάρχης or [ἀρχικρ]ανεάρχης, Chaniotis].

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887. Thessalonike. Epitaph of Peleigines, late 3rd/early 2nd cent. B.C. Two joining fragments of a marble stele with a pediment and akroteria represented in low relief on the upper part; found in the east cemetery of Thessalonike. Edd.pr. M.Avloniti – E.Sverkos, *Tekmeria* 6 (2001) [2002] 1–3 (ph.), who observe that the name Πελειγίνης is rare and exclusively attested in Macedonia; the name Κάμρυς was hitherto unattested (cf. perhaps Καμρεῖνα in Athens). M.B.Hatzopoulos, *BE* (2003) no. 367, associates the name Πελειγίνης with the dialectal word πελλός ('grey') and the Macedonian authority of the πελειγᾶνες (cf. *SEG* XLVIII 785); with regard to Κάμρυς H. observes: 'pourrait–on à l'origine avoir affaire à un sobriquet ("courbé") formé sur le radical sans alternance qui a donné en grec des mots tels que καμάρα (cf. κάμπτω)'.

Πελειγίνης | Κάμρυος

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888. Thessalonike. Epitaph of C.Sextius Secundus and his family, ca. 175–250 A.D. Marble stele found in the east cemetery. Edd.pr. M.Avloniti – E.Sverkos, *Tekmeria* 6 (2001) [2002] 3–8 (ph.).

Γ(αΐῳ) Σεξτίῳ Σεκού̣ν̣δῳ
Φλαουία Εὐφρο- v
σύνη τῷ ἰδίῳ ἀν-
δρὶ ❦ καὶ Φλαου-
ία Ὀλυμπιὰς
τῷ πατρὶ μνή-
μης χάριν · καὶ
ἑαυτοῖς ζῶσιν

1. Several Sextii are known in Thessalonike (Roman negotiatores?), edd.pr. || [2. Φλαβία, edd.pr. by mistake, Sverkos] || 4–5. Olympias bears the nomen of her mother, not of her father, probably as the result of ■ matrimonium iniustum (e.g., the father was still a slave when his daughter was born), edd.pr. || 7. punctuation sign after χάριν.

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889. Thessalonike. Epitaph, 2nd/3rd cent. A.D. *IG* X 2 1 480 (cf. B.Kallipolitis – D.Lazaridis, *Ἀρχαῖαι ἐπιγραφαὶ Θεσσαλονίκης*, Thessalonike 1946, pl. 47 fig. 22). H.Müller, *art.cit.* (our lemma no. 801) 449/450, tentatively recognizes the cognomen Βειεντων/Veiento in L. 2 (Βειεντο̣ρος, *IG*) [possibly with ■ misread ligature of WN, Chaniotis].

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890. Thessalonike. Epitaph of Theodora, Roman Imperial period. Stele with representation of Aphrodite [for the association of a deceased woman with Aphrodite in the funerary monuments of Macedonia see, e.g., *I.Beroia* 214, 244, 284, 354, and 508 (3rd cent. A.D.), Chaniotis]. Ed.pr. N.Karydas. *AD* 52 B2 (1997) [2003] 691.

Παράμονος καὶ Ἀργυρὶς | Θεοδώρᾳ τῇ θρεπτῇ μνίας χάριν

891–896. Thessalonike. Epitaphs, ca. 50 B.C.–ca. 250 A.D. Six epitaphs found in the west cemetery; nos. 891 and 893–896 were re–used to cover later graves, no. 892 was probably found in situ. Edd.pr. P.Adam–Veleni, E.K.Sverkos in *Α΄ Πανελλήνιο Συνέδριο Ἐπιγραφικῆς* 13–34 (ph.), with detailed onomastical commentary and collection of the evidence for the Roman nomina Καμέριος, Κορνήλιος, Οὐενέριος, Ῥέφριος, Σερβ(ε)ίλιος in the Roman East.

891: 12–18 no. 1 (ph.). **Epitaph of Cameria Arete, ca. 50 B.C.–50 A.D.** Marble stele: Μ(ᾶρκος) · Σερβείλιος | Μάξιμος | Καμερίᾳ Ἀρέτῃ | εὐσεβεῖ

The Roman families of the Servilii and the Camerii were already attested in Thessalonike, edd.pr.

892: 18–20 no. 2 (ph.). **Epitaph of a slave of Refrius Pouplas, 2nd cent. A.D.** Marble stele: Ῥέφ̣ρ̣ιος | Πουπλᾶς | τῷ̣ ἰδίῳ δούλῳ̣ μνήμης || χάριν

893: 20–23 no. 3 (ph.). **Epitaph of Aurelius Syntychion, ca. 212–250 A.D.** Marble stele with an engraved pediment on the top and the engraved representation of a skipper in a boat; a dolphin on the right: Κορν̣ή̣λιος Πόρ|φυρος Αὐρηλί|ῳ Συντυχίω|νι τῷ ἰδίῳ πα||τρὶ μ̣ν̣ίας χά|ριν

1–2. There are three possible explanations for the different nomen of father (Aurelius) and son (Cornelius): the two persons received Roman citizenship on different occasions (first the son), they were slaves who were manumitted by different masters, or – more probably – the son inherited the status of his mother in an iniustum matrimonium, while the father received Roman citizenship as ■ result of the Constitutio Antoniniana, edd.pr. || 2–3. Syntychion may have been a skipper, edd.pr.

894: 23/24 no. 4. **Epitaph, 3rd cent. A.D.** Lower right part of a marble stele: [---]... | [--- τ]ῷ ἰδίῳ | [υἱῷ? μ]νήμης || [χάρι]ν

4. Written with smaller letters ‖ [τ]ῷ ἰδίῳ | [μ]νήμης | [χάρι]ν, edd.pr. [but there is clearly space for more than one letter in L. 3 initio, since nu in L. 4 is just under the nu of [μ]νήμης; [υἱῷ] rather than [πατρί], Chaniotis].

895: 24–26 no. 5. **Epitaph of P.Veneria, ca. 150–250 A.D.** Marble stele broken on top right: Π(όπλιος) · Οὐε̣[νέριος] | Ἀντωνε̣[ῖνος] | τῇ ἰδίᾳ μητρ[ὶ] | Π(οπλίᾳ) · Οὐενερίᾳ μν|ήμης χάριν ❦

1–4. Π(οπλία) · Οὐενερία on L. 3 can be either dative (the deceased woman) or nominative (the daughter, who dedicates the epitaph); a dative is more probable, edd.pr.; cf. M.B.Hatzopoulos, *BE* (2002) no. 278(5) [the fact that the person in LL. 1/2 had the tria nomina strengthens this assumption, Chaniotis].

896: 26–29 no. 6 (ph.) = *SEG* XLIV 555. **Epitaph of Septimius Alexandros, 3rd cent. A.D.** Marble stele; in the relief panel a man standing in front of a horse.

Αὐρηλία Λουκιλία
Σεπτιμίῳ Ἀλεξάν-
δρῳ, κουράτορι, τῷ
γλυκυτάτῳ ἀνδρὶ
μ̣ν̣ε̣ίας χάριν

1. This line was omitted in *SEG* ‖ 3. the dress of the man (tunica, cingulum, paenula), his sword, and the diptych (?) he holds suggest that Septimius Alexandros was a curator equitum, possibly a curator turmae of the equites singulares, the personal guard of the provincial governor, edd.pr.

897–900. Thessalonike. Epitaphs, 5th–7th cent. A.D. Marble plaques covering the floor of a chapel (built with spolia in the 8th/9th cent. A.D.) in the west cemetery. Ed.pr. E.Marki, *ΑΕΜΘ* 15 (2001) [2003] 325|326.

897: 325. **Epitaph of Maxima.** Three joining fragments of a plaque: (Μνη)μόριον · | Μαξίμα | Ἀγαθαγγέλου

898: 325|326. **Epitaph of Aurelios.** Fragment of a plaque: (κοι)μητήριον · Αὐρήλι(ος) ἐποίησ(εν) (ἐκ τῶν ἰ)δίων

[Since there is no photo, it is not clear in what sense the ed. uses the () (ligatures?), Chaniotis].

899: 326 (ph.). **Epitaph of Nikon, Dionysia, and Ioannes.** Plaque: Νίκωνος, | Διονυσίας | καὶ Ἰωάννου | κοιμητήριον

900: 326. **Epitaph of [——]os and Domna.** Fragment of a plaque re-used as a doorstep: Ἀνάπαυσον [....]ου καὶ Δώμνας

901. Thessalonike. Medicine bottle, 3rd/2nd cent. B.C. Small clay vase with a stamp found in the southeast section of the agora. Ed.pr. P.Georgaki - H.Zografou, *art.cit.* (our lemma no. 902) 74/75 (ph.): Νικίας, | λύκιον

1. Νῆας, perhaps the name of the pharmacist, ed.pr. [Νικίας, read on the photo (cf. *SEG* XXXV 820 from Bizone), Chaniotis ‖ 2. for medicine bottles with λύκιον see *SEG* XLVIII 2141, Sverkos].

902. Thessalonike. Inscribed pottery. Inscribed pottery found in the agora of Thessalonike is presented in P.Adam-Veleni (ed.), *Ἀρχαία Ἀγορὰ Θεσσαλονίκης. Πρακτικὰ διημερίδας γιὰ τὶς ἐργασίες τῶν ἐτῶν 1989-1999* (Thessaloniki 2001) by V.Kalavria – A. Boli (39–64; east section) and P.Georgaki - H.Zografou (65–86; southeast section):
A: Θευδᾶ (50 no. 6; ph.; fragment of a black–glazed dish with graffito; 4th/3rd cent. B.C.)
B: χάρις (54 no. 15; ph.; fragment of a terra sigillata skyphos; 2nd cent. B.C.)
C: Ἐπὶ Πεισι|στράτου | Πανάμου (69; ph.; Rhodian amphora stamp; late 3rd/early 2nd cent. B.C.)
D: Φιλαινίου (72; ph.; Rhodian amphora stamp; early 1st cent. B.C.)
E: Σωκρά|του (74; ph.; Rhodian amphora stamp; late 3rd/early 2nd cent. B.C.)
F: Δ (73; skyphos of the Delian workshop of Menemachos with a relief letter on the bottom; Hellenistic)
G: Χιόν[η] (63 no. 31; lamp of an Athenian workshop; 4rd/5th cent. A.D.)

For the inscribed glass vase *SEG* XLIX 833 see A.Mavromichali, *ibid.* 131–145 (ph.).

P.Adam–Veleni, P.Georgaki, V.Kalavria, K.Boli in *Ε΄ Ἐπιστημονικὴ Συνάντηση γιὰ τὴν ἑλληνιστικὴ κεραμική. Χρονολογικὰ προβλήματα, κλειστὰ σύνολα, ἐργαστήρια* (Athens 2000) 278–292, present the following pottery finds from the agora:
H: Ἀνδρονίκου (278; Rhodian amphora stamp; ca. 175-146 B.C.)
I: Ἀριστογένους (278; Rhodian amphora stamp; ca. 146-108 B.C)
J: δῶρον (292 no. 159; terra sigillata dish; 1st cent. B.C.)

903. Vergi. Honorary inscription for M.Iulius Ulpius Longinus, 2nd cent. A.D. Marble plaque broken on top right; found in an ancient settlement at the site Παλιοχώρι in Vergi Serron (Europia?). Ed.pr. C.Veligianni, *Tekmeria* 6 (2001) [2002] 22–42 (ph.). M.B. Hatzopoulos, *BE* (2003) no. 382, tentatively suggests identifying the settlement at Vergi with Euporia.

Οἱ ἀπὸ πολειταρ̣[χί]-
ας (?) Μᾶρκον Ἰούλιο[ν]
Οὔλπιον Λονγεῖ-
νον v τειμῆς καὶ
τῆς εἰς ἑαυτοὺς
εὐνοίας ἕν̣ε̣κεν,
ἐπιμ̣ε̣ληθέντος
vacat
❦

1–2. ἀποπολεῖται | ασ´ (sc. 201 ἀποπολεῖται), ed.pr. with discussion of the terms ἀποπολίτης, ἀπόμισθος, ἀπόλαος, ἀπόκοσμος, ἀπαίτερος, ἀποστράτηγος, ἀπόπολις and ἄπολις; ed.pr. interprets the ἀποπολεῖται as a community of free persons without citizen rights, dependent on an unidentified city at Vergi; ἀπὸ πολειταρ[χί]ας (i.e., the former πολιτάρχαι). H. and K.Hallof (per epist., Nov. 5, 2002); ἀπὸ Πολειτα[1–2]ας? (i.e. the name of a village), M.Sève, *An.Ép.* (2001) [2004] no. 1782 || 2–3. the presence of two imperial nomina (Iulius and Ulpius) can be explained either by the fact that a M.Iulius Longinus added a second nomen during the reign of Trajan or that the honored person was the descendant of an Ulpius, the second nomen belonging to his mother, ed.pr. || 8. the name of the person responsible for the erection of the honorary inscription was omitted by mistake, ed.pr.; the name could have been written with paint, M.Sève.

904. Vergina. Thasian amphora stamps, late 4th–early 3rd cent. B.C. Two stamped handles of a Thasian amphora found in the palaistra of the palace of Vergina (A) and north of it (B). Mentioned by P.Chrysostomou, *AD* 52 B2 (1997) [2003] 718/719: **A:** Αἴσχρωνος grape **B:** Δείνωπα anchor (ca. 350–325 B.C.)

A. Aischron I (after 285/280 B.C.), C.

905. Vergina. Inscribed dish, Hellenistic period. Fragment of a dish found in a half-finished building in the palace. Mentioned by P.Chrysostomou, *AD* 52 B2 (1997) [2003] 719: Ἀρχ[----]

906. Vergina. Stamped roof tiles, ca. 330–250 B.C. In his report on the excavation in the palaistra of the palace in Vergina (Aigai), P.Chrysostomou, *AD* 52 B2 (1997) [2003] 717 and 719, mentions the discovery of Lakonic roof tiles with the stamp βα(σιλικός) (sc. κέραμος) [cf. *SEG* XLIII 444 and XLVIII 843 and 862, Chaniotis] and the name of the producers (717: Λυσιμάχου; ca. 275–250 B.C.; 719: Νικ[ολάου]; ca. 330–320 B.C.). Another tile found in a half-finished building bears the stamp βασ[ιλικός] (720; ca. 300–250 B.C.).

907. Unknown provenance. Law or diagramma concerning registration in a military or citizens' catalogue, late 3rd/early 2nd cent. B.C. Middle part of a marble stele found in 1981 in the mediaeval citadel of Kavala. Ed.pr. M.B.Hatzopoulos, *op.cit.* (our lemma no. 774) 121–127 (commentary) and 164 no. 4 (text; ph.). It is not clear whether this document is a civic law or a royal διάγραμμα. The text seems to refer to the registration of young men of 15 and 18 years in a military or citizens' catalogue.

[-------------------------- ἀπὸ]
δὲ πεντεκαιδε[καετοῦς ca. 3]
διμνηαῖοι ΚΑΝ[--- ca. 9 --- τῶι]
βασιλικῶι [.]ΓΟΣ[ca. 5 οἱ τοι]-
οῦτοι ΑΠΟΚΑ[.]Α[-- ca. 7 -- ἔ]-
στωσαν ΑΝΑ[ca. 3 ἀπὸ πεντεκαιδε]-
καετοῦς ΑΠΟ[--- ca. 11 ---]
ἀκολούθως τοῖς. [- ca. 5 - ἀπο]-

γραφὴ πάντων ΑΠ[-- ca. 8 --]
τὸ γραμματῆον ΔΕ[..]Σ[ca. 2 ὕστε]-
ρον ἐπιγινόμενα τοῦ [-- ca. 7 --]
εἰς τὴν ἡλικίαν τὴν [-- ca. 7 --]
ΣΑΝ εἰς τὴν ΔΙΑΤΑ[ca. 3 καταχωρί]-
ζεσθαι ἀκολούθως [-- ca. 7 --]
ΤΟΣ ἀεὶ τοῦ ἐπὶ τῆς [-- ca. 8 --]
τοῦ ἐπὶ τῆς ἄκ[ρ]ας? [-- ca. 8 --]
ΑΝΥΠΟΓΡΑ[----- ca. 13 ----]
ΤΟΝΑΦΑ[----- ca. 13 ----]
ΛΟΙΠΟΝ[--------------------]
ΕΤΟ[---------------------------]
[..][----------------------------]

1–6. The text refers to young men of 15 years (LL. 1–6), which is the age at which youths could be recruited for the Macedonian army; possibly a registration similar to the ἀπογραφὴ τῶν παίδων in the (unpublished) ephebarchical law of Amphipolis, ed.pr. || 2. the term διμνηαῖος (cf. ἑξαμναῖος in *I.Ephesos* 2001 in connection with the sale of citizenship) seems to refer to the amount of money payable for the acquisition of citizenship, ed.pr. || 3. βασιλικόν is the royal treasury, ed.pr. || 8–10. probably a reference to the registration of all young men of 18 years in the citizens' catalogue, ed.pr. || 13. διάτα[ξιν?], ed.pr.

THRACE

908. Thrace. History: King Seuthes III. M.Tatscheva, *Seuthes III., Seuthopolis und Kabyle (341–252 v. Chr.) nach den epigraphischen und numismatischen Angaben* (Sofia 2000) [in Bulgarian; German summary] attempts a reconstruction of the political history of Thrace between ca. 341 and 252 B.C. (destruction of Seuthopolis) focusing on the career of King Seuthes III and his relations to King Lysimachos and to the cities of Kabyle and Seuthopolis. In this context she discusses in detail the 'oath of Berenike and her sons' from Seuthopolis (*IGBulg* III 1731; *SEG* XLII 661; cf. *SEG* XLVI 877; 28–35 and 43; ph.; Bulgarian translation), which she dates to the period before 281 B.C. T. argues that Ἐπιμένης was an ὕπαρχος of Seuthes and his potential successor; for this reason the sons of Seuthes and Berenike forced him to seek asylum in the temple of the Samothrakian gods, from where he was delivered to Spartokos. T. discusses briefly other relevant inscriptions (43–45; *IG* II^2 349; *IGBulg* III 1730; V 5612 bis).

909. Thrace. Silver vessels, Hellenistic period. *SEG* XLIV 1554 B. See our lemma no. 2225.

910. Abdera. Institutions. In a discussion of the three foundations of Abdera (by the Klazomenians, the Teians, and by Philip II), K.Chrysanthaki, *REG* 114 (2001) 383–406, gives an overview of the city's institutions (βουλή, δῆμος, ξυνόν, τιμοῦχοι, νομοφύλακες, αἰσυμνήτης?) primarily based on the epigraphic evidence (390–394). C. argues that the eponymous magistrate was not the πρύτανις or the priest of Apollo, but the priest of Dionysos, whose cult seems to have been the most important in the city (392/393); the god himself occupied the priesthood in 166 B.C. (C.Avezou – C.Picard, *BCH* 37, 1913, 124/125 and 129–131 no. II, L.

32: μετὰ ἱερέα Διόνυσον; an eponymous priesthood is also mentioned in *Syll.*³ 656 LL. 34/35). The epigraphic evidence for the influence of the Teian institutions on those of Abdera is now discussed by L.Loukopoulou, M.–G.Parisaki in A.Moustaka et alii (edd.), *Klazomenai, Teos and Abdera: Metropolis and Colony. Proceedings of the International Symposium held at the Archaeological Museum of Abdera. Abdera, 20–21 October 2001* (Thessalonike 2004) 305–310.

911–913. Abdera. Epitaphs, 5th cent. B.C. Three grave monuments found in Abdera. Ed.pr. E.K.Skarlatidou, *Horos* 14–16 (2000–2003) 245–254 (ph.).

911: 245–250 no. 1. **Epitaph of Hippes, ca. 480–470 B.C.** Upper part of a stele of local poros stone topped with an anthemion

Ἱππέω τõ Κλαλλιάνακτlος

1. The genitive of the Ionic name Ἱππῆς, ed.pr.

912: 250–252 no. 2. **Epitaph of Artemisie, ca. 475–450 B.C.** Block of poros stone broken on left and back.

Ἀρτεμισίης εἰμὶ μνῆμα | τῆς Νυμφοδώρο, | ἐποίησε δὲ ἡ μήτηρ

2. The last two letters (MA) are written on the right side || 2. the name Νυμφόδωρος is common in Abdera, e.g. for an eponymous magistrate known from coins (ca. 473–448 B.C.) and for a statesman in the second half of the 5th cent. B.C. (Thuc. 2.29 and 2.67), ed.pr.

913: 253/254 no. 3. **Epitaph of Anaxidikos, ca. 500–450 B.C.** Fragment of a column of local stone.

Ἀναξιδίκο εἰμὶ | τõ Νύμφιδος

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914. Apollonia Pontica. Epitaph of Theon of Herakleia Pontica, late 5th/early 4th cent. B.C. Limestone stele found in the cemetery. Edd.pr. S.Y.Saprykin – K.Panayotova, *VDI* 234.3 (2000) 28–38 (in Russian; English summary; ph.), who explain the presence of a man from Herakleia Pontica in Apollonia as the result of trade relations between the two cities and of political conflicts in Herakleia; the names Theon and Aristandros (attested in Thebes and Orchomenos) suggest that Theon's ancestors moved to Herakleia together with Megarian colonists (edd.pr.) [both names are widely attested (also in Megara); see *LGPN* IIIb, s.vv., Chaniotis].

Θέων | Ἀριστάνδρο | Ἡρακλειώτας

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915. Augusta Traiana. Honorary inscription for Lucia Septimia Bassa Nymphodora, late 2nd/early 3rd cent. A.D. Limestone base found re–used in a tower of the city–wall. Ed.pr. C.Buyukliev in *Marica–Iztok. Arheologiceski proucvaniya* 4 (Radnevo 1997) 61–64 (ph.; in Bulgarian; English summary); *non vidimus*; see R.Frei–Stolba, *An.Ép.* (2001) [2004] no. 1744.

[Ἀ]γαθῆι Τύχ[ηι]·
τὴν ματρώναν
καὶ ἐκ προγόνων
ἀρχιέρειαν
Λ(ουκίαν) Σεπτ(ιμίαν)
Βᾶσσαν τὴν καὶ
Νυμφοδώραν
Δημοσθένους,
σύνβιον δὲ
Μ(άρκου) Αὐρ(ηλίου)
Ἀπολλοδώρου
τειμήσασα
ἡ πατρίς·
εὐτυχῶς

5–7. Lucia Septimia Bassa was the daughter of Septimius Aurelius Bassus, πρῶτος ἄρχων in 196–198 A.D. (*IGBulg* III 2 1553/1554), ed.pr.; in that case this man also used his Greek name Δημοσθένης; Nymphodora is the second name of Lucia Septimia Bassa, and not a second woman as assumed by ed.pr., S. || 9–11. M.Aurelius Apollodoros can be identified with a homonymous high priest, son of Demosthenes (*IGBulg* III 2 1571), ed.pr.

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916. Augusta Traiana. Honorary inscription for T.Flavius Lucianus Capitolinus, early 4th cent. A.D. Limestone base found in 1992 in the theater. Ed.pr. H.Bujukliev in *Studia Velkov* 43–48 (ph.); *non vidimus*; cf. *An.Ép.* (2001) [2004] no. 1743.

[Ἀγ]αθῇ Τύχηι·
Τίτον Φλά(βιον) Λουκιανὸν
τὸν καὶ Καπετωλεῖνον,
ἔκγονον Μ(άρκου) Αὐρ(ηλίου) Φρόντω-
νος τοῦ Θρᾳκάρχου καὶ Ε-
ὐρωπάρχου, υἱὸν Φλα(βίου) Διο-
φάνους τοῦ ἀρχιερέως καὶ
ἱππικοῦ, πανηγυριαρχήσαν-
τα ἀσυνκρίτως καὶ διὰ τοῦτο
τειμηθέντα ὑπὸ τῆς λαμπρο-
τάτης πατρίδος Τραϊανῆς
κατὰ φυλὴν εἰκόσι καὶ ἀνδρι-
άσι,
Φλά(βιος) Πάτροκλος γερουσιαστὴ[ς]
τὸν υἱὸν τοῦ πάτρωνος·
εὐτυχῶς

4–6. Εὐρωπάρχης, attested here for the first time, is the head of the provincial assembly of the provincia Europa (south Thrace), which was founded by Diocletian in 297 A.D.; M.Aurelius Fronto was Θρᾳκάρχης and Εὐρωπάρχης at the moment of the reform, when Thrace was divided into two, ed.pr.

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917. Augusta Traiana. Epitaph of Quartus Ambibius Rufus and Secunda, ca. 160–190 A.D. Four joining fragments of a limestone stele found re–used in the mosque Eski Dsamija. Ed.pr. D.Nikolov, *Archeologiceski i istoriceski izsledvanija v Novozagorsko* (Nova Zagora 1999) 156/157 (in Bulgarian; English summary); *non vidimus*; see M.Sève,

An.Ép. (2001) [2004] no. 1745 (French translation); H.Lieb, *ibid.*, observes that the man has a very rare name, usually found in north Italy and in isolated cases in Gallia Narbonnensis and in Salona.

Κουάρτος Ἀμβείβι̣ο̣[ς]
Ῥοῦφος ζῶν καὶ φ[ρο]-
νῶν ἐποίησεν ἑαυτ̣[ῷ τὸ]
μνημεῖον καὶ τῇ ἑ[αυ]-
τοῦ συμβίῳ Σεκού[νδα̣]
ζη(σά)ση̣ ἔτη μγ´·
χαῖρε παροδεῖτα̣

ΑΜΒΕΙΒΙΟΣ, ed.pr; improved by S. ‖ 3. ΕΑΥ(ΤΟΝ), ed.pr.; improved by S. ‖ 4–5. ΚΑΙ ΤΗΣ | ΤΟΥ ΣΥΜΒΙΟΣ ΣΕΚΟΥ(ΑΣ), ed.pr.; improved by S. ‖ 6. ΖΗΣΗ, on the stone; corrected by S.

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918. Byzantion. Epitaph of Polla, Menekrates and Dionysi(o)s, 1st cent. A.D. M.-T.Couilloud, *BCH* 98 (1974) 477/478 no. 86; *SEG* XLII 634; *I.Byzantion* 372. K.Hallof in *IG* IX^2 1 4 1227 republishes this inscription, accepting its attribution to Byzantion as suggested by M.Cremer (*SEG* XLII 634).

919–923. Byzantion (Constantinople). Epitaphs mentioning foederati, 6th/7th cent. A.D. In a comprehensive study dedicated to the function of the *foederati* in the armies of the Eastern and Western Roman Empires, R.Scharf, *Foederati. Von der völkerrechtlichen Kategorie zur byzantinischen Truppengattung* (Vienna 2001) 91–99 nos. 1–5 (German translation), re-edits five epitaphs which mention *foederati*. We present his remarks as well as those texts which had never been included in *SEG*.

919: 91–93 no. 1 = *SEG* XLV 850. **Epitaph of Estotzas, 6th/7th cent.** A.D. S. points out that the age of the still active foederatus (50 years) shows that he belonged to a regular unit, not to a unit recruited for a particular campaign; the latter units usually consisted of young men.

920: 93–95 no. 2. **Epitaph of Sephnas, 24th November, 598** A.D. Stele in the form of a cross. O.Fiebiger – L.Schmidt, *Inschriftensammlung zur Geschichte der Ostgermanen* (Vienna 1917) 120 no. 274; B.Meyer-Plath, A.M.Schneider, *Die Landmauer von Konstantinopel* (Berlin 1945) 143 no. 74: † Ἐνθάδε κατάκ[ιτε ὁ] | τῆς μακαρίας μνήμης Σέφνας, | δεσποτικὸς πιστὸς φοιδερᾶτος· ἐτελεύ|τισεν δὲ μη(νὶ) Νοεμβρίῳ κδ´, ἡμέρᾳ β´, ‖ ἰ̣νδ(ικτιῶνος) β´

2. Sephnas probably is a Germanic name, S. ‖ 3. δεσποτικός = βασιλικός, in the service of the emperor; the attribute πιστός seems to designate a distinguished unit, S.; D.Feissel, *BE* (2002) no. 603, gives further examples of δεσποτικός in the above sense ‖ 4–5. the 24th of November was a Monday in 598 and 643 A.D.; the form of the stele suggest the earlier date, S.

921: 95–97 no. 3. **Epitaph of Sergia, 582, 597 or 612** A.D. Plaque in the form of a tabula ansata found near the fifth gate of the city wall. O.Fiebiger – L.Schmid, *op.cit.* 130/131 no. 275; A.M.Schneider, *op.cit.* 143 no. 75: † Ἐνθάδε κατάκιτε Σεργία, πισ|τὴ δεσποτική, θυγάτηρ Καν|δὶκ φεδεράτου δεσποτικοῦ· ἐτελιώθη δὲ μη(νὶ) Ἰουνίῳ τρίτῃ, ‖ ἰνδικτιῶνι πρώτῃ· τοῦτο ἐπο[ί]|ησεν ἡ μήτηρ αὐτῆς Ἐβνο-γών[δα]

1–2. The designation πιστὸς δεσποτικός (cf. our lemma no. 920) seems to have been transferred to the descendants of the foederati, S. ‖ 2–3. for Κανδίκ cf. Candac, the name of an Alanian commander, S. ‖ 6. Sergia's mother has a Germanic name, S.

922: 97/98 no. 4. **Epitaph of Oualdarich, 6th/7th cent.** A.D. O.Fiebiger – L.Schmid, *op.cit.* 128/129 no. 273; A.M.Schneider, *op.cit.* 142/143 no. 72: † Ἐνθάδε [κατάκιτε ὁ] | τῆς μακαρί[ας μνήμης] | [Ο]ὐαλδαρίχ, φοι[δερᾶτος· ἐτελε]|ύτα μη(νὶ) Μαρ[τίῳ --, ἡμέρᾳ --], ‖ ἰνδ(ικτιῶνος) γ´ †

3. The Germanic name Valdarich, S. ‖ 5. the year 584, 614, 629, or 644 A.D., S.

923: 98/99 no. 5 = *SEG* XXVIII 1574. **Epitaph of a foederatus, 6th/7th cent.** A.D. S. dates the epitaph to the 6th/7th cent. A.D. (5th/6th cent. A.D., *SEG*) and suggests the following restoration for the beginning of the text (LL. 1–6): [† Ἐνθάδε | κατάκιτε | ----|----]Α[. φοιδερ]|άτου δεσποτι[κοῦ πιστοῦ]

1–4. No restoration in *SEG* ‖ 6. in fine, [πιστοῦ] restored by S. (cf. our lemmata nos. 919/920).

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924. Vacat.

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925. Maroneia. Incertum, undated. *SEG* XLVII 1074. S.Follet, *An.Ép.* (1998) [2001] no. 1173, suggests reading [---]διος Κοάρτ[ος?] αὐτῷ κ[αὶ ---].

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926. Nicopolis ad Nestum. Epitaph of Aristoboule and Momo, 2nd cent. A.D. *IG* II^2 10770+add; *SEG* L 214. G.Despinis in *Μύρτος. Μνήμη Ιουλίας Βοκοτοπούλου* (Thessalonike 2000) 274, suggested Thessalonike as a possible provenance of this grave relief, which was brought to the Athens National Museum from Thessalonike in 1914. P.M.Nigdelis, *Tekmeria* 6 (2001) [2002] 149–153, points out that this stone was published for the first time by P.N.Papageorgiou in the newspaper *Ἀλήθεια* (Thessalonike, July 4, 1906) based on a copy sent to him by the bishop of Nevrokopi. The provenance of the stone is the same as that of *IGBulg* IV 2342/2343, i.e. ancient Nikopolis (Nevrokopi). The stone was brought to Thessalonike by the Greek army, when it retreated from Nevrokopi in 1913. P. had suggested reading

Μωμώ in L. 3 (ΜΟΜΟϹ, lapis).

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927. **Perinthos. Fragment.** *I.Perinthos* 308. This inscription has erroneously been attributed to Perinthos. See our lemma no. 1092.

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928. **Perinthos. Fragment of a treaty of alliance between Perinthos and king Antiochos III, ca. 195 B.C.** *SEG* XLVIII 908; *I.Perinthos* 3. In a presentation of new documents concerning Antiochos III, M.H.Sayar in *Les cités d'Asie Mineure* 231–234 (ph.), presents the text (without restorations).

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929. **Pistiros. Regulations concerning Pistiros issued by a successor of Kotys I, after 359 B.C.** *IGBulg* V 5557 ter; *SEG* XLIII 486; XLIX 911*. The historical and geographical context of the Pistiros inscription (the settlement near Vertren and the term ἐμπόριον) is sketched by Z.H.Archibald, *Talanta* 32/33 (2000/2001) [2002] 253-275 (text on 254; summary of the content on 265–267). The significance of emporia in Thrace and along the coast of the Black Sea is discussed by M.Domaradzki (29-38) and G.R.Tsetskhladze (233-244) in M.Domaradzki (ed.), *Pistiros et Thasos. Structures économiques dans la péninsule balkanique aux VIIe-IIe siècles avant J.-C.* (Opole 2000).

M.Sève, *RPh* 76 (2002) 115, summarizes the various explanations given to the term ἐπαυλιστής (L. 12); he suggests associating it with ἐπαυλίζομαι ('to camp', in a military context).

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930. **Serdica. Christian acclamation for the Patriarch of Constantinople, 6th cent. A.D.** Inscription on the south wall of the transept of the church of St. Sophia. S.Stanev – Z.Zhdrakov, *Archeologija (Sofia)* 52.1/2 (2001) 20–29 (in Bulgarian; English summary): πολλὰ τὰ ἔτη τοῦ πατριάρχου

A possible context of this acclamation is the reign of Justinian (527–565 A.D.), who possibly renovated the church; the acclamation in favor of the patriarch of Constantinople may imply antipapal sentiments; Serdica lost its primacy as archbishopric of the diocese of Dacia to Prima Iustiniana in 537 A.D., ed.pr.

MOESIA

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930 bis. **Moesia. Benefactors.** A.Avram in M.Dreher (ed.), *Bürgersinn und staatliche Macht in Antike und Gegenwart. Festschrift für Wolfgang Schuller zum 65. Geburtstag* (Konstanz 2000) 151–170, compiles a list of persons who were awarded the title of εὐεργέτης in the Greek cities of the Black Sea in the late Hellenistic period (Thrace: Dionysopolis; Moesia: Apollonia, Histria, Kallatis, Odessos, Tomis; North Shore of the Black Sea: Chersonesos Taurica). A. discusses the following inscriptions: *SEG* XLVII 1125; L 683; *IGBulg* I² 13, 43–45, 320, 390, 392; *I.Histriae* 54 (discussion of the chronology of Burebista's attack, which A. dates to 48 B.C.), 56 and 59; *I.Kallatis* 26/27, 40–45; *I.Tomis* 6. In his commentary A. discusses the origin of the benefactors (citizens and foreigners), the honors awarded to them (typically a bronze statue, both for citizens and for foreigners; the title κτίστας τᾶς πόλιος), and the nature of the benefactions (foreigners: protection, military services, liberation of captives; citizens: primarily service in offices and eponymous priesthoods).

Independently, in a similar study, S.Anghel, *Il Mar Nero* 4 (1999/2000) [2003] 89–115, presents an overview of the evidence provided by 42 inscriptions for euergetism in the cities of the Black Sea (Thrace: Dionysopolis; Moesia: Histria, Kallatis, Mesambria, Odessos, Tomis; North Shore of the Black Sea: Chersonesos Taurica, Olbia). The subjects discussed include the title of the εὐεργέτης (εἶναι εὐεργέτην, ἀναγράψαι εὐεργέτην), the honors awarded to benefactors (statues, crowns, citizenship or proxenia for foreigners, invitation to the prytaneion, prohedria), the benefactions (buildings, embassies, release of hostages or prisoners, grain supply, participation in public subscriptions). On 114/115 A. presents a table with a list of 34 benefactors and a summary of their deeds and the honors they received. The following inscriptions are discussed: *SEG* L 683; *IGBulg* I² 13, 43 bis, 307, 308 quater, 314 A, 320, 395; *I.Histriae* 1, 8, 12, 15, 19, 31, 54, 61, 70/71, 191; *I.Kallatis* 2–4, 7, 40–45, 57.

See also our lemmata nos. 935, 957, and 967.

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931. **Dionysopolis. Record of a delimitation by ὁριοθέται, early 1st cent. A.D. (or late 1st cent. B.C.).** *IGBulg* V 5011; *SEG* L 678*. M.Tatscheva, *ZPE* 136 (2001) 77-84, suggests identifying Κότυς (LL. 5 and 31) with the Sepaian king Kotys, son of Rhaskuporis, and therefore dating the delimitation to ca. 42–16 B.C.

A.Avram, *art.cit.* (our lemma no. 942) 616–619, reprints LL. 21–25 and discusses the topography of the common border of Kallatis and Dionysopolis; Καρβατις (LL. 21/22) was a natural border (river or lake); the original south frontier of Kallatis was Cape Sabla (Καρῶν λιμήν); for a short period, after the destruction of Bizone (late 1st cent. B.C.–early 1st cent. A.D.), Kallatis and Dionysopolis had divided the chora of Bizone, and the new frontier was near Νυμφαῖον. [See now M.Oppermann, *Die westpontischen Poleis und ihr indigenes Umfeld in vorrömischer Zeit* (Langenweißbach 2004) 16/17, who identifies Καρβατις (cf. Plin., *NH* 4.11[18].44: *Cerbatis, Callatim, quae antea Cerbatis vocabatur*) with the river which crosses the town of Sabla and draws attention to a late Archaic settlement on Cape Sabla which could be identified with Pliny's *Cerbatis*, Avram].

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932. **Histria. Statues and reliefs.** After an introduction to sculpture found in Histria (material, techniques, influences; 17–30) M.Alexandrescu Vianu, *Histria. IX. Les statues et les reliefs en pierre* (Bucarest–Paris 2001), presents a catalogue (31–169; ph.), which includes numerous inscribed objects (bases of statues and reliefs, funerary and dedicatory reliefs, altars). [For 156 see also our lemma no. 948. In 104 = *I.Histriae* 126 LL. 3/4 perhaps one should read κατευἰχή (vow, prayer), not κατ' εὔχη, Chaniotis. See G.Mihailov, *Linguistique balkanique* 27.3 (1984) 86/87: 'ou bien il faut

supposer une erreur du lapidice pour κατ' εὐχή·, (la datif -ῆ est absolument exclu), ou plutot κατευχή: le mot existe et le nominatif pour l'acc. dans telles dédicaces n'est pas rare'; I prefer, with Ch., κατευχή. The dating seems to be late Hellenistic. **172** (= *I.Histriae* 125) seems to be earlier than 1st/2nd cent. A.D.; for **102** see now A.Avram in P.Guldager Bilde et alii (edd.), *The Cauldron of Ariantas. Studies Presented to A.N.Ščeglov on the occasion of his 70th Birthday* (Aarhus 2003) 87–91, Avram]. For a few inedita see our lemmata nos. 937 and 939/940. We give a comparatio numerorum of the Greek texts with *I.Histriae*.

I.Histriae	Alexandr.	*I.Histriae*	Alexandr.	*I.Histriae*	Alexandr.
112	178	170	102	283	219
113	105	173	103	290	210
114	193	238	233	303	220
116	182	242	230	313	227
125	172	245	231	353	240
126	104	248	232	363	156
131	153	255	234	374	191
169	101	268	205		

932 bis. Histria. Territory. In a study dedicated to the development of the chora of Histria from the Archaic to the Hellenistic period, A.Avram in *Problemi della chora* --- (cf. our lemma no. 970) 593–612, adduces the relevant epigraphic evidence especially with regard to the attacks of the indigenous population in the Hellenistic period (*I.Histriae* 8, 15; our lemma no. 935) and with the frontier of Histria (*I.Histriae* 67/68; cf. *I.Histriae* 18). Cf. our lemma no. 942.

933. Histria. Honorary decree for Diogenes, ca. 250 B.C. *I.Histriae* 1 and 2+3. A.Avram, *Pontica* 33/34 (2000/2001) 337–339, points out that *I.Histria* 2 and 3 join and are the second (and not second and third) copy of *I.Histria* 1 (cf. J. and L.Robert, *BE* 1966, no. 272). The joining of the two fragments (ph.) results in the following text (*I.Histria* 2 = LL. 1–5, right; *I.Histria* 3 = LL. 2–9, left):

[--------- ὅπως] ὑπάρξηι τροφὴ [τῶι δή]-
[μωι· ἐπαινέ]σαι ἐπὶ τούτοις Διογ[ένην]
[Διογένου]ς καὶ ἀναγράψαι εὐερ[γέτην]
[τοῦ δή]μου· στεφανοῦσ[θ]αι δ' αὐ[τὸν καὶ]
[ἐμ πᾶσι] τοῖς ἀγῶσι χρυσῶ[ι στεφάνωι]
[ἀρετῆς] ἕνεκεν καὶ εὐνοίας τ[ῆς εἰς τὸν δῆ]-
[μον· στῆ]σαι δ' αὐτοῦ καὶ εἰκό[να χαλκῆν]
[ἐν τῆι ἀγο]ρᾶι οὗ ἂν αὐτὸς θέλ[ηι· ἀνατεθει]-
[κότος δὲ] τὸ Μουσεῖον τοῦ πα[τρὸς αὐτοῦ]
[Διογένους τοῦ Γλαυκί]ο[υ ---------------]

Since there were only two copies of the decree, in *I.Histria* 1 L. 25 one should restore [στήλας λιθίνας δύο] (not τρεῖς; cf. *I.Histriae* 1 L. 21). LL. 3–4 of *I.Histria* 1 should be restored as follows: [ἐπειδὴ Δι]ογένης Διογένους πα[τρὸς ὢν εὐερ]γ[έτου πρό]τερόν τε χρείαν ἔχοντος τοῦ δήμου,' A.

934. Histria. Honorary decree for a physician, ca. 250 B.C. *I.Histriae* 4 (*SEG* II 446) + *I.Histriae* 16 (*SEG* I 328; A.Bielman, *Retour à la liberté*, Paris 1994, 151–154 no. 41). In an unpublished study, Ju.G.Vinogradov had observed that *I.Histriae* 4 and 16 belong to the same decree, which he associated with the war between Kallatis (and Histria) against Byzantion in 256/255 B.C. (cf. Memnon, *FrGrHist* 434 B F 13 [21]). A.Avram, *Pontica* 33/34 (2000/2001) 339–341, who had access to this study, presents Vinogradov's preliminary text and his own restorations (French translation). P.Gauthier, *BE* (2003) no. 390(2), expresses his doubts on the restoration of LL. 12–20. We present A.'s edition; for his restorations cf. other Histrian decrees (*SEG* XLVII 1125; *I.Histriae* 26, 32, 45, and 54).

Ἔδοξε τῆι βου[λῆι καὶ τῶι δήμωι· ἐπιμηνιεύοντος Ἀ]-
γαθοκλέους [τοῦ - Θεο]-
γνήτου εἶπε[ν· ἐπειδὴ - - - - - - - - - - - - - - - - - - - ἰα]-
τρὸς, ἀνὴρ ἀγ[αθὸς καὶ πρόθυμος ὢν διατελεῖ περὶ τὸν]
δῆμον ἡμῶ[ν καὶ κοινῆι καὶ ἰδίαι εὔνουν ἑαυτὸν καὶ]
εὔχρηστο[ν παρεχόμενος πᾶσι τοῖς ἐντυχάνουσι καὶ ἀ]-
ρίστην ποιο[ύμενος τὴν ἀναστροφήν· vacat ἐνδημήσας]
εἰς τὴν π[όλιν ἡμῶν -]
πλείους [- - - - - - - - - - - - - - - - - -]σεν· κατασταθ[εὶς δὲ]
ἐπὶ τὸ δη[μόσιον ἐδημοσίευσε ἔτη] πλείονα καὶ παρα[σ]χό-
μενός τ[ε ἑαυτὸν ἐμ παντὶ καιρῶι] ἐκτενῆ καὶ φιλότιμον
πολλοῖς [τῶν πολιτῶν τῶν παρ' ἡμῖν ἐγ]ένετο παραίτιος
τῆς σωτ[ηρίας - - - - - - - - - - σωμάτων] τέ τινων πολιτικῶν
αἰχμαλ[ώτων - - - - - - - - - - - - -]ν καὶ ἀπαχθέντων [ε]ἰ[ς]
Τομέα· [πρὸς - - - - - - - - - - - - - ἀποδ]ημήσας ἀπὸ τῶν ἰ-
δίων ἀ[ναλωμάτων χρυσοῦς εἰς λύτρ]ον αὐτοῖς προέθη
ἐνέ[χυρον - - - - - - - - καὶ παραίτιος ἐγ]ένετο τοῦ ἀνακο-
[μισθῆναι αὐτοὺς εἰς τὴν ἰδίαν πάντα]ς καὶ τὴν παρε-
[πιδημίαν ἐποιήσατο εὐσχήμονα καὶ καταξί]αν τοῦ τε
[ἐπιτηδεύματος -]
[- -]

We do not record earlier restorations, but only V.'s contributions ‖ 1. Ἔδοξε τῆι βου[λῆι κυρίαι], V., which, however, is not attested; A. restores the usual ἔδοξε–formula, which implies that the lines were longer than in V.'s restoration ‖ 2. [τοῦ Λέοντος, Μνησίχαρις Θεο]γνήτου, V.; for Ἀγαθοκλῆς Λέοντος see *I.Histriae* 7; Μνησίχαρις Θεογνήτου proposed the decree *I.Histriae* 31, A. ‖ 3–4. [ἰα]|τρός, V.; [Σώπα]|τρος, *I.Histriae* ‖ 4. ἀγ[αθὸς καὶ πρόθυμος περὶ τὸν], V. ‖ 5. [ὑπάρχων, ἑαυτὸν παρεχόμενος], V. ‖ 6. [καὶ τὴν τοῦ βίου ἀναστροφήν], V.; 'ne devrait-on pas suprimer πᾶσι et introduire αὐτῶι après ἐντυγχάνουσι?', G. [but see *SEG*

XLVII 1125 LL. 8/9: πᾶσι τ[οῖς ἐντυγχά]νουσι, Avram] ‖ 7. ποιο[ύμενος πᾶσιν, ἐνδημήσας τε], V.; [no need for a vacat if one restores [παραγενόμενος δὲ καὶ] vel sim., Chaniotis] ‖ 8. [ἐμπεσόντας εἰς ἀρωστίας?], V. ‖ 9. πλείους ἐ[θεράπευ]σεν· κατασταθ[εὶς δέ], V., G. ‖ 10. ἐπὶ τὸ δη[μόσιον? ἔτη], V.; one expects ἐπὶ τὸ δη[μόσιον ἔργον] (cf. W.Peek, *Inschriften von den dorischen Inseln* (Berlin 1969) 39/40, G. [cf. our lemma no. 2317] ‖ 11. τ[ότε ἑαυτόν], V. ‖ 12. [παρ' ἡμῖν ἐ]γένετο, V.; [perhaps [τῶν πολιτῶν καὶ τῶν ξένων]; παρ' ἡμῖν is odd in connection with citizens, Chaniotis] ‖ 13. τῆς σωτ[ηρίας? σωμάτων] τε, V.; σωτ[ηρίας πολλῶν τῶν σωμάτων] τέ, A. [LL. 8–13 refer to the honorand's activities as a physician, LL. 13–18 to his services for the liberation of captives; consequently, one expects a punctuation mark after σωτηρίας, Chaniotis] ‖ 14. αἰχμαλ[ώτων ἁλόντω]ν, V.; αἰχμαλ[ώτων τῶν ἁρπαχθέντω]ν, A. [perhaps αἰχμαλ[ώτων γενομένω]ν, which, however seems too short, Chaniotis] ‖ 15. initio, A. places a semicolon after Τομέα [but if the sentence begins with σωμάτων in L. 13, it continues after Τομέα, Chaniotis]; in fine, [κατὰ πλοῦν ἀποδ]ημήσας, V. ‖ 16. ἀ[ργύριον? εἰς λύτρ]ον, V. ‖ 17. ἐνέ[χυρον καὶ αἴτιος ἐγ]ένετο, V. ‖ 17–21. τοῦ ἀνακο|[μισθῆναι τοὺς καμνόντα]ς καὶ τὴν παρε|[πίγνωσιν ἀνεκτήσατο καταξί]αν τοῦ τ[ε | ἐπιτηδεύματος καὶ τῆς πρὸς τὸν δῆμον | εὐνοίας], V.

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935. Histria. Honorary decree for Meniskos, 3rd cent. B.C. In a study dedicated to benefactors in the cities of the Black Sea, S.Anghel, *art.cit.* (our lemma no. 930 bis) 96, 102–104, 109/110, and 115, exploits the information provided by an unpublished decree for Μενίσκος Θεοδώρου. Meniskos was honored for serving as ἐπιμελητὴς σίτου without blemish and for purchasing grain to ensure the nourishment of the people (LL. 34–36: πλεονάκις σῖτομ ἠγόρα[σ]ε κατὰ [δύναμιν] εἰς τροφήν), for serving as σιτομέτρης and distributing grain to women, children, and men (LL. 38–42: [ἐπ'] ἴσην ἐ[φρόντισε], ὅπως συμμείνωσιν [ἐ]γ[κηδ]εμονίαι, ὑπ[άρξηι δὲ] τροφὴ καὶ γυναιξὶ [καὶ τέκνοι]ς, καθάπ[ερ καὶ τοῖς] λοιποῖς πολίταις), for taking care of the defence of the city as ἱππάρχης, for undertaking other civic liturgies, and for participating in embassies to the barbarians (LL. 14–18: συγκεκλειμένων τε τῶμ πολιτῶγ [ἀπο]σταλεὶς π[λέων] διὰ πολεμίας πρὸς Ἄτην? [καὶ τοὺς] Σκίρους, οὐθένα κίνδυνον ὑπολογισάμε[νος]), the result of which was the renewal of a treaty, which implied a φόρος of 600 staters, but which saved the city 1900 staters. Meniskos and his descendants were to receive a golden crown in all the contests; a bronze statue was to be erected in the agora; he was also given the amount of 300 staters. On this text see also A.Avram, *art.cit.* (our lemma no. 932 bis) 609. [The text is now published by A.Milčev in K.Bosnakov - D.Boteva (edd.), *Jubilaeus V.Sbornik v čest na prof. Margarita Tačeva* (Sofia 2002) 280-284, which will be presented in *SEG* LII, Avram].

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936. Histria. Honorary decrees for a man from Samothrake and for other persons, 3nd cent. B.C. *I.Histriae* 36 (only LL. 1–3). After detailed study of the stone, A.Avram, *Pontica* 33/34 (2000/2001) 344–348 (ph.), has been able to read the largest part of the stele, which he dates to the 2nd cent. B.C. According to his interpretation, the stele contains at least two honorary decrees for foreigners who were sent as envoys to Samothrake, probably for religious purposes (cf. *I.Histriae* 5); the cult of the Samothrakian gods was already attested in Histria (*I.Histriae* 11, 19, and 58); for unknown reasons the embassy consisted of three foreigners (cf. LL. 11–13); it seems that the stele contained three separate decrees for the members of the same embassy: LL. 1–20 for Euxenides, LL. 21–38 for the son of Herakleides

(cf. LL. 5/6 and 25), and a decree in the lost section of the stele for Bianor (A.). P.Gauthier, *BE* (2003) no. 390(3), suggests a different interpretation: The envoys were citizens of Histria; when they returned to their city, they reported on services offered to them by a citizen of Samothrake; it is this Samothrakian who is honored with the decree in LL. 1-20.

[Ἔδ]οξε τῆι βουλῆι καὶ τῶι δήμωι· ἐπιμηνι-
εύοντος Ποσειδίππου τοῦ Ποσειδίππου,
Εὐξενίδης Μονίμου εἶπεν· ἐπειδὴ ἀποστα-
λέντες ὑπὲρ [- - - - - - - - - - - εἰς] Σαμοράι- (sic!)
κην Εὐξενίδης [τοῦ - - - - - -, τοῦ Ἡρ]ακλεί-
δου, Βιάνωρ Κλειτ[οφῶντος - - - - - -]ΑΛΟΥ
[.]ηνην ἐχόντω[ν - - - - - - - - -]την[...]ωκ[..]-
ωνος Σαμ[- - - - - - - - - - - - - δή]μωι καὶ [..]-
[..]τοτ' ἐν τῶι [- - - - - - - - πρόθυμον ἑαυτὸν]
παρεχόμενο[ν· δεδόχθαι τῆι βουλῆι καὶ] τῶι δή-
μωι· ἐπηνῆσαι δ' ἐπ[ὶ τούτοις - - - - -]ν· [δ]εδόσ-
θαι αὐτῶι καὶ ἐκγ[όνοις προξενίαν πολι]τεί-
αν ἰσοτέλει[αν εἴσπλουν καὶ ἔκπλουν κ]αὶ πο-
λέμου καὶ εἰρ[ήνης ἀσυλεὶ καὶ ἀσπον]δεί· εἶ-
ναι δὲ αὐτ[ῶι καὶ ἔφοδον ἐπὶ τὴν βουλὴ]ν
καὶ τὸν [δ]ῆμ[ον μετὰ τὰ ἱερὰ] π[ρώ]τωι· τοὺς
δὲ ἡγεμ[όνας ἀναγράψαι τοῦ]το δὲ τὸ ψή-
φισμα εἰ[ς] σ[τ]ή[λην καὶ στῆσαι ἐ]ν τῶι Σαμ[ο]-
[θ]ρ[α]ικ[ίωι· τὸ δὲ ἀνάλωμα δοῦναι] τὸν οἰκονό-
[μο]ν, μερ[ίσαι] δὲ [τοὺς μεριστάς]· vacat
[Ἔδο]ξε τ[ῆι βουλῆι καὶ τῶι δήμ]ωι· ἐπιμηνι-
[ε]ύοντος Π[οσειδίππου τοῦ Ποσ]ει[δ]ίππου,
[- ἐπει]δὴ ἀπο-
[σταλέντες or -λεὶς ὑπὲρ - - - - - - - -] εἰς Σ[α]-
[μοθράικην - - - - - - - - - - - - Ἡρακλε]ίδο[υ]
[- ἀ]παγγέ[λ]-
[λουσι? - - - - - - - - - - - - - - - - - - -]ΜΗΤ[.]
[- -]ς προξε-
[- -] τῶι δήμωι
[- -] τῶν πολιτῶν
[- - - - - - - - - - - - - - - δεδόχθαι] τῆι βουλῆ[ι]
[καὶ τῶι δήμωι· ἐπηνῆσαι δ' ἐπὶ] τού-
[τοις -]ΘΕΑ-
[- - - - - - - - - - - - - - ἀναγράψαι τοῦ]το δ[ὲ]
[τὸ ψήφισμα εἰς στήλην λιθίνην τ]οὺς ἡγ[ε]-
[μόνας καὶ στῆσαι ἐν τῶι Σαμοθρ]αικίωι· τὸ
[δὲ ἀνάλωμα δοῦναι τὸν οἰκονόμο]ν, με-
[ρίσαι δὲ τοὺς μεριστάς vacat

[- -]

1–2. ΑΟΣΤΑΙ[.]ΞΝΤΕΣ, *I.Histriae* ‖ 5. Euxenides, son of Monimos, may be the man who proposed *I.Histriae* 5 (if one restores in LL. 3/4: Εὐξενί]δης Μονίμου instead of ['Ηρακλεί?]δης), G. [this seems to me very attractive; in this case the text should be dated to the 3rd cent. B.C., Avram] ‖ 9–10. προθύμους ἑαυτοὺς] | παρεχόμενο[ι], A.; [πρόθυμον ἑαυτὸν] | παρεχόμενο[ν], G. ‖ 11. ἐπηνῆσαι δ' ἐπ[ὶ τούτοις Εὐξενίδη]ν, A. ‖ 16–20 and 34–38. cf. *I.Histriae* 6, 8, 19, 21, A. ‖ 26–27. [ἐ]παγγέ[λλεται], A.; [ἀ]παγγέ[λλουσι], G. ‖ 28. possibly an award of proxeny, although there is no space for the usual proxeny formula, A.; [[τοὺ]ς προξέ[νους?]; the honorand may be a citizen; one expects the award of proxeny and other honors after δεδόχθαι in L. 31, Chaniotis].

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937. Histria. Building inscription concerning an ἀβιτώριον, early 3rd cent. A.D. *IGR* I 599; *I.Histriae* 363. A.Blanc, *RPh* 75 (2001) 132, comments on the word ἀβιτώριον ('latrines'), which is derived from the unattested Latin abitorium ('retrait'). Republished by M. Alexandrescu Vianu, *op.cit.* (our lemma no. 932) 123/124 no. 156 (ph.).

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938. Histria. Boundary stones of the sanctuaries of Apollo Pholeuterios and Phorkys, 3rd cent. B.C. *I.Histriae* 105/106. Ju.G.Vinogradov, *art.cit.* (our lemma no. 969) 139–141, interprets these two marble stones (105: Ἀπόλλωνος Φωλευτηρίου; 106: Φόρκυος), found in the sacred zone of Histria, as boundary stones of the sanctuaries of Phorkys, a maritime daemon (cf. A.Suceveanu, *Stud.Clas.* 7, 1965, 275: Φίλων ἀνάθημα Φόρκυι ἐμε) and of Apollo Pholeuterios; as has already been observed (*SEG* XXX 798), the epithet Φωλευτήριος derives from the word φωλεός, the designation of the association founded in Elea by Parmenides [cf. *SEG* XXXVIII 1020; XLVIII 1302*]. V. suggests that the cult of Apollo Pholeuterios was introduced to Histria from Elea by an Eleatic physician (see our lemma no. 942).

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939. Histria. Funerary epigram for Dionysios, 3rd cent. B.C. Middle part of a marble stele; a standing man with a pyxis in his hand and a girl in relief. Ed.pr. A.Avram apud M.Alexandrescu Vianu, *op.cit.* (our lemma no. 932) 142/143 no. 203 (French translation).

[Τάνδε] κόνιν κεύθειν Διονύσιον ἐνθάδε φαμί
[πρω]θήβαν ἐρατᾶς δευόμενον βιοτᾶς·
[οὗ τ]όδε σᾶμα πατὴρ ὀλοὰν περὶ Μοῖραν ἀνατλάς
4 εἵσατο τῇ αὖτε τὸν παῖδα τάφωι κτερίσας

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940. Histria. Epitaph of Kallikrates, 2nd cent. B.C. Marble pedimental stele with representation of a standing man with a palm branch in his hand (right) and a boy (left). Ed.pr. M.Alexandrescu Vianu, *op.cit.* (our lemma no. 932) 143/144 no. 204 (ph.): [Κ]αλλικράτης | Ἀπολλοδώρου, | χαῖρε

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941. Histria. Epitaph of Son, 3rd cent. B.C. *I.Histriae* 254. A.Avram, *Stud.Clas.* 34-36 (1998-2000) 145/146 (in Rumanian), reads Σῶνος (Νόνος, *I.Histriae*), which adds new evidence for the name Σῶν (cf. *SEG* XXXVI 721; O.Masson, *BE* 1994, no. 214; our lemma no. 575).

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942. Kallatis. Territory. In a study dedicated to the development of the chora of Kallatis from the Archaic to the Hellenistic period, A.Avram in *Problemi della chora* --- (cf. our lemma no. 970) 612–632, adduces the relevant epigraphic evidence concerning the frontier of Kallatis and the delimitation under Trajan (*I.Kallatis* 51–55; our lemma no. 931), the presence of an indigenous population and of Skythians, and the existence of κλῆροι, κῶμαι and πύργοι: *I.Kallatis* 15, 26, 29, 51 (κώμη Κε[---], Οὐαλ[---], κώμη Ἀσβολοδεινῶν, κώμη Σαρδέων), 55 ([---]μυλη, Π[---],[---] πύργος), 56, 106, 237 (on Αμλαιδυνα, today 23 August, north of Kallatis), 241 (on Καρῶν λιμήν, i.e. Capa Sabla).

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943. Kallatis. Honorary decree for a man (Zoilos?) from Elea, ca. 250-200 B.C. (?). *SEG* XXIV 1028; XLV 903; *I.Kallatis* 8. Ju.G.Vinogradov, *art.cit.* (our lemma no. 969) 140–147 (ph.), presents a new critical edition of this document. He identifies the honored person as an itinerant physician, member of the Eleatic school of medicine; he may be the brother of Οὖλις Ἀρίστωνος ἰατρὸς φώλαρχος in Elea (*SEG* XXXVIII 1020 L. 2) whose floruit should be placed in ca. 260–250 B.C. [the decree of Kallatis was dated by A.Avram (cf. *SEG* XLV 903) to the 2nd cent. B.C., Chaniotis]. V. speculates on the possibility that Zoilos was also active as a doctor in Histria and introduced there the cult of Ἀπόλλων Φωλευτήριος (cf. our lemma no. 938).

[- - - - - - - - -] Ἡρακλείδα εἶπε[ν]·
[ἐπειδὴ Ζωΐλο]ς Ἀρίστωνος Ἐλ[ε]-
[άτας εὔνούς] ἐστι κα[ὶ] πρόθυμο[ς]
[περὶ τὰμ πόλιν] καὶ κοινᾷ τε τῶι δ[ά]-
[μωι παρέχετα]ι χρείας καὶ ἰδίαι
[τοῖς ἐντυχάν]ουσι τῶμ πολ[λῶν]
[τῶμ πολιτᾶν, εἰ]ς ὅ τις ⟨ἂν⟩ αὐτὸμ πα-
[ραγινόμενον? π]αρακαλῆται· δ[ε]-
[δόχθαι τᾶι βου]λᾶι καὶ τῶι δάμω[ι]·
[ἐπαινῆσαι μὲν] ἐπὶ τούτοις Ζω-
[ΐλον Ἀρίστωνος] Ἐλεάταν ὤ[ν? ...]
[- -]

We do not record earlier readings and restorations ‖ 6–7. [τῶμ πολ[λῶν | τῶμ πολιτᾶν] is odd; perhaps τῶμ πολ[ιτᾶν καὶ τῶν ξένων?], Chaniotis].

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944. Kallatis. Honorary decree for Stratonax and the Apolloniatai, ca. 253 B.C. *I.Kallatis* 7. [Without knowledge of the publication in *I.Kallatis*], M.Manov, *Archeologija (Sofia)* 52.3/4 (2001) 63–68 (ph.; in Bulgarian; English summary), republishes this decree suggesting new restorations for LL. 10–12: [καὶ ἀ]ξι[ωθ]έντος ὑπὸ Ασαβιθ[υος?, ἄρχοντος | Βασταρν]ῶν or [Γετ]ῶν, ὅπως λύσῃ τὸν ποτὶ Σ[αριάκα]ν ἐνεστακότα πόλεμον. According to this restoration, the war mentioned in this decree was a war between Asabith[ys], a ruler of the Bastarnians or the Getians, and the Skythian king Sariakas, the only Skythian king of this period

whose name begins with ▪ *sigma*. Sariakas (ca. 187–165 B.C.) was the last Skythian king, whose rule was destroyed under the attacks of the Bastarnians and the Getians. [But see the arguments of Ju.G.Vinogradov and A.Avram in *I.Kallatis* 7 in favor of a date in the mid-3rd century B.C.; they associate this decree with the war of Byzantion against Kallatis and Histria (cf. our lemma no. 934); the restoration in *I.Kallatis* reads: [ἀ]ξι[ωθ]έντος ὑπὸ ἅ(μ)α Βιθ[υνῶν | καὶ Μιλα]σίων, ὅπως λύσῃ τὸν ποτ' Ἰσ[τριαΙνοὺς ἤδ]η ἐνεστακότα πόλεμον, Chaniotis].

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945. Kallatis. Epitaph of the mason Aur. Hesychi(o)s, 3rd cent. A.D. *I.Kallatis* 187. A. Łajtar, *ZPE* 137 (2001) 187, suggests a new restoration for LL. 4–6.

[πα]τρὶς μὲ-
[ν ca. 1–2].POKO.
[..]Ϲ̣..

4–6. τρὶς μει[.....]POKOTI[..]σε[ν?], *I.Kallatis*; perhaps [πα]τρὶς μέ|[ν μου] Π̣ροκό̣ν|[νη]σ̣ο̣ς̣, Ł.; P.Gauthier, *BE* (2002) no. 303, observes that the last letter (ph. in *I.Kallatis*) can hardly be restored as a nu ‖ 5. in fine, or .POICO., Ł. ‖ 6. in fine, Ϲ̣Ε̣ or Ϲ̣Ο̣, Ł.

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946. Kallatis (territory of: Albeşti). Amphora stamps, 3rd cent. B.C. In their report on the excavations at the fortified site Albeşti in the territory of Kallatis, A.Rădulescu et alii, *Pontica* 32 (1999) 57–59 (in Romanian), mention the discovery of stamped amphora handles in various locations and list the names attested on them: **Sinope:** ˀΙφις Ἑστιαίου, Ἱκέσιος Ἐτεονίκου, Ἀπολλωνίδης Ποσειδωνίου, Πρωταγόρας Κυνίσκου, Ὕλλος Φιλίσκου, Φαίνιππος Πασιχάρου, Μητρόδωρος Ἀθηνίππου. **Rhodes:** Θεύδωρος, Πολυάρατος (I), Εὐκλῆς, Παυσανίας (I), Μυτίων, Τιμοκλείδας, Δαήμων. **Herakleia Pontica:** Ἀριστοκράτης, Φιλότιμος.

L.Buzoianu et alii, *Pontica* 33/34 (2000/2001) 219–252 (ph.; dr.; in Romanian; French summary), present 82 amphora stamps (nos. 559–640) and two dipinti (641: NA; 642: MO; 643: PΦ). We only give the names attested in the stamps. **Herakleia Pontica** (13 stamps): Ἀριστοκράτης (559–563), Διονύσιος (564), Ἡρα. (571), Μένιππος (565), Νικόστρατος (566), Πασιάδας (567), Φιλότιμος (568), Φίλων (569/570). **Thasos** (1 stamp): Ἀριστοφῶν ΙΙ? (572). **Rhodes** (16 stamps): Πολυκράτης, Μέντωρ (573), Πολυκράτης (574, 581), Βοΐσκος (575), Εὐκλῆς (576/577), Μυτίων (578), Ξενόφαντος (579), Παυσανίας (580), Πολύχαρμος (582), Δίσκος (583), Εὔφρων (574), Θεύδωρος (585/586), Κρέων (587), Σάμος (588). **Sinope** (49 stamps): Μιλτιάδης Τεισάνδρου, Καλλισθένης (589), Εὐχάριστος, Κεφαλίων (590), Πυθόχρηστος Ἀπολλωνίδου, Ἡρακλείδης (591), Ἰόβακχος Μολπαγόρου, Ἀπατούριος (592), Ἰόβακχος Μολπαγόρου, Φιλήμων (593), Ἰόβακχος Μολπαγόρου (594), Ζῆνις Ἀπολλοδώρου, Δῖος (595), Ἱκέσιος Σιμίου (596), Πλεισταρχίδης Ἀπημάντου, Ἀγήμων (597), Βόρυς Ζεύξιος, Πολύχαρμος (598), Θηρικλῆς Ἀπολλωνίου, Χαβρίας (599), Καλλίχορος Πρωταγόρου (600), Ἱκέσιος Ἀντιπάτρου, Δημήτριος (601/602), Ἱκέσιος Ἀντιπάτρου, Πάπης (603), Ἱκέσιος Ἀντιπάτρου, Πολύχαρμος (604), Ἱκέσιος Ἀντιπάτρου

(605/606), Ἱκέσιος Ἐτεονίκου, Ἀγάθων (607), Ἱκέσιος Ἐτεονίκου, Φιλήμων (608), ˀΙφις Ἑστιαίου, Ἀγάθων (609–611), ˀΙφις Ἑστιαίου, Ἀρτέμων (612/613), ˀΙφις Ἑστιαίου, Ἡφαίστιος (614), ˀΙφις Ἑστιαίου, Φιλήμων (615/616), ˀΙφις Ἑστιαίου (617), Μνῆσις Φορμίωνος, Ἀγάθων (618), Μικρίας Ἀρισταγόρου (619/620), Ὕλλος Φιλίσκου, Ἀγάθων (621), Ὕλλος Φιλίσκου, Ἑρμαῖος (622), Ἀπολλωνίδης Ποσιδωνίου, Ἀγάθων (623), Ἀπολλωνίδης Ποσιδωνίου, Ἀρτέμων (624), Ἀπολλωνίδης Ποσιδωνίου, Μάνικκος (625–629), Ἀπολλωνίδης Ποσιδωνίου, Στέφανος (630), Ἀπολλωνίδης Ποσιδωνίου, Φιλήμων (631/632), Μητρόδωρος Ἀθηνίππου (633), Μητρόδωρος Ἀθηνίππου (634), Πρωταγόρας Κυνίσκου, Θέων (635/636), Μένων (637). Nos. 638–640 (unknown provenance) have abbreviated names.

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947. Odessos. Dedication to Herakles Kallineikos, 2nd/3rd cent. A.D. Bronze wheel, part of a candelabrum found in 1964 in the Roman baths. Ed.pr. N.Sharankov, *ZPE* 137 (2001) 174-178: Ὀρφεὺς Ἄττα Ἡρακλεῖ Καλ(λ)ινείκῳ ἀνέθηκεν

ΚΑΛΑΕΙΝΕΙΚΩ, on the wheel; the names Orpheus and Attas were already attested in Odessos; for the cult of Herakles Kallineikos in Odessos see *IGBulg* V 5038; archaeological and other epigraphic evidence for Herakles' cult in the baths (cf. *IGBulg* V 5074 5 c 1/2) suggest that Orpheus may have been an athlete, ed.pr.

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948. Tomis. Honorary decree for a benefactor, 2nd cent. B.C. *I.Tomis* 6. A.Avram, *art.cit.* (our lemma no. 930 bis) 159/160 no. 11, proposes new restorations for LL. 9–16; we present them without recording earlier restorations.

ἐπηνῆσθαι μ[ὲν ἐπὶ τούτοις]
[- - - - - - καὶ στεφα]νοῦσθαι αὐτὸ[ν διὰ βίου]
[καὶ εἰς τὸ κατ' ἀΐδ]ιον ἐν τῇ ἀρχαιρε[τικῇ ἐκ]-
[κλησίᾳ χρυσῷ στεφ]άνῳ [- - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - ἀμέμπ]τως· τῆς δὲ ἀ[ν]αγ[ορεύ]-
[σεως τοῦ στεφά]νου ἐπιμέλει[αν ποιήσασθαι]
[τοὺς καθ' ἕκαστο]ν ἐνιαυτὸν γ[ινομένους γυμ]-
[νασιάρχους]· ἐνγράψαι κτλ.

15-16. For this formula cf. *IGBulg* I^2 44, A. ‖ [18-19. if this is a decree for a gymnasiarchos, perhaps [ἐν τῷ γυμνασίῳ] ([ἐν τῷ ἱερῷ τοῦ Ἀπόλλωνος?], *I.Tomis*), Avram].

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948 bis. Tomis. Epitaph, 2nd cent. A.D. *I.Tomis* 237 (*I.Histriae* 313). This inscription is republished by M.Alexandrescu Vianu, *op.cit.* (our lemma no. 932) no. 227. A.Avram (per ep.) points out that this monument is not from Histria, but from Tomis and suggests the following restoration for LL. 4-7: μὴ ἐντε[θῆναι· ἐὰν δέ τις τολ]|μήσῃ κα[ταθεῖ-

ναι ἕτερόν τινα] ׀ δώσει π[ροστείμου εἰς τὸ ταμεῖον - - καὶ τῇ πόλει] (cf. *I.Tomis* 298 and 363).

4-6. μὴ ἐντε[θῆναι· εἰ δέ τις τολ]||μήσῃ κα[ταθεῖναι - -] ׀ δώσει π[ροστείμου - -], L.Moretti, *RFIC* 111 (1983) 55; [ἐὰν δέ τις τολ]||μήσῃ θ(ή)κα[ς? - -] ׀ δώσει π[ροστείμου ὀνόματι, G.Mihailov, *Linguistique balkanique* 27.3 (1984) 88.

NORTH SHORE OF THE BLACK SEA

949. North Shore of the Black Sea. History. V.P.Jajlenko [Yaylenko], *Das Altertum* 46 (2001) 223–232, presents a German version of his criticism on Ju.G.Vinogradov, *Pontische Studien. Kleine Schriften zur Geschichte und Epigraphik des Schwarzmeerraumes* (Mainz 1997); cf. already *SEG* XLVII 1163 (in general), 1180 (on *IGDOP* 5), 1181 (on the monetary decree; *IOSPE* I^2 24; *Syll.*^{3} 218) [but now see the article of J.R.Melville Jones summarized in *SEG* XLVIII 1013, Chaniotis], 1182 (on the honorary decree for Kallinikos; *IOSPE* I^2 25 + 31; *SEG* XXXII 794), 1188 (on *IGDOP* 10 = *SEG* XXXI 702 = *CEG* 884; cf. *SEG* XLVI 949), and 1193 (on *SEG* XXXVII 674). For his remarks on other texts see our lemmata nos. 971/972, 975, and 982–984.

950/951. Vacant.

952. Berdyansk. Thasian amphora stamps, ca. 380–360 B.C. 12 stamped amphora handles from Thasos found in a Skythian burial mound at Berdyansk (region of Zaporoizhya). Edd.pr. S.V.Polin – M.V.Koval'ev – M.M.Cherednichenko, *Archeolohija (Kiev)* (2000.1) 94–112 (in Russian; English summary; ph.), exploit the data provided by these stamps in order to determine the date of this burial and give the texts of 7 stamps [the texts and dates have been provided by A.Avram, Chaniotis]: **A:** Ἡρο׀φῶς ׀ Θασι(.ν) ׀ Ἀρι[στ.] turtle **B:** Σκύμν(ος) ׀ Θα׀σι(.ν) ׀ Ἀριστ. dolphin **C:** Εὐαγ(όρης) ׀ Θάσιο(ν) ׀ Ἀριστ. grasshopper **D:** Θρασ׀ωνί(δης) ׀ Θασι(.ν) ׀ Ἀριστ. pilos **E:** Δικηκρά(της) ׀ Θάσ(ι.ν) ׀ Λεώφα(ντος) **F:** Κλεοφῶν ׀ Θασίων ׀ Θεόφιλος bow **G:** Κλεοφῶν ׀ Θάσιον ׀ Ἀθηνόδωρος fish

[The dates of the archons according to Y.Garlan, *Les timbres amphoriques de Thasos* I (Paris 1999), are for Ἀριστ. ca. 370-365 (group D), for Δικηκράτης earlier than 370 B.C. (group C), for Κλεοφῶν ca. 365–360 B.C. (group E1) ‖ **A.** cf. Y.Garlan, *op.cit.* no. 395; Ἡροφῶς may be a mistake for Ἡροφῶν, Avram] ‖ **B.** ΣΚΥΝΜ on the stamp; [cf. Y.Garlan, *op.cit.* 17 and no. 402 ‖ **C.** cf. Y.Garlan, *op.cit.* no. 393 ‖ **D.** cf. Y.Garlan, *op.cit.* no. 399 ‖ **E.** cf. Y.Garlan, *op.cit.* no. 346 ‖ **F.** cf. Y.Garlan, *op.cit.* no. 458 ‖ **G.** cf. Y.Garlan, *op.cit.* no. 447, Avram].

953. Berezan. Private letter on lead lamella, ca. 550–500 B.C. *SEG* XXVI 845; XLVIII 987*; XLIX 1027 bis; *IGDOP* 23. H.Heinen, *art.cit.* (our lemma no. 2357) 490–492, reprints the text (491) and summarizes the different interpretations given to the expression δαλῶται (from δοῦλος or from δόλος) and to the hapax φορτηγέσιον (cargo or transporter).

954. Bosporos. Religion: the cult of Θεὸς Ὕψιστος. After a review of the evidence for the cult of Θεὸς Ὕψιστος in the kingdom of Bosporos [cf. *SEG* XLIX 1029/1030)], I.A.Emets, *Archeolohija (Kiev)* (2000.1) 49–57 (in Russian; English summary), argues that there is no influence of non-Greek cults, such as that of the rider god. Although the origins of the cult of Θεὸς Ὕψιστος cannot be determined with certainty, it probably represents a stage in the development of ancient religion which is characterized by the influence of monotheistic ideas and of Judaism. [For the cult of Theos Hypsistos see also our lemma no. 2354, Tybout].

955. Chersonesos Taurica. History, late 4th/early 3rd cent. B.C. V.P.Yaylenko, *Journal of Historical, Philological and Cultural Studies* 10 (2001) 175–188 (in Russian; English summary), rejects the interpretation of *SEG* XXXIV 750, *IOSPE* I^2 401 and 418, and *IOSPE* I^2 403 + *SEG* XL 615/616 by A.N.Ščeglov and Ju.G.Vinogradov as evidence for social struggle between oligarchs and democrats in Chersonesos in the late 4th/early 3rd cent. B.C. [see *SEG* XLII 693; cf. *SEG* XLIII 497 app.cr.; XLVII 1163, 1166 and 1168; XLVIII 997, Chaniotis] and argues instead that the entire area of the North Shore of the Black Sea was afflicted by a war in the 270's. For *IOSPE* I^2 403 = *SEG* XL 615 he favors a date in ca. 330–300 B.C.

956. Chersonesos Taurica. Political life: ostracism, the πρόεδροι, benefactors. For evidence for ostracism (*SEG* XLIX 1031*) see V.P.Jaylenko, *art.cit.* (our lemma no. 949) 227/228 [and M.I.Zolotarev in V.Grammenos - E.K.Petropoulos (edd.), *Ancient Greek Colonies in the Black Sea* I (Thessaloniki 2003) 605, who argues in favor of their interpretation as evidence for ostracism, Avram]. For the function of the πρόεδροι see A.O.Vladymyrov, *art.cit.* (our lemma no. 968) 11–18, with reference inter alia to *IOSPE* I^2 354, 357, 359, 362, 364–369, 383, and 425.

957. Chersonesos Taurica. Honorary decree for Diophantos, ca. 110 B.C. *IOSPE* I^2 352; *Syll.*^{3} 709; *SEG* XLVI 925*. H.Heinen, *art.cit.* (our lemma no. 2357) 500–502, summarizes the interpretations given to the phrase τῶν περὶ Σαύμακον Σκυθᾶν νεωτεριξάντων καὶ τὸν μὲν ἐκθρέψαντα αὐτόν [βα]σιλέα Βοσπόρου Παιρισάδα ἀνελόντων, αὐτῶι δ' ἐπιβουλευσάντων (LL. 34/35). Soviet scholars regarded the pronoun αὐτόν as referring to Saumakos, and not Diophantos, although the following αὐτῷ leaves no doubt that the phrase refers to Diophantos (see *SEG* XLII 695); they interpreted ἐκτρέφειν as evidence that Saumakos was a slave and his attacks a servile revolt. This text should now be excluded from discussions on slavery in the area of the Bosporan kingdom. This decree is also discussed by A.Avram, *art.cit.* (our lemma no. 930 bis) 152 no. 1 and S.Anghel, *art.cit.* (our lemma no. 930 bis), 92/93,

106, in their studies on euergetism in the cities of the Black Sea. For the meaning of συνοικίζω (L. 10) see G.Reger, *art.cit.* (our lemma no. 1012) 161.

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958. Chersonesos Taurica. Honorary decrees for Titus Aurelius Calpurnianus and his wife Paulina, 174 A.D. *SEG* XLV 985. V.P.Yaylenko, *VDI* 230.1 (2000) 118–135 (in Russian; English summary), republishes these decrees rejecting most of Ju.G.Vinogradov's restorations (see *SEG* XLV 985). We present those of Y.'s restorations which are not already recorded in *SEG* XLV 985 app.cr.:

A LL. 1/2: ...ΣΙ[--- ca. 18 --- τὰν παρ' ἀμεῖν] | ἐπιδαμίαν [e.g., πεπόαται ποτὶ τὰν πόλιν ἁμῶν].
A L. 5: [ἐπιμεληθῆν?]αι.
A L. 7: ἀθρόο[υς τ' οὖν] εὐφαμῆσαι.
A L. 9: τε[ιμᾷ οὖν] ἀξιωθῆμεν (not τε[ιμᾷ συν]αξιωθῆμεν).
A L. 13: [συ]νσ[τ]άσ[ιος?] (not [πε]ριστάσ[ιος]).
A L. 14: σκᾶπ[τρον, εἶτα οὖ]ν.
A L. 19–22: εἰκόνα
τε ἀναθῆμεν καὶ ἀνδριάντας, [ὅπως] τ' ἦμεν αἰῶν[α]
καρήγματα (or κάρηγμα τὰ) ἐσσούμενα τᾶ[ς φ]άν[σι]ος ἐς ἀμ[ὲ] ε[ὐ]-
νοίας·

[this is not Greek and not a plausible alternative to Vinogradov's εἰκόνα[ς] | τε ἀναθῆμεν καὶ ἀνδριάντας {ἀνασ}τῆμεν, αἰών[ια] | καρήγματα ἐσσούμενα τᾶ[ς φ]ανερ[ᾶ]ς ἐς ἀμὲ εὐνοίας. Chaniotis].

A L. 33: Οὔλ[πι]ος Βάκχιο[ς] (not Οὔλ[πι]ος Βακχίο[υ]).
B L. 16/17: στεφανῶ|σαι τ[ήναν?] τε τᾶς βουλᾶς.

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959. Hermonassa. Graffito, late 6th cent. B.C. *SEG* XLIV 659; XLVIII 1003. S.Tokhtas'ev, *Hyperboreus* 6 (2000) 136/137 (in Russian; German summary), confirms the reading Ἰ(θ)υκλέας (cf. *SEG* XLVIII 1003) and interprets this name as the nominative of a male name. Boiotian names with Ἰθυ- and –κλέας were common in Euboia (e.g., Ἰθυκλέες, Ἰθυκλέας, Ἰθαγένης, Ἰθαιγένης). This person possibly originated from Boiotia or Megaris (or their colonies).

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959 bis. Kapkanja (Bosporan Kingdom). Epitaph of Phoderagos, Mastous, and Tryphera, 2nd cent. B.C. Pedimental stele with a rosette in a tympanon; representation of an armed man in relief. Ed.pr. S.Tokhtas'ev, *Hyperboreus* 6 (2000) 142 note 80 (in Russian; German summary): Φοδηραγος | καὶ υἱὸς Μαστιους καὶ θυγά[τ]ηρ Τρυφέρα· χαίρειν

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960. Kerch (Crimea). Inscribed glass ewer, late 2nd/early 3rd cent. A.D. Ewer with gilded decoration; in the upper narrow register (shoulder) an inscription; in the lower register (body) the representation of the transformation of Daphne into a bay tree in the presence

of Apollo, her father Ladon, and Pothos; the figures are identified with inscriptions; found in Kerch in 1895 and then in various collections. J.Poppelreuter, *Zeitschrift für christliche Kunst* 21 (1908) 73; G.M.A.Richter – R.W.Smith, *The Burlington Magazine* 95 (1953) 180–187; *Glass from the Ancient World* (cf. our lemma no. 2229) 165–167 no. 342; *Glass of the Caesars* (cf. our lemma no. 2228) 273 no. 150. Republished by D.Whitehead, *op.cit.* (our lemmata nos. 2228-2243) 266–270 no. 864 (ph.): **A)** Ἡ χάρις **B)** Πόθος, Φοῖβος, Δάφνη, Λάδων

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960 bis. Kiziltasch Liman (Bosporan Kingdom), 4th/3rd cent. B.C. *CIRB* 1113; *CEG* 739. S.Tokhtas'ev, *Hyperboreus* 6 (2000) 138/139 (ph.; in Russian; German summary), rejects the emendation of Κπηεθυρη to Κ⟨ηπ⟩εθυρη (*CEG*), since names with Κβη- or Κπη- followed by a vowel are attested in Asia Minor; the name is probably of Anatolian provenance (cf. Θχητλεις in *CIRB* 1231 B LL. 8 and 11). In L. 1 T. reads φθίμενός σε (with assimilation; φθίμενό⟨ν⟩ σε, *CIRB*, *CEG*).

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961. Nymphaion. Dedication of a building to Dionysos, ca. 389–349 B.C. Block of an inscribed architrave, most probably belonging to a propylon. Mentioned by O.Y.Sokolova, *Talanta* 32/33 (2000/2001) [2002] 86 (ph.), who gives the first line of the inscription: Θεοπροπίδης Μεγακλέος τὴν εἴσοδον ἀνέθηκεν Διονύσῳ [we read on the photo the beginning of the second line: ἀγωνοθετέων, Λεόκωνος ἄρχον[τος], Chaniotis]. According to S., the inscription should be dated to the reign of Leukon I (389/8-349/8 B.C.).

962/963. Nymphaion. Epitaphs, ca. 500–450 B.C. *SEG* XLIX 1037/1038. For these stelae see now also O.Y.Sokolova, *Talanta* 32/33 (2000/2001) [2002] 86.

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964. Nymphaion. Epitaph, 4th cent. B.C. *CIRB* 918. S.Tokhtas'ev, *Hyperboreus* 6 (2000) 137/138 (in Russian; German summary), observes that the name Ἀναξιπόλη is a female name (contra *CIRB*; cf. *SGDI* 3706 I; cf. Ἡγεσιπόλη, Τιμησιπόλη, Ἀρχηπόλη).

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965. Nymphaion. Epitaph of Masta, 1st cent. A.D. Pedimental stele with representation of a seated woman and a female servant in relief. L.I.Davydova, *Bosporskij nadgrobnie relijefy* (Leningrad 1990) no. 31 (ph.); *non vidimus*. Republished by S.Tokhtas'ev, *Hyperboreus* 6 (2000) 140–154 (ph.; in Russian; German summary), who corrects the reading of the name of the deceased woman (Μαστα, not Ἄστα) and comments on related names of Iranian origin (Μαστας, Μασταρους, Μασταρίων, Μαστακος, Μαστους). These names should be distinguished from Greek names such as Εὐμάστας, Μαστοκλῆς, Μάστωρ, Μάστος, Μαστώ, Μάστακος, which are very heterogeneous with regard to their origin (μαίομαι, μαδάω, μαδαρός, μάσταξ).

Μαστα γυνὴ | Σωσιβίου | [χ]αῖρε

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966. Nymphaion. Naval graffiti, mid-3rd cent. B.C. *SEG* XXXIV 756; XLV 997; L 696*. W.M.Murray, *The International Journal of Nautical Archaeology* 30 (2001) 250–256 (dr.; ph.), discusses the representation of the ship Ἶσις; in view of the representation of its ram, the ship may be identified as a Ptolemaic trireme; contrary to the view that ships' names were only indicated by figural bow plaques, M. asserts that names were written on warship hulls, probably at the prow.

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967. Olbia. Benefactors. In a discussion of euergetism in the cities of the Black Sea S.Anghel, *art.cit.* (our lemma no. 930 bis) 100, 103/104, and 111, considers the activities of the Olbian benefactors (*IOSPE* I^2 25/26, 32, 34, 188, 240; *I.Olbia* 28/29), especially of Πρωτογένης (*IOSPE* I^2 32).

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968. Olbia. Political institutions: σύνεδροι. A.O.Vladymyrov, *Archeolohija (Kiev)* (2000.3) 11–18 (in Russian, English summary), studies the function of the σύνεδροι in Olbia and the πρόεδροι in the Tauric Chersonesos. He argues that in the process of the increased political influence of the local elites from the Hellenistic period onwards these bodies took over the probouleutic functions of the council; reference *inter alia* to *IOSPE* I^2 43/44 and 47.

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969. Olbia. Religion. B.Bravo in *Problemi della chora ---* (see our lemma no. 970) 221-266, deals with various inscriptions testifying to cults and cult-places in the χώρα of Olbia. He will return to this and other themes in his forthcoming monograph *Pontica Varia*. The following cults are dealt with: Ἀχιλλεύς (and later Ἀχιλλεὺς Ποντάρχης) and his cult-place on the promontory of Bejkuš (excavation by A.S.Rusjaeva and S.B.Bujskih; small objects with Ἀχιλλεῖ or Ἀχιλ(λεῖ); Ἀπόλλων Ἰητρός and Δελφίνιος (*SEG* XXXVI 694 and XLI 612). In *SEG* XLIV 651 (*IGDOP* 57) B. (238) interprets Ἀπόλλωνι Ἰητρῶι Βορυσθένε[ος μεδέοντι] as 'Apollo, lord of Borysthenes', i.e. the river and the harbor rather than the polis. Similarly in *SEG* XLII 712 (*IGDOP* 58) he suggests (239/240) translating Ἀπόλλωνι Ἰητρῶι Ἴστρο μεδέοντι as 'Apollo Ietros, lord of the river Istros (= Danube)' rather than as 'Lord of the city of Istros (= Histria)'.

In the same text he prefers to read the dedicant's patronymic as Πο[σιδήο] or Πο[σιδέο] (*SEG*: Πό[σιος]). The Olbian dedicant may have been saved from misfortune while sailing on the Danube. For the relation between Ἀπόλλων Ἰητρός and the river Borysthenes B. refers to *SEG* XXXVI 693 (XLIV 651; *IGDOP* 90). On 240 note 34 he argues that there is no space to restore after [Βορυ]σθένεος the epithet [μεδέων]. B. argues that in *IGDOP* 54 ([Ἀπ]όλλωνι Ἰητρῶι) the lettering is deliberately designed so as to suggest a 'lunga linea serpeggiante', which in its turn refers to a meandering river.

In *IOSPE* IV 63 (I^2 327; *IGDOP* 53) B. suggests reading Ἀχιλλεῖ | τὸμ βωμὸν καὶ τὸ δέ(ν)δρον (*IOSPE* and *IGDOP*: τὸ κέδρον; Ju.G.Vinogradov, *Gnomon* 72, 2000, 324-330: τὸ ἕδρον = 'cult statue'). On *IOSPE*'s photo he discerns ■ delta between ΤΟ and ΕΔΡΟΝ.

On 253/254 B. draws our attention to traces of a small sanctuary excavated near the valley of Zajačja balka (6th cent. B.C.), where sherds were found bearing a Κ (Κ(όρη)) and the letters ΤΗΡ ([Δημή]τηρ).

S.B.Bujskih, *ibid.* 317-332 (dr.), focuses on the cult of Achilles on Cape Bejkuš; brief discussion of *IGDOP* 51 (a) and (b) [with an erroneous interpretation of the latter, Pleket]. During B.'s excavations in 1985/1986 and 1995/1996 several inscribed sherds were found; see the drawing on 325: sherds with (abbreviations of) the name Ἀχιλλεύς; a sherd with Ἀχιλλεῖ | ΠΑΡΚ | ΠΑ (with representation of an hoplite: Achilles?) and one with ΕΚΑ (550-525 B.C.; possibly a reference to Ἑκάτη).

Ju.G.Vinogradov in *Festschrift Schuller* (cf. our lemma no. 930 bis) 133–147, argues that the Orphic movement in the area of the Black Sea (*SEG* XXVIII 659–661; L 699) has its origin in Magna Graecia (Elea). This assumption is supported by the epitaph of a man (member of Parmenides' school?) in Olbia (our lemma no. 976), the cult of Apollo Pholeuterios in Histria (our lemma no. 938), and an honorary decree for a man from Elea in Kallatis (our lemma no. 943).

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970. Olbia. Private letter on an ostrakon, ca. 550–510 B.C. *SEG* XLII 710; XLVIII 1010; XLIX 1040; *IGDOP* 24. B.Bravo in *Problemi della chora coloniale dall' Occidente al Mar Nero. Atti del quarantesimo convegno di studi sulla Magna Grecia, Taranto 29 settembre-3 ottobre 2000* (Taranto 2001) 253-264 (Italian translation), republishes the text on the basis of study of the photo and drawing in the ed.pr. B. will return to this text in his forthcoming monograph *Pontica Varia*. In a study of two magical ostraka from Olbia (our lemmata nos. 978/979) id., *art.cit.* (our lemma no. 978) 162-164, observes that two features of these texts, i.e., the lines which frame the text in *SEG* XXXIV 770 (*IGDOP* 97) and the ochre used to bury *SEG* XXXIV 771 (*IGDOP* 9), reappear in this ostrakon. According to B. this letter was re-used for magical purposes: a defigens used the letter as a personal object ('object-substitut') of the cursed adversary. We present B.'s edition.

[- - - ca. 9 - - - τῶι ἀγω]νοθέτῃ μέλι καὶ κριὸ[ν - - - ca. 11 - - -]
[- - - - ca. 14 - - - - ν]ῦν ὡς ἐπιτέλλεις πέμπ[ω - - - ca. 9 - - -]
[- - - ca. 10- - - - παντ]ὸς τόπους θεοποιήτους περιε [- - - ca. 9 - - -]
[- - - ca. 9 - - - διὰ γὰ]ρ ἄκρην λίη(ν ἔ)καμε Ἱρόφως νησ[τείην καὶ]
[- - - - ca. 13 - - - -] δικαίως· ἐν τῇ Χαλκηήῃ αἱ γυν[αῖκές εἰσι]
[ἐν ταραχῆι πολ]λῆι· ἐνθεῦθεν ἐς τὴν Ὑλαίη[ν διέβην]
[- - - ca. 12 - - - -]αυτις οἱ βωμοὶ βεβλαμμένο[ι εἰσί]
[- - - ca. 10 - - - - Μ]ητρὸς θεῶν καὶ Βορυσθέ(νεος) καὶ Ἡρακλ[έους,]
[- - - ca. 8 - - - δὲ μ]ετὰ τὸ ναυάγιον οἱ δοῦλοι καταδρῆ[ναι,]
[- - - ca. 9 - - - τ]ῇ ἱρουργίηι Μητροφάνεος ἱρὸς ἐλίπετ[ο· ἐν]
[- - - - - - τ]ῶν πιτύων {κα} καὶ τῶν (ἄλλων) δένδρων διηκόσια

[κατακεκομμένα ο]ἱ θηρευταὶ τῶν ἵππων ηὑρήκασι μετὰ κινδύνων πολ[λῶν]

1. [---]νοθέτη, *SEG* and *IGDOP*; the agonothetes probably organized contests in honor of Achilles in Berezan, B. ‖ 2. [καὶ να]ῦν? and πέμπ[ειν --], *SEG*; [---]υν and πέμπ[ων, *IGDOP* ‖ 3. [-- ὅπ]ως τόπους θεποιήτους περιδ[ραμῆται], *SEG*; [-- ἐ]ς and in fine περὶ δ[--], *IGDOP* ; παντ]ὸς (*lege* πάντας), B.; in fine περιε[πέλησα (or -πλωσα) αὐτός], B. ‖ 4. [καὶ πὰ]ρ' ἄκρην ἄγῃ κἀμὲ ἱρō φῶς νησ[-- καὶ], *SEG*; [--]PAKPHNAIHKAME ἱρῶ φῶς ΝΗΣ[--], *IGDOP*, where in fine νήσ[ου] is preferred; 'Ιρόφως (fort. legendum 'Ιροφῶν), B. [perhaps 'Ιροφῶ[Σ]ν ησ[--], Avram] ‖ 5. [θύωσιν?] --- Χαλκήνῃ αἱ γυν[αῖκες, --], *SEG*; no restoration before δικαίως and after γυν[αῖκες -] in *IGDOP*; initio perhaps [πλεῖν οὐκ ἤθελε] or [πλεῖν ἀπώκνησε], B., who prints Χαλκηήῃ (leg. Χαλκηίῃ) and in fine also considers ἦσαν instead of εἰσι ‖ 6. [ὁ δὲ? ἐκπ]λῆι, *SEG*; 'restitution tentante', *IGDOP*; no restoration in fine in *SEG* and *IGDOP* ‖ 7. [--] αὖτις -- [--εἰσί --], *SEG* and *IGDOP*; perhaps [ἐν τῷ τεμένει] αὖτις or [ἐν τῶι ἱρῶι ἐξ]αῦτις, B. ‖ 9. Βορυσθέ(νεω) (or (νιος)) καὶ 'Ηρακλ[ῆος], *SEG*; Βορυσθέ(νεος) καὶ 'Ηρακλ[έος --], *IGDOP* ‖ 9. [-- μ]ετὰ and καταδρα[μεῖν], *SEG*; [-- μ]ετὰ and καταδρα[μόντες --], *IGDOP*; initio [ἐοίκασι δὲ μ]ετὰ, [φαίνονται δὲ μ]ετὰ, [λέγονται δὲ μ]ετὰ or [ἐλέγοντο δὲ μ]ετὰ, B. ‖ 10. [-- χ]ειρουργίηι, *SEG*; [-- τ]ε ἱρουργίηι --- ἔλιπε τ[---], *IGDOP*; initio possibly [μοῦνος δ' ἐν τ]ῇ or [μοῦνος δ' ἐπὶ τ]ῇ, B. ‖ 11. [-- τ]ῶν πιτύων κακαί, τῶν δένδρων διηκόσι[α --], *SEG* and *IGDOP* ‖ 12. initio no restoration in *SEG* and *IGDOP*; in fine κινδύνων Τυρα[--], *SEG* and *IGDOP* ‖ B. holds the document to be a letter written by an Olbian magistrate (or priest) to another higher magistrate; the former probably lived at Berezan, the latter in Olbia. Hirophos (= Hi(e)rophon; L. 4) probably was a priest in Berezan; his fasting (L. 4) may well have to be related to the cult of the Μήτηρ (L. 8); due to excessive fasting H. was unable to inspect a number of other sacred places (L. 3) far away from both Berezan and Olbia; for τόπους θεοποιήτους B. refers to *BE* (1991) no. 419, where the island of Achilles is styled a κτεάτισμα θεῶν; two of those τόποι are mentioned in our text: Chalkeie (L. 5) and Hylaie (L. 6). Chalkeia was situated south of the lower Dnepr (cf. Herod. 4.76.4), whereas Hylaia may have to be located on the Kinburn peninsula, not far from the bay of Jagorlyckij (5 km. north of the village of Ivanovka). B. argues that the cult of Meter, practiced in Hylaia, took place on the 'Ιππολέω ἄκρη which separates the Hypanis harbor from that of Borysthenes; for Meter and Hylaie B. refers to *SEG* XLII 709 ad (2) and to *Syll.*[3] 730 (LL. 13-20) where it is said that the Olbians went to 'Υλαία in order to celebrate a festival, probably in honor of the Meter ([διαβά]ντων εἰς τὴν 'Υλαίαν τῶν πολειτῶν). B. suggests that the slaves who after a shipwreck ran away are likely to have served in a sanctuary in Hylaie; Metrophanes is an appropriate name for a priest of Meter; the women who are in great ταραχή (LL. 5/6) were probably also priestesses. It is probably Skythians who destroyed various sanctuaries.

971. Olbia. Award of citizenship to Satyros and treaty of symmachia, ca. 400-350 B.C. *SEG* XLV 1000. According to Ju.G.Vinogradov (cf. *SEG* XLV 1000) this stele presents a dossier with two documents: a citizenship decree for Satyros I, the ruler of Bosporos (ca. 390–380 B.C.), in LL. 1–7 and a treaty of alliance of Olbia with Leukon, his son and successor (LL. 8–13). V.P.Jajlenko, *art.cit.* (our lemma no. 949) 228/299, rejects the restoration of LL. 8/9 by V. ('Ο[μολογία 'Ολβιο]|πολίταις καὶ Λεύ[κωνι Σατύρο) and reads instead ὁ[μολογεῖ τοῖς 'Ολβιο]|πολίταις κατὰ ε[ὔνοιαν Σάτυρος] [in this context, κατὰ ε[ὔνοιαν] could hardly be paralleled, Avram]. The combination of a honorary decree for a ruler followed by a treaty with the same ruler is paralleled by *IGBulg* I[2] 307 (*SV* 556). Satyros should be identified with the tyrant of Herakleia Pontica (352–346 B.C.).

972. Olbia. Letter to Zopyrion on a sherd, 3rd cent. B.C.? *SEG* XLII 711. V.P.Jajlenko, *art.cit.* (our lemma no. 949) 227, argues that the letter should be dated to the 3rd cent. B.C. on the basis of the letter forms. Consequenty Ζωπυρίων cannot be identifed with a general of Alexander the Great, as suggested by Ju.G.Vinogradov.

973. Olbia. Dedication of Adoes, winner in a contest, late 1st/early 2nd A.D. *IOSPE* I[2] 157. In a discussion of the term πᾶλος, J.–Y.Strasser, *RPh* 75 (2001) 280/281, reprints this text rejecting for L. 5 the emendation [πά]λ⟨η⟩ι and reading [πά]λει: Adoes was winner in a contest of πᾶλος, possibly a kind of pike used in an equestrian contest.

974. Olbia. Dedication to Apollo, 5th cent. B.C. Sherd of a vase with graffito. A.S. Rusjaeva, *Religija i kul'ty antičnoi Ol'vii* (Kiev 1992) 30 (cf. *SEG* XLII 709). S.Tokhtas'ev, *Hyperboreus* 6 (2000) 131–134 (dr.; in Russian; German summary), offers various explanations for the personal name Σαϊτύλο[ς]: 'ein Kurzname auf –υλος bzw. eine Weiterbildung von *Σαΐτ-υς zu einem Vollnamen mit Σαϝ-τ- ... oder, was wahrscheinlicher zu sein scheint, ... eine suffixale τ-Ableitung.' T. assumes that the person who inscribed the sherd was not from Olbia, but possibly from Euboia. Cf. our lemma no. 1125. We give the text which has never been included in *SEG*.

Σαϊτύλο[ς] 'Απόλλονι

975. Olbia. Funerary epigram for Leoxos, ca. 490–480 B.C. *IOSPE* IV 36 (I[2] 270); *GV* 1172; *CEG* 173; *IGDOP* 88; *SEG* XLI 619*. V.P.Jajlenko, *art.cit.* (our lemma no. 949) 226/227, argues that the relief on side B represents a man (not an Amazon; cf. *IGDOP* 88); consequently Ju.G.Vinogradov's interpretation of the epigram as evidence for the relations between Greeks and Skythians in the 5th cent. B.C. (see *SEG* XLI 619) should be rejected.

976. Olbia. Epitaph of Oulios from Elea, ca. 450–425 B.C. Right part of a marble pedimental stele. Ed.pr. Ju.G.Vinogradov, *art.cit.* (our lemma 969) 135–138 (ph.), who points out that the name Oulios, which is connected with the cult of 'Απόλλων Οὔλιος, was used in Elea by the leaders (φώλαρχοι) of the association founded by Parmenides [cf. *SEG* XXXIX 1078]; he recognizes in Οὔλιος Θεοδότου a physician, member of Parmenides' school, who left Elea during the tyranny. V. attributes the diffusion of Orphism in the Greek colonies of the Black Sea to the presence of Eleans in these areas. Cf. our lemmata nos. 938 and 943.

[Ο]ὔλιος stoichedon 6–7
[Θ]εοδότο
[ἐ]ξ 'Ελέ[ης]

977. Olbia. Epitaph of Athenokles, 2nd cent. A.D. *IOSPE* I^2 687; *GV* 510; *SEG* XL 634; XLIV 664. W.Appel, *ZPE* 137 (2001) 179–182 (ph.), reads in LL. 6–8 τῶν ὑπὸ Θ|αιαννῶι θυρεοκοιλι|[τ]ῶν (Θ[λ]ιάννωι, *IOSPE*; Θ|[ρ]αϊαννῶι = Τραϊανῶι and θυροκοι-λι|[τέ]ων, Ju.G.Vinogradov, who assumed that the text is metrical; cf. *SEG* XL 634); the name Θαιανός/Θαϊανός is attested (*IG* II^2 3740; *SEG* XXIX 152 col. III L. 29); Thaianos was the commander of the θυρεοκοιλῖται (soldiers armed with concave shields). This text does not attest the dispatch of auxiliary troops by Trajan to Olbia (as assumed by V.). Only the text in LL. 1–4 is a metrical inscription – the traditional verse ἐνθάδε τὴν σεμνὴν κεφαλὴν κατὰ γαῖα καλύπτει (contra V.).

978. Olbia. Ostrakon with defixio?, ca. 480–440 B.C. *SEG* XXXIV 770; XLVI 953*; *IGDOP* 97. B.Bravo, *Talanta* 32/33 (2000/2001) [2002] 149-164 (French translation), confirms the magical nature of this ostrakon as a defixio and presents an improved edition of the text (150–157). According to B.'s reading, an anonymous person cursed Aristoteles and his two associates (perhaps his σύνδικοι in a lawsuit). The representation on the reverse is not that of Athena, but of Aristoteles and a dolphin covered by a net; this image symbolizes the power of Hermes κάτοχος, to whom the victim had been consecrated; he should be caught in Hermes' net like a dolphin in the sea (*similia similibus*). B. argues that a vertical and four horizontal lines on the obverse, which form a grid, were not guidelines for the scribe, but had a magical significance. A.Chaniotis, *EBGR* 2001 [2004] 202 no. 26, explains the use of ostraka, and not of lead tablets, for these defixiones from the fact that defixiones were letters to the powers of the underworld, and precisely as letters they were written on the material which was normally used for this purpose; consequently, the preference for lead has nothing to do with the alleged qualities of this metal, but with its practical use: lead tablets, just as ostraka, were used for the writing of letters. For the interpretation of two other ostraka from Olbia as evidence of magic see our lemmata nos. 970 and 979.

Ἀριστο|τέλης : ἱερ(ὸς) | Ἑρμέω· : ἕως | καὶ ἀ(ποτε)θναίης·
|| ξυνὼν Ἡρογέ|νης, : Ἡροφά|νης vacat

'Aristoteles est consacré à Hermès; même jusqu'à (cela): puisses-tu être mort; associés, Herogenes, Herophanes', B.; ἕως καὶ Ἀθ(η)ναίης, *IGDOP*.

979. Olbia. Ostrakon with defixio?, ca. 400–350 B.C. *SEG* XXXIV 771; XLVI 954; *IGDOP* 98. B.Bravo, *art.cit.* (our lemma no. 978) 157-164 (French translation), presents an improved edition of this text, arguing that it is a defixio. The ostrakon was found covered by a layer of red ochre, on which an X was engraved; this may have been a symbol of violent death. The drawing on the ostrakon represents the cursed person, with a ribbon bound on his head, alluding to the consecration of Pharnabazos to Ἑρμῆς Χθόνιος. B. attributes a magical significance also to the enigmatic signs and chaotic lines next to the drawing.

Φαρνάβαζος φιλόκαλος· πρόοιδα, τέθνηκας· ἠρεμέω, θεοπρόπος Ἑρμοῦ

'Voilà Pharnabazos, amoureux de la beauté; je le sais d'avance: tu es mort, je suis tranquille, moi, le prophète d'Hermès', B., who observes that the prophecy of death (πρόοιδα) was meant to cause Pharnabazos' death; the defigens assumed the role of a prophet of Hermes Chthonios; B. rejects the identification of this Pharnabazos with the famous Persian satrap Pharnabazos II (cf. *SEG* XLVI 954) [I think that such ■ name reflects an 'Achaemenid' onomastic fashion (and a rather strange one, if it is true) in this area; we have a Ὑβρεὺς Ξέρξου at Apollonia Pontica (*IGBulg* I^2 458; 4th/3rd cent. B.C. according to G.Mihailov; rather ca. 350-300 B.C.; on the name cf. L.Robert, *OMS* V 258 note 4) and now a Μαρδόνιο[ς] in an unpublished defixio from Histria (4th cent. B.C.), Avram].

980. Olbia (area of: Kozyrka). Graffito on a vase, ca. 400–350 B.C. Graffito on a sherd. Ju.G.Vinogradov, *Pontische Studien* -- (cf. our lemma no. 949) 323/324 (with the earlier bibliography). S.Tokhtas'ev, *Hyperboreus* 6 (2000) 124–131 (ph.; dr.; in Russian; German summary), discusses the name Πρασιλᾶς which derives from πράσον (through an unattested Πράσιλος; cf. Μύρσιλος/Μυρτίλος, Σπογγίλος, Στροβίλος/Στροβιλᾶς) and presents an extensive overview of names in -ιλος. This text is the first attestation in Olbia for the declination -ᾶς, -ᾶτος. We give the text which has never been included in *SEG*:

Πρασιλ|ᾶτός | εἰμι

981. Olbia. Coroplast's signature on terraccotta statuette, 1st cent. A.D. Mould-made terracotta statuette of a standing Aphrodite with Eros; a signature incised on the back of the base before firing; said to have been found in tombs in Olbia, probably produced in Asia Minor. Ed.pr. L.Burn – R.Higgins, *Catalogue of Greek Terracottas in the British Museum. Volume III* (London 2001) 173 no. 2494: Ἐπιδῆδος ?

The name is unattested, edd.pr.

982. Panskoje. Graffiti on vases, early 4th cent. B.C. *SEG* XXXVIII 755. A.N.Ščeglov had interpreted a graffito naming Λεοκράτης as evidence for the foundation of Panskoje by Olbians in ca. 400 B.C. This view is rejected by V.P.Yaylenko, *Journal of Historical, Philological and Cultural Studies* 11 (2001) 1–17 (in Russian; English summary), who argues that this graffito can only be regarded as evidence for the trade contacts of the north-western part of the Chersonesitan territory.

Another graffito on a dish, mentioned by Š. (see *SEG* XXXVIII 755) and later published by Ju.B.Vinogradov, *Pontische Studien* -- (cf. our lemma no. 949) 489, reads Δᾶμος. S. and V. interpreted it as the word δᾶμος, regarded it as property of the Chersonesitan garrison at Panskoje, and assumed that this settlement was part of the territory of Chersonesos, the only Doric city in this area. V.P.Jajlenko, *art.cit.* (our lemma no. 949) 228, sees here an owner's

inscription (the personal name Δᾶμος as in our lemma no. 983) and rejects the aforementioned assumptions.

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983. Panskoje. Graffito on a vase, 4th cent. B.C. Kantharos with graffito. Ju.G.Vinogradov, *Pontische Studien* -- (our lemma no. 949) 489. Republished by V.P.Jajlenko, *art.cit.* (our lemma no. 949) 228: ΔΑΜΟΕΥ̣ΠΟΛΕ

Δάμο ἐκ πόλε[ως] ('Gefäß des Volkes aus der Stadt'), V., who assumed that there was a garrison of Chersonesos in Panskoje (cf. our lemma no. 982); Δάμο Εὐπολέ(μο), J., who observes that the sixth letter is not a kappa facing left, but an upsilon; Damos is the same person as the owner of the dish in our lemma no. 982 [εὐπόλεμος may be an attribute ('successful in war'; cf. *AP* 4.331), and not the patronymic of Damos, Chaniotis].

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984. Panskoje. Graffito on a vase, ca. 300 B.C. *SEG* XLII 722. Ju.G.Vinogradov restored this text as a copy of an honorary decree for the Athenian Ξάνθιππος (*I.Olbia* 5); cf. id., *Pontische Studien* -- (cf. our lemma no. 949) 486. V.P.Jajlenko, *art.cit.* (our lemma no. 949) 228, recognizes here a private letter and presents an entirely different reading and restoration [for other graffiti from Panskoje see now V.F.Stolba in L.Hannestad et alii, *Panskoye I. The Monumental Building U6* (Aarhus 2002) 228-244, Avram].

[ὁ δεῖνα ἐπέσ]τελε [τῶι δεῖνι·]
ἀγαθεῖ τύ[χει ------------------]
['Ο]λβιοπολῖται ΕΧ[---------]
[------------]Α:Ν οἱ ΠΤ[----]
[------------]ΧΣ καὶ ΕΝΕ[---]
[------------]ΙΣ[--------------]

'Der und der teilt dem und dem mit: Die Olbiopoliten [– – –] 51 Gefäße, Preis fünf Drachmen und ein Viertel – – einen choi auf den Stater'?, J. [but in a letter one expects ἐπιστέλλει (praesens) and not the grammatically wrong [ἐπέσ]τελε; ἀγαθεῖ τύ[χει] makes little sense in an invoice, Chaniotis].

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985. Pantikapaion. Epitaph, 4th cent. B.C. *CIRB* 192; *SGDI* III 2 5570. S.Tokhtas'ev, *Hyperboreus* 6 (2000) 138 (in Russian; German summary), observes that the name Φωκρίτη is a female name (contra *CIRB*).

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986. Pantikapaion. Epitaph of Papas, Athymos, and Hagnon, 1st cent. A.D. *CIRB* 486. S.Tokhtas'ev, *Hyperboreus* 6 (2000) 138 (in Russian; German summary), observes that the name 'Αγνόν is a female name ("Αγν(ω)ν, *CIRB*).

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987. Pantikapaion. Epitaph of Metrodoros and Myron, 2nd cent B.C. *CIRB* 254. S.Tokhtas'ev, *Hyperboreus* 6 (2000) 138 (in Russian; German summary), observes that the name Μύρον is a female name (Μύρ(ω)ν, *CIRB*).

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988. Pantikapaion. Epitaph of Stratoneikos, 1st cent. A.D. *CIRB* 145; *GV* 1475. H.Heinen, *art.cit.* (our lemma no. 2357) 494/495, presents a photo of the two relief panels and discusses the iconography of this stele; the man represented in the upper panel with a book scroll in his hand, standing next to a table with another four scrolls should be identified with Στρατόνεικος, whose σοφίη is praised in the epigram; in the lower panel he is represented as a rider. The servant represented in both panels should be identified with the freedman Σωσίας, who dedicated the monument [possibly freed on the basis of his master's testament, Chaniotis].

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989. Parthenia. Epitaph, 1st cent. A.D. *CIRB* 896. S.Tokhtas'ev, *Hyperboreus* 6 (2000) 140 (in Russian; German summary), reads in L. 2 Μα̣[κ]αρία (Φω̣[κ]αρία, *CIRB*).

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990. Phanagoreia. Manumission record, 51 A.D. *SEG* XLIII 510; XLVI 960. H. Heinen, *art.cit.* (our lemma no. 2357) 492–494, reprints the text (on 493), tentatively suggesting that in L. 15 one should read ἔστων (not ἔσταν).

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991. Phanagoreia. Graffito on a vase, ca. 500–480 B.C. Base of a kylix with an inscription incised after firing; found in the Upper City in 1977. Ed.pr. Ju.G.Vinogradov, *Talanta* 32/33 (2000/2001) [2002] 79/80 (ph.); cf. id., *VDI* 231 (2001) 103/104. Cf. L.Dubois, *BE* (2003) no. 394. On the basis of the letter forms V. suggests identifying the origin of the author as Euboia (possibly Eretria, D.): Σῖμον, χαρίεσσα εἰμὶ κάλλος. ἀγαθὲ καὶ μετρίε̄

We present D.'s text: 'Ô Simon, je suis pleine de charme par ma beauté, bonne et mesurée'; the object addresses the user of the kylix and describes itself with an ambiguous vocabulary which can be both applied to the vase and to a woman; μετρίη is used in *IGDGG* I 167 to describe a hydria, D.; Σῖμον, χαρίεσσα· εἰμὶ κάλλος, ἀγαθὲ καὶ μετρίε̄ ('Simon, my dear; I am myself beautiful, kind and moderate'), ed.pr.; [both D. and V. regard Σῖμον as a neuter female name, according to V. a hetaira; isn't it more plausible in a sympotic context to assume that the (female) vase addresses a man and, consequently, to read Σίμο̄ν?, Chaniotis].

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992. Tanais. Christian prayer on a vase, 3rd cent. A.D.? Clay jug with dipinto found in a grave of the 3rd cent. A.D. Edd.pr. T.M.Arsen'eva et alii, *Necropolis of Tanais. Excavations for 1981–1995* (Moscow 2001; in Russian; ph.) 129 no. 251; cf. M.Sève, *BE* (2003) no. 167: εἵλεός μοι ὁ Θεός

DELOS

993. Delos. The associations of Italians and their monuments. C.Hasenohr in J.–Y.Marc, J.–C.Moretti (edd.), *Constructions publiques et programmes édilitaires en Grèce entre le II^e siècle av. J.–C. et le I^{er} siècle ap. J.–C. Actes du colloque organisé par l'École Française d'Athènes et le CNRS, Athènes 14–17 mai 1995* (*BCH Suppl.* 39) (Paris–Athens 2001) 329–348, studies the dedications made by the religious associations of the Κομπεταλιασταί and the Ἑρμαϊσταί in the 'Agora des Compétaliastes' and reflects on the chronology of these monuments and the relation between the two associations. We point to her methodological observations (342–347): because of the heterogeneity of the Italians present on Delos one should not apply in Delos models known from Republican Rome. The Italians on Delos adopted monuments and practices of the Greek East (e.g., garland altars, Greek monopteral tholoi); it is doubtful whether the Agora of the Kompetaliastai is the result of a specific building program [see also C.Hasenohr, *REA* 104 (2002) 109/110, to be presented in *SEG* LII]. We summarize below her remarks on several inscriptions. See also our lemma no. 1106.

***I.Délos* 1734**: This inscription is written on the architrave of an Ionic naiskos, interpreted by R.Vallois (*EAD* VII 1, pp. 112–119) as a temple of Hermes and Maia; the interpretation of this building as a temple of the Lares Compitales, suggested by T.Mavrojannis (*SEG* XLV 1037) based on a study of the building's typology, should be rejected. H. suggests restoring the inscription as a Greek–Latin bilingual inscription (333–336):

[quidam	C.	Staius Ov. f.	magistreis Mercuri	ὁ δεῖνα]	Γάϊος Στάϊος Οὐίου	οἱ Ἑρμαϊ[σταὶ τὸν ναὸν]
[quidam	A.	Cerrinius L. f.	et porticus	ὁ δεῖνα]	Αὖλος Κερρίνιος Λευκίου	καὶ τὰς πα[στάδας]
[quidam	quidam		----	ὁ δεῖνα	[ὁ δεῖνα	Ἑρμεῖ καὶ Μαίαι ἀνέθηκαν]

***I.Délos* 1731**: This text is written on the architrave of the 'Monument carré', a Doric temple dedicated by the Hermaistai to Hermes and Maia (337).

***I.Délos* 1738**: The monopteral tholos, to which this inscription belongs, was regarded by J.Hatzfeld as a temple of Hermes and Maia dedicated by the Hermaistai, since one of the dedicators (Αὖλος Κερρίνιος Λευκίου) is known as a Hermaist (*I.Délos* 1734); a person could, however, belong to different associations. N.K.Rauh interpreted the tholos as a temple of Herakles dedicated by the Kompetaliastai (cf. *I.Délos* 1746 and 1764), T.Mavrojannis as a temple of Herakles dedicated by the Ἐλαιοπῶλαι (Olearii; cf. *I.Délos* 1713/1714). Based on the observation that the dedicators of the tholos included freedmen and a slave (Ζηνόδωρος Μαίκιος Κοΐντου) H. identifies the dedicators as Kompetaliastai and the building as a temple of the Lares Compitales (337–340).

***I.Délos* 1744–1749**: The common feature of these dedications is that the dedicators identify themselves simply by stating that they had dedicated another monument as well (e.g., οἱ καὶ τὸν Ἡρακλῆν, οἱ αὐτοὶ καὶ τὸν βωμόν et sim.). This practice is probably explained by the fact that the dedicators dedicated two objects (a statue and an altar) standing next to one another, but set a

dedicatory inscription only on one of them. The altar of Maia (*I.Délos* 1744) may be connected with the inscribed base *I.Délos* 1750, the altar of Herakles (*I.Délos* 1746) with the statue dedicated by the Kompetaliastai (*I.Délos* 1764), and the Ionic naiskos of the Hermaistai (*I.Délos* 1734) with a statue of Hermes and Maia and with the altar *I.Délos* 1749, the inscription of which is restored by H. as οἱ αὐτοὶ οἳ καὶ τ[ὸν Ἑρμῆν καὶ τὴν Μαῖαν]. The formula οἳ καὶ was not used only by the Hermaistai, but by different associations. While the Hermaists made dedications only to Hermes and Maia, the Kompetaliastai addressed various gods. The dedicatory relief *I.Délos* 1745, which also refers to the dedication of statues of the θεοί (the Lares Compitales) and of a temple, should be attributed to Kompetaliastai (340–342).

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994. Delos. Gymnasium. M.Sève, *BE* (2003) no. 194, doubts F.Ferruti's suggestions with regard to the location of the gymnasium (summarized in *SEG* L 718); according to S. it is improbable that the stele with the honorary decree for the gymnasiarch Pausanias (*SEG* XLVII 1218), which was found in the 'palestre du lac', was brought there from an other location (the gymnasium *GD* 76 according to F.).

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995. Delos. Inventories of the hieropoioi, ca. 166–135 B.C. *I.Délos* 1400 and 1409; *SEG* XXXVII 684;* XLVII 1206; XLIX 1052. In *Hysplex* (see our lemma no. 2280) 31–35, P.Valavanis examines the wooden items in *I.Délos* 1400 L. 9 ([ὕσπληγος ἀ]γκῶνας τρεῖς· παραστάδας ὑσπλήγων τέτταρα[ς] καὶ κίονας δύο· σύριγγας τῶν ὑσπλήγων δύο) and *I.Délos* 1409 Ba II LL. 43/44 (ὕσπληγος ἀνκῶνας III· [παρα]στάδας ὑσπλήγων IIII), and identifies them as individual working parts of starting-gate mechanisms in the stadium of the gymnasium of Delos. Each of these terms has a counterpart in the terminology of wooden military catapults. He finds it strange that these objects would have been stored for preservation in the Oikos of the Andrians, if that structure, as currently identified (*GD* 151–153), stood at such a great distance from the stadium and the gymnasium. Valavanis therefore suggests that this oikos should be sought elsewhere on Delos. He briefly refers to mentions of ὕσπληξ in other Delian inscriptions: *IG* IX 2 199 L. 23; 203 L. 96; 260 L. 4; see also our lemma no. 998.

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996. Delos. Italici in Delos. With the publication of two graffiti and two epitaphs as her starting point (see our lemmata nos. 1007 and 1010/1011), M.–T.Le Dinahet, *REA* 103.1/2 (2001) 103–123, comments on the iconography of the funerary monuments of the Italici in Delos (109/110), on the onomastic practices of women (nomen, nomen + father's name, nomen + names of father and husband, nomen + name of husband, praenomen + nomen, Greek name followed by nomen; 110–115), and the names of slaves (geographical names, names of historical personalities and mythical figures, theophoric names, abstract ideas, names of objects, animals, physical or other features, etc.; 115–121). In an appendix she presents a list of the Ῥωμαῖοι known from dedications and catalogues of the period of the Athenian occupation (121–123).

4 [καὶ] εὐσ[εβείας τῆς εἰς τὸ ἱερὸν]
'Από[λλωνι]

2–3. Φιλόπατρις is unusual as a royal epithet; as an attribute of benefactors it is used only in the inscriptions of the Roman Imperial period [but it is found in Polybios (1.14.4); for an epigraphic attestation in the 1st cent. B.C. see now A.Chaniotis, *AJA* 108 (2004) 378 no. 1 L. 8, Chaniotis]; as in the case of Kleopatra VIII, who is called φιλόπατρις in *BGU* XIV 2376 LL. 1 and 20, 'pour Archélaos de Cappadoce aussi, me semble–t–il, *philopatris* doit renvoyer d'une façon ou d'une autre à la naissance ou à l'ascendance, et il est difficile de penser que la référence soit directement à la Cappadoce'; the epithet may be an allusion to the Macedonian origins of Archelaos' family, F. ‖ 3. APIN on the stone; Archelaos is called φιλόκαισαρ only in this inscription; short discussion of the ideological implications of this epithet, F. [cf. our lemma no. 2363, Chaniotis].

1006. Delos. Dedication of the Hermaistai, late 2nd cent. B.C. *SEG* XXIII 514. C.Hasenohr, *art.cit.* (our lemma no. 993) 341 note 62, points out that this inscription does not concern the dedication of a τρύφακτος (as suggested by F.Salviat), but only records the fact that in addition to the object standing on a pillar (a statue?) the Hermaists had also dedicated a τρύφακτος (οἱ Ἑρμαϊσταὶ ἀνέθ[ηκαν] | καὶ τὸν τρύφακτον).

1007. Delos. Graffiti, late 2nd/early 1st cent. B.C. Graffiti incised on the wall of two houses in Delos (**A:** Îlot des bijoux, habitation I, pièce H; **B:** Maison des Sceaux, pièce Q). Ed.pr. M.–T.Le Dinahet, *art.cit.* (our lemma no. 996) 104–106 nos. 1a/b (ph.).

A: A K...ATH
TBKI
Αὖλε Ἥιε
4 Λέων
ΑΧΟ
.ΙΕ.
Βίων

B: ΘΗ
L. M. Mundicius
ΘΩΔ ΜΟΥ

A 4. The nomen Heius is attested on Delos (*I.Délos* 1754 L. 8; 2612 II 18.1), ed.pr. ‖ B 2. the brothers Lucius and Marcus Mundicius may be identified with the persons mentioned in *I.Délos* 1764 L. 7 and 1760 LL. 8/9; the gens of the Mundicii is well attested in Delos (*I.Délos* 1692, 1768, 2612 III), ed.pr.

1008. Rhenaia. Funerary reliefs. In a study dedicated to the representations of infants and children in Delian funerary reliefs M.–T.Le Dinahet in G.Hoffmann (ed.), *Les pierres de l'offrande* I (Kilchberg 2001) 90–106, points to the difficulties in distinguishing between children and slaves and in determining age and sex. She discusses in some detail the iconography (representations of children alone, with animals, with their parents, within a family) of the following monuments (ph.): *SEG* XXVIII 686; XLVII 1232; *EAD* XXX 126, 142/143, 186,

212, 261, 332, and 473. She presents lists of funerary epigrams for boys and girls in the Hellenistic period (102/103) and lists of the representations of girls (16 pieces) and boys (28 pieces) in the Delian funerary reliefs (104–106).

1009. Rhenaia. Epitaphs, 2nd cent. B.C.**–1st cent.** A.D. K.Hallof republishes in *IG* IX² 1 4 1204–1223 and 1751–1779 epitaphs from Rhenaia, which were brought to the Ionian island by private collectors. Nos. 1204–1233 are kept in the Museum of Kerkyra; nos. 1751–1779 were part of the private collection of Caesar Roma (ca. 1890) in Zakynthos (later collection of S.Augustinos); almost all of them were destroyed during the earthquake of 1953. All the texts have already been included in M.–T.Couilloud's corpus of the epitaphs of Rhenaia (*EAD* XXX). In *EAD* XXX 59 (= *IG* IX² 1 4 1214) H. recognizes the remains of an earlier inscription; the text of *EAD* XXX 51 (= *IG* IX² 1 4 1218) is read by H. as: Μηνοδώρα Δ[ω]ρο|μάχου χρη[στ]ή, χαῖρε (Μηνοδώρα Διο..|.... [χ]ρηστ[ή], χ[α]ῖρ[ε], *EAD*). P.Herrmann (apud *IG*) corrects the text of *EAD* XXX 8 (= *IG* IX² 1 4 1221): Μοσχίνη Σπεδία (Μοσχίνης Πεδία; *EAD*). We give a comparatio numerorum with *EAD* XXX and other corpora.

***IG* IX 1**	***IG* IX² 1 4**
877	1223
878/879	1222
***SEG* XXIII**	
359	1753
360	1754
361	1755
362	1756
363	1757
364	1758
365	1759
366	1760
367	1761
368	1762
369	1763
370	1765
371	1767
372	1769
373	1770
374	1771
375	1772
376	1773
377	1774
378	1775
379	1776

***SEG* XXIII**	***IG* IX² 1 4**
380	1777
381	1778
382	1751
383	1752
384	1764
385	1766
386	1768
387	1779
***SEG* XXX**	
1000	1223
***EAD* XXX**	
4	1775
8	1221
10	1211
12	1769
25	1220
28	1762
29	1206
30	1753
31	1217
35	1766
38	1213
48	1759

***EAD* XXX**	***IG* IX² 1 4**
51	1218
52	1758
59	1214
70	1210
72	1768
73	1765
92	1215
95	1779
110 bis	1760
122	1763
146	1752
158	1764
182	1755
184	1771
219	1209
224	1767
226	1751
259	1207
274	1204
276	1757
278	1212
282	1773
303	1214
307	1770
314	1761

EAD XXX	*IG* IX^2 1 4	*EAD* XXX	*IG* IX^2 1 4	*EAD* XXX	*IG* IX^2 1 4
323	1754	391	1219	483	1223
330	1208	403	1777		
335	1756	410	1776	*GV*	
337	1216	418	1778	1349	1223
342	1774	436	1205	2002	1222
347	1772	482	1222		

1010. Rhenaia. Epitaph of Ammia Aemilia, late 2nd/early 1st cent. B.C. *SEG* XXVIII 674. Republished by M.–T.Le Dinahet, *art.cit.* (our lemma no. 996) 106/107 no. 2a, who collects the attestations of the nomen Αἱμύλιος in Delos.

Ἀμμία Αἱμυλία | Δέκμου | χρηστή, χαῖρε

1. Ἀμμία ΛΗΜ, *SEG*; for the combination of a Greek or Latin name followed by a Latin nomen in Delos cf. *EAD* XXX 8 (Μοσχίνη Πεδία). 34 (Πῶλλα Πετρωνία), and 35 (Πῶλλα Τερτία), ed.pr. ‖ 3. χα[ῖρε], *SEG*.

1011. Rhenaia. Epitaph of Arsinoe Klaudia, 2nd/1st cent. B.C. Marble stele with moulding; in a relief panel a dexiosis scene between a standing man (left) and a reclining woman (right); a girl on the right. Mentioned by S.Schmidt, *Hellenistische Grabreliefs* (Cologne 1991) 38. Ed.pr. M.–T.Le Dinahet, *art.cit.* (our lemma no. 996) 107/109 no. 2b (ph.), with collection of the references to Κλώδιοι in Delos and discussion of the unusual iconography (reclining woman without a table as in funerary banquets).

Ἀρσινόη Κλωδία, | γυνὴ δὲ Μαάρκου, | χρηστή, χαῖρε

MYKONOS

1012. Mykonos. Synoikismos, late 3rd cent. B.C. G.Reger, *REA* 103.1/2 (2001) 157–181, exploits the information provided by the decree concerning the cult calendar of Mykonos for the synoikismos (*Syll.*³ 1024; *LSCG* 96; *SEG* XLVI 979*); a study of the letter forms (159–161) favors an early date in ca. 225–200 B.C.; the synoikismos must have occurred roughly between about 230–200 B.C. After reviewing the various meanings of συνοικισμός/συνοικίζω/συνοικίζομαι (on 161/162 references to *SEG* XXXIII 999; XXXVIII 1476 A L. 31; XXXIX 1283 L. 3; *Syll.*³ 709 LL. 9/10), R. interprets the synoikismos of Mykonos as the amalgamation into one of two poleis, the existence of which is attested through Ps.–Skylax 58. He argues that these two separate poleis originally formed ■ federation, and this explains why they are not attested in inscriptions outside the island (on 168/169 collection of the references to Μύκονος/Μυκόνιοι in inscriptions); a similar pattern may explain the existence of more than one

polis in other islands (Amorgos, Keos, Peparethos, and Kos; see our lemma no. 1049 bis), which external sources,regarded as one political unit [cf. *SEG* L 733 on V.Gabrielsen's analysis of the situation in Rhodes, Chaniotis]. One of the two poleis may have been the predominant partner; the board of three (and not two) ἄρχοντες may be an institution taken over from one of the two poleis; in *Syll.*³ 1215 one should restore the names of three archons (176/177; [ἐπ' ἀρχόν]των Σωστράτου followed by the names of another two archons; contra F.Hiller in *Syll.*³: [---]ίων Σωστράτου) The location of these two poleis has yet to be determined (modern Palaikastro and Mykonos town?). On 177–181 R. reflects on the impact of the synoikismos on the cults (greater importance of Διόνυσος Ληνεύς) and on its possible causes (vacuum of power, easier access to Delos).

RHODES

1013. Rhodes. Amphoras. The chronology of the eponymous priests named on the Rhodian amphoras is now placed on ■ new basis by G.Finkielsztejn, *Chronologie détaillée et révisée des eponyms amphoriques rhodiens, de 270 à 108 av. J-C. environ: premier bilan* (Oxford 2001). This book, which cannot be summarized here, offers ■ general introduction to the amphora stamps, the history of research, the methods used for the dating of Rhodian amphora stamps, and the develoрent of the form of Rhodian amphoras (31–52). In the main part of his book F. reviews the relative chronology of the eponymous priests and the producers of amphoras (53–162) and establishes a new chronology (163–200). In three appendices F. treats the way amphora stamps should be presented (209–212), the conventions used for the transcription of amphora stamps (213–216), and the monograms attested on Rhodian amphoras. A name index concludes this work. The chronology of the periods V and VI and of the amphora stamps with Helios head is studied by M.Palaczyk in *Zona archeologica* 319–329. [On the date of Rhodian eponyms see now C.Habicht, *REA* 105 (2003) 541–578, which will be presented in *SEG* LIII, Chaniotis].
Id. in *Les cités d'Asie Mineure* 181-196, summarizes the importance of this material for the economic history of Rhodes.

1014. Rhodes. Associations. Rhodes' economic success and social organisation are connected with the private associations, which are studied by V.Gabrielsen in Z.H.Archibald et alii (edd.), *Hellenistic Economies* (London 2001) 215-244. Ca. 200 different associations (ἔρανοι, κοινά) are known from Rhodes (3rd cent. B.C.–2nd cent. A.D.), primarily through dedications, honorary inscriptions, and subscriptions. G. demonstrates that these numerous associations are part of the infrastructure, which the powerful local aristocracy created and controlled; in particular in Hellenistic Rhodes, the associations were connected with the military system by possessing military and naval subsections (συνστρατευόμενοι, σύσκανοι, μεσόνεοι, δεκάς) and by bringing human resources under the control of the aristocracy (e.g., *I.Lindos* 251, 292, 303; discussion of the activities of Ἀλκιμέδων Ἀλκιστράτου, Ἀντίοχος, Αὐτόνομος, Ἔστειος, Εὐφράνωρ Δαμαγόρα, Θεαίδητος and his son Ἀστυμήδης, Λυσίμαχος Ἀριστείδα,

Παυσίστρατος). In this context G. comments on the honorary inscriptions of associations as evidence for this system of patronage and control (e.g., *IG* XII 1 40, 736). The associations contributed to the interaction between the local elite and the politically underprivileged, but economically potent population and offered to foreigners the opportunity to exploit associative life as a means to personal advancement (e.g., *IG* XII 1 127, 155; Maiuri, *NS* 46).

1015. Rhodes. Foreigners in Rhodian inscriptions. I.Papachristodoulou in *Les cités d'Asie Mineure* 173-179, gives a survey of names and ethnics of foreigners, primarily from Asia Minor (the Rhodian demes in the Peraia included), on record in inscriptions from the 'époque Hellénistique avancée' and found after 1974 (in part inedita). We list the names and ethnics, for which P. gives no bibliographical references and which seem to be mentioned in unpublished texts: Armenians: Στοδίς (epitaph from Agia Triada); Kappadokians: Δόναξ (epitaph from Agia Triada), Ζώπυρος Καππάδοξ, Καπίνδας Καππάδοξ (epitaph from the southeast cemetery); Lydians: Τίμων Λιδός (epitaph from Asklipio), Δαφνίς, Ἄρτεμις, Ἀρτεμισία, Σάρδιον; Lykaonians: Νύσιος; Lykians: a Καβάλισ(σ)α (epitaph from Rhodes), Ἀρτίμας Μαρμαρεύς; Karians: Διονύσιος Κάρ (epitaph from a site south of Rhodes), Ῥόδα Ταβηνά, Ἐπίτευγμα Κνιδία (wife of Μουσαῖος Κῷος), Μένιππος Διοσκουρίδα Βαργυλιώτας (epitaph from Rhodini) [for this form of the ethnic cf. *SEG* XLVI 1017, Chaniotis]; Pamphylians: Ἀρτίμας Μαρμαρεύς; Skythians: Κιθαιρὼν Σκύθας [certainly a slave; slaves are often named after mountains; see e.g. H.Solin, *Die griechischen Personennamen in Rom* (Berlin 2003[2]) 684–694, Chaniotis]; Egyptians: Χαιρήμων, a priest of Isis from Memphis (epitaph from the southeast cemetery); Kolchis: Ἀφροδίσιος | Κόλχος καὶ | Ἐρωτὶς Κολχίς (epitaph from the southeast cemetery).

1016. Rhodes: History. H.-U. Wiemer, *Rhodische Traditionen in der hellenistischen Historiographie* (Frankfurt 2001), reconstructs not only the Rhodian historiographical traditions (especially the work of Zenon), but also the entire Hellenistic history of Rhodes, making ample use of the epigraphic sources. Among the inscriptions, which are discussed in detail, we single out the 'Lindian anagraphe' (*I.Lindos* 2; especially 27–32) [on this text see now C.Higbie, Homeric Athena in the Chronicle of Lindos, in S.Deacy - A.Villing (edd.), *Athena in the Classical World* (Leiden 2001) 105-125 and ead., *The Lindian Chronicle and the Greek Creation of their Past* (Oxford 2003) to be presented in *SEG* LIII, Chaniotis].

1017. Rhodes. Monetary officials. A.Bresson in *Les cités d'Asie Mineure* 197-211, lists the names of monetary officials on record on 2nd cent. B.C. coins and divides them into four groups: **A:** ca. 188-166; **B-C:** 166-ca. 125; **D:** ca. 100 B.C. He compares the names with those current in Rhodian inscriptions and on amphoras (manufacturers) and with the names on the preceding coin-issues, and concludes that on onomastic grounds the monetary officials can be assigned for the most part to the Rhodian elite. It is only in group **D** that not more than 4% of the 'monetary' names is known from the preceding groups. Bresson suggests that all the new names reflect the recruitment of wealthy metics and freedmen as monetary officials in the period

concerned. Special comment on: Ἀετίων, Ἀνταῖος, Ἀρτέμων, Ἄτταλος, Δαμᾶς, Δᾶος, Εὔνικος, Θευδόσιος, Θρασυμένης, Ἱέραξ, Λόβιος, Μάης, Μαρίων, Μνήμων, Νέων, Νικηφόρος, Περίτας and Τιμάσιπος.

1018. Ialysos. Epitaph of Hieronymos of Tlos signed by the sculptor Damatrios, 2nd cent. B.C. F.Hiller von Gaertringen - C.Robert, *Hermes* 37 (1902) 121-146; P.M.Fraser, *Rhodian Funerary Monuments* (Oxford 1977) 34–36; Pfuhl–Möbius 500/501 Nr. 2085. This funerary relief, found around 1900 near Trianta and bought by F.Hiller von Gaertringen in 1901 in Alexandria, was thought to have been destroyed during the bombing of Hiller's house in 1943. A plaster cast, bought in 1973 by the Akademisches Kunstmuseum der Universität Bonn, was displayed in an exhibition in Bonn (2000/2001). As J.Bauer in J.Bauer – W.Geominy (edd.), *Gips nicht mehr – Abgüsse als letzte Zeugen antiker Kunst. Sonderausstellung von Studierenden des Archäologischen Instituts der Rheinischen Friedrich-Wilhelms-Universität Bonn in Zusammenarbeit mit dem Akademischen Kunstmuseum-Antikensammlung der Universität Bonn, 14. Dezember 2000 bis 25. März 2001* (Bonn 2000) 226–228 Nr. 77 (ph.), reports, during his research for the preparation of this exhibition he found out with the help of A.Alexandridis that the original (together with the rest of Hiller's collection) survived the bombing and is kept in the sculptures depot of the Pergamonmuseum in Berlin. B. discusses the iconography of the monument. We give the text:

Ἱερωνύμου | τοῦ Σιμυλίνου | Τλώιου· | Δαμάτριος ἐποίησε

Δημήτριος, F.

1019. Kamiros. Sacrificial calendar, 3rd cent. B.C. *LSCG Suppl.* 94. J.-L.Perpillou, *RPh* 75 (2001) 152, discusses the etymology of πρατήνιος, the designation of a one year old sacrificial sheep (LL. 6 and 11). Cf. id., *RPh* 76 (2002) 233–241.

1020. Kamiros. Epitaph of Euthytidas, ca. 550–500 B.C. *IG* XII 1 709; *Tit.Cam.* 160; *LSAG*[2] 349 no. 15; *SEG* XXVI 867; XXIX 738; XL 808; XLVI 2388. The peculiar feature of this epitaph is the designation of the monument as ■ λέσχη and the reference to the genealogy of Euthytidas (three generations). G.Marginesu, *AION (arch.)* 8 (2001) 135–138, reprints the text (Italian translation) and argues that the term λέσχη is related to the public role of the grave monument as a meeting place of the family members and as the center of the memory of the family, which was structured around genealogies.

1021. Kamiros. Potter's signature, ca. 150–100 B.C. Clay attachment of a brazier found in 1864; on a panel a bearded satyr head; above the head an inscription. A.Conze, *JdI* 5 (1890) 125 no. 298; H.B.Walters, *Catalogue of the Terracottas in the Department of Greek and*

Roman Antiquities in the British Museum (London 1903) 291 no. C 877. Republished by M.Şahin, *AS* 51 (2001) 115 Ka 1 (ph.).

Ἑκαταίου

[For this signature cf. *SEG* XLVII 2278 bis, Chaniotis].

1022. Lindos. Decree concerning the suppliants, 3rd cent. B.C. *SEG* XXXIX 729. C.Dobias-Lalou, *art.cit.* (our lemma no. 2210) 621, reprints LL. 4–6 (French translation) and interprets the phrase ἀφικετεύων ἢ δεκόμ[ενος τοὺς ἱκέτας] ('en intégrant ou en accueillant les suppliants').

1023. Rhodes. Honorary statues of Rhodian athletes and sculptors' signatures, late 3rd cent. B.C. *SEG* XLV 1066; XLIX 1075. Continuing his studies on the Athenian sculptor Sthennis and his family (cf. *SEG* XLVIII 575), C.Habicht, *Horos* 14–16 (2000–2003) 125–127, observes that this inscription, which records the signature of the sculptor Καλλυάδης Σθέννιδος confirms C.Blinkenberg's restoration [Κα]λλιάδη(ς) Σθέννιδος in *I.Lindos* 103 L. 22 (ca. 240 B.C.); both inscriptions refer to the same sculptor. Kalliades was the son of the Athenian sculptor Sthennis II (*IG* II² 1534 = *SEG* XXXIX 166 B L. 5; 248/7 B.C.), brother of the sculptor Ἡρόδωρος Σθέννιος (*I.Oropos* 371; cf. our lemma no. 586 bis), grandson of the sculptor Ἡρόδωρος Σθέννιδος (*I.Oropos* 372), and great grandson of the famous sculptor Sthennis I (*I.Oropos* 383; ca. 287–281 B.C.). In the stemma of this family it is not clear how one should place the sculptors Ἡρόδωρος in Thebes (M.Holleaux, *BCH* 16, 1892, 471/472), the son of a Καλλιάδης in *F.Delphi* III 4 209 (late 4th/early 3rd cent. B.C.), Καλλιάδης, who made the statue of Neaira (Tatian, *adv. Graecos* 34, p. 36.14 ed. Schwartz), and Ἡρόδωρος, active in Athens in the 1st cent. B.C. (*IG* II² 3890).

1024. Rhodes. Epitaph of Eudamos and Agemacha, late Hellenistic period. Inscribed sarcophagus. Ed.pr. I.Papachristodoulou, *art.cit.* (see our lemma no. 1015) 178.

Εὐδάμου Πολυχάρμου
Δαματριέως καθ' {ὑοθεσίαν δὲ}
Δαμοφείδευς Κασαρέως
4 καὶ τᾶς γυναικὸς αὐτοῦ
Ἀγεμάχας Θρασυλόχου Κρυασσίδος

2-3. Δαματριεύς indicates a deme of Ialysos, Κασαρεύς a Kamirean deme in the Peraia, ed.pr. ‖ 5. Κρυασσίς (fem.) refers to a Ialysian deme in the Peraia, ed.pr.

LESBOS

1025. Eresos. Dossier of documents concerning the tyrannies at Eresos, late 4th cent. B.C. *IG* XII 2 526 (+ *IG* XII Suppl. p. 65–67); *OGIS* 8; Tod, *GHI* 191; *SEG* XLVI 1053*. After an overview of the structure of this collection of documents and a German translation, C.Koch, *Dike* 4 (2001) 169-217, treats in detail their historical context and their legal aspects: the notion of νόμοι as the legal basis for the trials concerning the tyrants and their descendants, the interventions of Alexander the Great and Antigonos Monophthalmos, the function of the assembly as a δικαστήριον, the representation of the polis by συνάγοροι, the charge designated as γραφή and the ἀγὼν τιμητός, the rejection of amnesty, and the procedural function of the oaths.

1026. Mytilene. Theophanes and his descendants. With the report of Tacitus, *Ann.* 6.18.2 on the punishment of descendants of Θεοφάνης of Mytilene in 33 A.D. as his starting point, K.Buraselis in *The Greek East in the Roman Context* 61–70, discusses the deification of Theophanes. B. tentatively suggests an Augustan or early Tiberian date for the honorary inscription *Syll.*³ 752–754; this text and the numismatic evidence show that Theophanes and his wife were worshipped as gods up to ca. 35 A.D. and that after the fall of Theophanes' first descendants the Mytileneans conformed themselves to the orthodoxy of the emperor cult. The identification of Theophanes with Ζεὺς Ἐλευθέριος is a sign of a strong Mytilenaean self-confidence and may indicate a latent competition with the emperor cult (cf. the possible restoration of the epithet Ἐλευθέριος in a dedication to Augustus: *IG* XII 2 156); already a passage in *IG* XII 2 58 b LL. 3–9 (26 B.C.) indirectly betrays the inappropriateness of an ongoing divine cult for Theophanes (61–67).
In the same study B. argues that Μᾶρκος Πομπήιος Μακρῖνος Νέος Θεοφάνης (*IG* XII 2 135 and 151; *SEG* XXIX 741; *An.Ép.* 1965, no. 319) earned the designation as Νέος Θεοφάνης by doing something so important in the early 2nd cent. A.D. that its value could be compared to the contribution of Theophanes. The Lesbian troubles (τὰ Λεσβίων καὶ τὰ Μυτιληναίων κακά) mentioned by Aelius Aristides (XXIV 54 ed. Keil) may be the historical context of this contribution. For *SEG* XXIX 741 LL. 3/4 B. suggests [σεσώσμε]νος or [ἀποκαταστάμε]νος as alternatives to [ὀγκεκομίσμε]νος.

1027. Mytilene. Treaty between Rome and Mytilene, 25 B.C. *IG* XII 2 35 d; *Syll.*³ 764; *IGR* IV 33; *RDGE* 26; *SEG* XL 1699; XLV 2338. Because LL. 1, 3, 7 and 12 start further left on the block than the other lines and because a new clause of the treaty starts with LL. 1, 3 and 12, it has been assumed that L. 3 also marks the beginning of a new clause (LL. 3/4: τοὺς πολεμίους τοῦ δήμου τ[οῦ Ῥωμαίων ὁ δῆμος ὁ Μυτιληναίων διὰ τῆς ἰδίας ἐ]πι-κρατείας μὴ ἀφειέτω{Ι} δημοσ[ίαι βουλῆι διελθεῖν]). A.Avram, *Stud.Clas.* 34–36 (1998–2000) [2002] 73–78, observes that the beginning of a new clause can also be marked by an empty space and regards as awkward the fact that according to the earlier restorations the object

τοὺς πολεμίους τοῦ δήμου in L. 7 follows the subject (ὁ δῆμος ὁ Ῥωμαίων τοὺς πολεμί[ους τοῦ δήμου]) and in L. 3 it does not (τοὺς πολεμίους τοῦ δήμου τ[οῦ Ῥωμαίων ὁ δῆμος ὁ Μυτιληναίων]); the earlier restorations also do not have in LL. 3/4 the complete phrase διὰ τοῦ ἰδίου ἀγροῦ καὶ τῆς ἰδίας ἐπικρατείας as in LL. 7/8. In LL. 1/2 he suspects a clause concerning the maiestas of the Romans (cf. Polyb. 21.32.1; Cic., *Balb.* 16.35; *Rab.perd.* 20; Liv. 38.11.2) and in L. 16 the general characterization of the treaty as in the treaty between Rome and Knidos (see our lemma no. 1519). Based on these observations A. suggests the following restoration of LL. 1–11 and 16:

Ὁ [δῆμ]ο[ς ὁ] Μυτιληναίων ἀρχὴ[ν καὶ ἐπικράτειαν τοῦ δήμου τοῦ Ῥωμαίων δια]-
φυλασσέτω οὕτως ὡς ἀντικ[ρατεῖν ὁ δῆμος ὁ Ῥωμαίων· ὁ δῆμος ὁ Μυτιληναίων]
τοὺς πολεμίους τοῦ δήμου τ[οῦ Ῥωμαίων διὰ τοῦ ἰδίου ἀγροῦ καὶ διὰ τῆς ἰδίας ἐ]-
4 πικρατείας μὴ ἀφειέτω{Ι} δημοσ[ίαι βουλῆι δόλωι πονηρῶι ὥστε τῶι δήμωι τῶι]
Ῥωμαίων ἢ τοῖς ἀρχομένοις ὑπ' [αὐτοῦ ἢ τοῖς συμμάχοις τοῦ δήμου τοῦ Ῥωμαί]-
ων πόλεμον ποιῆσαι, μήτε αὐτοῖς [σίτωι μήτε ὅπλοις, χρήμασι, ναυσὶ βοηθείτω]·
ὁ δῆμος ὁ Ῥωμαίων τοὺς πολεμί[ους τοῦ δήμου τοῦ Μυτιληναίων διὰ τοῦ ἰδίου]
8 ἀγροῦ καὶ τῆς ἰδίας ἐπικρατεία[ς μὴ ἀφειέτω δημοσίαι βουλῆι δόλωι πονηρῶι]
ὥστε τῶι δήμωι τῶι Μυτιληνα[ίων ἢ τοῖς ἀρχομένοις ὑπ' αὐτοῦ ἢ τοῖς συμμά]-
χοις τοῦ δήμου τοῦ Μυτιλην[αίων πόλεμον ποιῆσαι, μήτε αὐτοῖς σίτωι μήτε]
ὅπλοις, χρήμα[σι, ν]αυσὶ βοηθ[είτω· vacat]
...
16 [φιλία καὶ συμμαχία εἰς τὸν ἅπαντα χρόνον ἀσφαλὴς βέ]βαιός τε ἔστω

1. Cf. Polyb. 21.32.2: ὁ δῆμος ὁ Αἰτωλῶν τὴν ἀρχὴν καὶ τὴν δυναστείαν τοῦ δήμου τοῦ Ῥωμαίων (διαφυλασσέτω ἄνευ δόλου πονηροῦ); for ἐπικράτεια instead of δυναστεία see LL. 3/4 and 8. A.: ἀρχὴ[ν καὶ ἐπικράτειαν ἣν μέχρι νῦν ἔσχην], *RDGE* || 2. ὡς ἄν τι κ[ρατῆται ἀρίστωι δικαίωι ἀρίστωι τε νόμωι], *RDGE*; for οὕτως ὡς + infinitive see ὥστε + infinitive in L. 9; the sense is e.g., *populus Mytilenaeorum imperium maiestatemque populi Romani ita conseruato, ut populus Romanus pro se imperet*, A. [but ἀντικρατέω is not used in the sense of ἐπικρατέω (*LSJ*, s.v.: 'hold, have instead of something else'); perhaps ὡς ἄν τι κ[ρίνηι, Chaniotis].

1028. Mytilene. Honorary inscription for Idomeneus, 2nd cent. A.D. *IG* XII 2 242. R.Hodot, *RPh* 75 (2001) 143, comments on the word ἠρῶναι (L. 10; cf. *IG* XII 2 251: εἰρῶναι), which designates the purchase of sacrificial animals (i.e., ἱερωνία; cf. εἶρος/ἶρος = ἱερός); the change of εἰρώνα to ἠρώνα is an example of 'itacisme'.

1029. Mytilene. Dedication to Zeus or Ge Karpophoros, Demeter Karpophoros, and the Horai Polykarpoi and Telesphoroi, 1st cent. A.D. *CIG* 2175; *IG* XII Suppl. 691. J.N.Kalliontzis, *Horos* 14–16 (2000–2003) 255–257 (ph.), reports that this stone was rediscovered in Mytilene. The text is inscribed on a marble base with the representation of an amphora surrounded by ivy–leaves in relief. He presents an improved edition.

[... κ]αὶ Δήμη-
[τρος] Καρποφό-
ρων καὶ Ὡρῶν
4 Πολυκάρπων καὶ
Τελεσφόρων

[... κ]αὶ Δήμη|[τρος καὶ θεῶ]ν Καρποφό|ρων καὶ [θε]ῶ[ν]| πολυκάρπων καὶ | τελεσφόρων, *CIG*, *IG* || 1–2. [Διὸς κ]αὶ Δήμη|[τρος] or [Γῆς κ]αὶ Δήμη|[τρος], K. with parallels for the cult of Ζεὺς Καρποφόρος, Γῆ Καρποφόρος and the joint cult of Demeter and Zeus or Ge; this is the first attestation of the cult of the Horai in Mytilene and for their epithets.

1030. Mytilene. Epitaph of Hermonax, 1st cent. B.C. Marble stele re-used in the church of St. John at Κρατῆγος (9 km south of Mytilene), which was built in 1985 at the site of an older church; ancient spolia are visible at the site. Seen by M.Axiotes, *Περπατῶντας τὴν Λέσβο* (Mytilene 1992) 98. Ed.pr. J.N.Kalliontzis, *Horos* 14–16 (2000–2003) 257/258 (ph.): Ἑρμῶναξ Κλέωνος, | χαῖρε

THERA

1031–1046. Oia. Dedications to Achilles (graffiti on vases), 6th–5th cent. B.C. 15 fragments of vases found in a heroon dedicated to Achilles at Kamari; the vases were inscribed after firing. Edd.pr. C.I.Sigalas – A.P.Matthaiou, *Horos* 14–16 (2000–2003) 259–268 (ph.; dr.).

1032: 260/261 no. 1. **Dedication to Achilles, ca. 600–550** B.C. Rim of a kylix:
Πορaίνōν μὲ ἀνέθēκε Ἀκhιλεῖ

The letter ⊟ is used to represent both the long E and the aspiration; initio, the name Πορραίνων (Πορσαίνων) is attested for the first time, edd.pr.

1033: 261 no. 2. **Dedication of Kritodamos, ca. 600–550** B.C. Sherd of the rim of a kylix; inscribed sinistrorsum: Κριτό(δ)αμος [------]

ΚΡΙΤΟΛΑΜΟΣ on the sherd.

1034: 261/262 no. 3. **Dedication of Xenarchos, ca. 550–500** B.C. Sherd of the handle of a kantharos; inscribed sinistrorsum: Κσέναρχος ἀνέτ[ēκε?]

ἀνέτēκε = ἀνέθηκε; cf. Ἐπάγατος in *IG* XII 3 764, edd.pr.

1035: 262 no. 4. **Incertum, late 6th/early 5th cent.** B.C. Rim of an olpe: [---]ΙΑΛ[--]

Perhaps μ' ἀν[έθεκ-], edd.pr.

1036: 262/263 no. 5. **Dedication to Achilles, late 5th cent.** B.C. Six sherds of a kotyle: **A/B:** [---]ΡΧ[---] **C:** [---]ΡΧ[---] **D:** [-- 'Αχ]ιλλ[έος?] **E:** [---]ΕΟ[---] **F:** [---]Ι[---]

C. or [---]ΑΧ[---], edd.pr. ‖ F. I, K, or X, edd.pr.

1037: 263 no. 6. **Incertum, 6th/ 5th cent.** B.C. Sherd of the rim of a kotyle: [--]Ο[---]

1038: 263/264 no. 7. **Incertum, 6th/ 5th cent.** B.C. Sherd of the rim of a kotyle: [---]Α[---]

1039: 264 no. 8. **Dedication (?) of Euphr., ca. 550** B.C. Base of a kylix: Εὐφρ vacat

The beginning of a personal name, e.g., Εὐφραῖος, Εὐφράνωρ, Εὐφραίνουσα, edd.pr. [since all the other dedicants are men, one expects a male name, Stroud].

1040: 264 no. 9. **Incertum, ca. 600–550** B.C. Sherd of the rim of a kylix: ⊟Κ[---]

The first letter represents the aspiration; the following vowel was omitted (as in *IG* XII 3 780: *h*<ε)ρμοκρέ[ōν]); perhaps *h*(ε)κ[αταῖος], edd.pr.

1041: 264/265 no. 10. **Dedication to Achilles (?), ca. 600–550** B.C. Sherd of the rim of a kylix; inscribed sinistrorsum: ΑΙ[---]

Perhaps 'Ακ[*h*ιλλε͂ι], edd.pr.

1042: 265 no. 11. **Dedication, ca. 525–500** B.C. Three sherds of the rim of an Attic kylix: ΑΝΕϟΑ[--- ἀ]νέθε͂κε

Depending on whether the letter ϟ belongs to the Therean (I) or the Attic alphabet (Σ), the name of the dedicant can be read as 'Ανειμ[---] or 'Ανε͂σα[---] (e.g., 'Ανησαγόρα), edd.pr.

1043: 265 no. 12. **Incertum, ca. 525–500** B.C. Sherd of the base of an Attic skyphos; inscribed sinistrorsum: Οἰ[---]

Perhaps the beginning of a personal name (Οἰνεύς, Οἰνόβιος), edd.pr.

1044: 265/266 no. 13. **Incertum, 6th/5th cent.** B.C. Sherd of an open vase: Α[---]

The letter may be Λ, M or N, edd.pr.

1045: 266 no. 14. **Incertum, 6th cent.** B.C. Sherd of an open vase: [---]ΟΝ

1046: 266 no. 15. **Incertum, 6th/5th cent.** B.C. Sherd of an open vase: Φ[---]

1047. Thera. Epitaph of Nikokartidas, ca. 600 B.C. *IG* XII 3 Suppl. 1609; *LSAG*² 318 no. 6. C.I.Sigalas – A.P.Matthaiou, *Horos* 14–16 (2000–2003) 266–268 (dr.), present an improved edition based on autopsy; they observe that the stone should be attributed to the funerary pyre of an adult, which on the basis of the pottery can be dated to ca. 610–600 B.C.: Νιϝοκαρτιίδας

Νικοκᾶς Νάνος, *IG*, *LSAG* [consequently, the name Νικοκᾶς should be deleted from *LGPN* I s.v.; Νάνος is otherwise attested, Chaniotis].

KOS

1048. Kos. Associations. B.Kontorini, *Dodone* 12 (2001) 5–24, assembles and discusses the inscriptions (a list on 20–22) which concern the function of ca. 45 associations (θίασος, κοινόν, ἔρανος, σύνοδος) in Hellenistic and Roman Kos (3rd cent. B.C.–3rd cent. A.D.). Besides three decrees and a few honorary inscriptions and dedications, the relevant inscriptions are in their majority boundary stones of the burial areas of associations. K. interprets Maiuri, *NS* 492 as a dedication which records the name(s) of sponsor(s) on behalf of a θίασος, and not as the boundary stone of a burial place. She also corrects the name in *Iscr.Cos* EV 375 L. 4 from Δάμας to Δαμᾶς. [With regard to the foundation of of Διομέδων (*PH* 36; *Syll.*³ 1106) see now *SEG* XLIX 2403; on associations cf. *SEG* XLVII 2245 and our lemma no. 1014, Sverkos].

1049. Kos. Military organisation and defence in the Hellenistic period. P.Baker, *REA* 103.1/2 (2001) 183–195, exploits the information provided by the Koan inscriptions for the military organisation and the defence of Kos in the Hellenistic period. B. discusses the organisation of the navy (*Syll.*³ 567) and the duties of the ἄρχων (*Iscr.Cos* EV 193), the military commanders (λοχαγοί), the liturgy of ἱπποτροφία (*Iscr.Cos* ED 145 L. 7), the military service of citizens in garrisons for the defence of the territory (φυλακή), and the different troops (light infantry, archers, artillery, cavalry). B. rightly stresses the importance of citizen militias for the defence of Kos.

In *SEG* XLVIII 1104 LL. 15/16 B. suggests restoring ὄργανά τε ἀνάγαγε καὶ βέλη | καταπαλτικὰ καὶ το[ξικά] (καὶ τοπ[άρχο]ς, L.Hallof, K.Hallof, and C.Habicht; see *SEG*).

B. argues that Διοκλῆς and Θευκλῆς, who were honored for their contribution to the defence of Kos during the First Cretan War (*Syll.*³ 568 = *SEG* XLVIII 1104; *Syll.*³ 569), did not occupy the office of the στρατηγός (189/190).

The mention of the στρατηγοί in connection with military contests in the gymnasium (our lemma no. 1063 LL. 69–71) and the decoration of dedications of strategoi with shields (*Iscr.Cos* EV 211) show that the strategoi retained military duties (190/191).

The military catalogue *Iscr.Cos* ED 84 suggests that the citizens were assigned to the military service of the φυλακή on semi-annual basis (191/192).

Three very fragmentary inscriptions are also related to military matters: *Iscr.Cos* ED 229 refers to a Cretan War [on this text see *SEG* L 765, Chaniotis]; *Iscr.Cos* ED 111 attests a commission for the construction of fortifications (L. 4: τειχοποῖαι); *Iscr.Cos* ED 201 refers to forts (L. 10: περιπόλια; 192/193).

1049 bis. Kos. Political history. The urban center of Kos was relocated from Astypalaia (later seat of the demos of Isthmos) to its present site in 366 B.C. In a discussion of the synoikismos of Mykonos, G.Reger, *art.cit.* (our lemma no. 1012) 171–174, argues that a second separate polis, Merops (cf. *IvO* 170 in connection with Paus. 6.14.12), was also part of this Koan synoikismos. The μόναρχος, the eponymous official of Kos, also attested as a local official in Isthmos (G.Pugliese-Carratelli, *ASAA* 25/26 [1962/63] 161–163 no. VIa) [cf. C.Habicht's study summarized in *SEG* L 757], must have been the eponymous official of Astypalaia, passed on from there to the unified state. The προστάται, who are mentioned in the dating formula of *Iscr.Cos* ED 272 (cf. *Iscr.Cos* ED 57), may have been the eponymous officials of Merops.

1050. Halasarna. Two decrees concerning a subscription to complete the temple of Apollo, mid 3rd cent. B.C. Upper part of a marble stele inscribed on both sides, originally decorated with a kymation; found near Kardamina in 1901. Mentioned by R.Herzog, *Klio* 2 (1902) 320 note 2. Ed.pr. R.Parker, *Chiron* 31 (2001) 253–265 no. 1 (ph.; English translation), who used squeezes by Herzog and S.M.Sherwin-White as well as photographs and an autopsy report by C.V.Crowther. **A** is a decree of the demos of Halasarna to establish a fund-raising board and to launch a public subscription in order to bring the temple of Apollo to completion; it was followed in the lost part by a list of subscribers, unless this stood on a separate stele; **B** is the concluding portion of a second decree relating to funds remaining from the subscription once work on the temple has been completed; these funds were to be used for the festival of the Πύθαια; this text followed the first decree at an interval of not more than two years (cf. A LL. 24/25). Crowther identified the mason with the one who cut an honorary decree for Ἡρόδοτος Ἡρακλείτου (*SEG* XLVIII 1094), who may be the proposer of *LSCG* 155 (ca. 242 B.C.). The temple of Apollo probably is the one mentioned in the honorary decree for Diokles [now published by G.Kokkorou-Alevra, *Ἁλάσαρνα I. Οἱ ἐπιγραφές* (Athens 2004) 27–32 no. 1 L. 30, Chaniotis]; P. discusses the importance of the cult of Apollo in Halasarna (cf. *PH* 367/368; *Syll.*[3] 793) and the possible location of his sanctuary at Kardamina.

A

Ἐπὶ μονάρχου Φιλώτα, μηνὸς Δαλίου τετράδι,
Θευγένης Ἑκατοδώρου εἶπε· ἑλέσθαι ἄνδρας
τέσσαρας ὅπως πορισθέντων χρημάτων
ἐν τάχει τὰ κατάλοιπα τῶν ἔργων τοῦ ναοῦ
τοῦ Ἀπόλλωνος κατασκευασθῆι καὶ μὴ κιν-
δυνεύσηι τὰ συντετελεσμένα ἔργα τᾶς
ὀροφᾶς καὶ τοῦ θυρώματος ἐπιγενομένου
χρόνου πλείονος καταφθαρῆμεν, τάν τε συν-
αντίλαμψιν τᾶς κατασ(κ)ευᾶς τοῦ ναοῦ
μὴ μόνον ἁ πόλις φαίνηται πεποιημένα, ἀλλὰ
καὶ ὁ θεὸς ἀπὸ τῶν ὑπαρχόντων αὐτῶι χρη-
μάτων καὶ τοὶ δηλόμενοι ἐπαγγείλασσθαι εἰς
ταῦτα, συντελεσθέντος τε τοῦ ναοῦ ἐπιφα-
νέστερον τὰ κατὰ τὸ ἱερὸν ἐξάγηται· ἀγαθᾶι
τύχαι· δεδόχθαι τὸς μὲν νεωποίας τελέσαι τοῖς
αἱρεθεῖσιν ἀνδράσιν ἀπὸ τῶν τοῦ θεοῦ χρημάτων
δραχμὰς v XX v, τῶν δὲ δαμοτᾶν καὶ τῶν ἄλλων
πολιτᾶν καὶ παροίκων ἐπαγγείλασθαι τὸς δηλο-
μένος ἐς τὰν κατασκευὰν τοῦ ναοῦ ἕκαστον
μὴ ἐλάσσω δραχμᾶν τριάκοντα, ποιεύμενοι τὰν
μὲν ἐπαγγελίαν ἐν ἐνιαυτῶι ἐν ταῖς συνόδοις
ταῖς γινομέναις ἐν τῶι δάμωι ἄρχοντος Δαλίου
τοῦ ἐπὶ Φιλώτα· τὰν δὲ καταβολὰν τοῦ ἀργυρίου πο-
εῖσθαι ἐπὶ τὸς ἄνδρας τὸς αἱρεθέντας ἐν τρισὶ
καταβολαῖς, διδόντες τὰ(ν) μὲμ πράταν μετὰ τὸ
[τὰ]ν ἐπαγγελίαν γενέσθαι παραχρῆμα, τὰν δὲ ἑ-
[χομ]έναν ἐν ἑξαμήνω[ι] καὶ τὰν ἄλλαν ὡσαύτως·
[ὅπως] δὲ [κ]αὶ τῶν ἐ[-- ca. 9–10 --]ένων ὑπάρχῃ ὑ-
[πόμναμα ---------------------------------------]

lacuna of unknown length

B

ἐσόκα ταί τε ἐπαγγελίαι πέτωντι καὶ ἐκ τᾶς πόλιός τι
ψαφισθῆι· συντελεσθέντων δὲ τῶν ἔργων αἴ τινά κα πε-
ριῆι ἐκ τᾶν ἐπαγγελιᾶν χρήματα ἀποδότω τοὶ ἄν-
δρες ἐφ' ὧν κα πέτῃ ναπόαις τοῖς ἐν ἀρχᾶι εὖσιν· τοὶ δὲ
ναποῖαι διδόντω εἰς τὰς φυλὰς τοῖς ἐπιμηνίοις καθὰ
καὶ πρότερον ἐδίδουν εἰς τὰς δύο ἁμέρας· τὸ δὲ ψάφισ-
μα τόδε ἀναγραψάντω τοὶ ἄνδρες τοὶ αἱρημένοι ἐ-
πὶ τὸ αὐτὸ τῶι πρότερον κυρωθέντι ψαφίσματι ἐπὶ μο-
νάρχου Φιλώτα vacat

A 1. The monarchos Philotas is new [cf. *SEG* L 752, Chaniotis] ‖ 9. συναντίλαμψις is a new word, but cf. συναντιλαμβάνομαι in *PH* 10 LL. 3–7, ed.pr. ‖ 10–13. the polis (i.e. Kos) had paid for the works that had been

completed hitherto; additional funds were to be provided by ■ subscription and by the sanctuary's own reserves, which is ■ unique procedure, ed.pr. ‖ 12. ἐπαγγείλα{σ}σθαι, ed.pr. [the gemination of sigma is not uncommon, Chaniotis] ‖ 15. the ναοποῖαι (here in the Ionic form νεωποῖαι) are the only officials attested in Halasarna, ed.pr. ‖ 17–18. non–citizens were welcome to contribute; cf. *Iscr.Cos* ED 178 B, ed.pr. [the ἐπαγγελίαι were to be made during the assembly of the deme (L. 21: ἐν ταῖς συνόδοις); this implies that the πάροικοι attended these demotic assemblies, Chaniots] ‖ 20. the sum to be donated was regulated in several subscriptions (e.g., *LSCG* 72); the thirty drachmai was the sum a citizen of medium means could afford, ed.pr. ‖ 28. τῶν ἐς [ταῦτα ἐπαγγελμέ]νων, H.; perhaps τῶν ἐ[παγγειλαμ]ένων, ed.pr. ‖ 29. restored by H. ‖ ■ 1. here ἐπαγγελίαι means 'sums promised'; πέτωντι = 'of revenues, accrue ... be paid', ed.pr. ‖ 5. for φυλαί see *PH* 367; the tribes mentioned here may be local subdivisions, ed.pr. ‖ 6. the δύο ἀμέραι are the two days of the Pythaia (17–18 Dalios), ed.pr.

1051. Halasarna. Decree concerning the sanctuary of Apollo, ca. 175–100 B.C. Fragment of the upper part of a marble stele with kymation; found in 1907 in Lipyra; present location unknown. Ed.pr. R.Parker, *Chiron* 31 (2001) 265/266 no. 2, based on R.Herzog's squeeze; the hand is comparable to that of *Syll.*[3] 1000 and *SEG* L 766 (ca. 175–100 B.C.).

vacat
['Επὶ μονάρχ]ου Τιμέα, μηνὸς Πετα[γειτνίου ------].
[------------] καὶ διέταξεν Καλλισ[- ------------ μετὰ]
[τῶν ἱερατ]ευκότων 'Απόλλων[ος -------------------]
[----- τοῦ Τ]ιμώνακτος, 'Αριστω[- -------------------]
[---------]ΙΣ πρότερον ἐπαγγελ[- ---------------------]
[-------------]ΙΣ τὸν ναπόαν τῶν Σ[- -----------------]
[-----------]δι ἄλλας οἰκίας δύ[ο --------------------]
[------------------ -]ον Τύρωνος Α[- -------------------]
[-----------------τ]ᾶς προσόδο[υ ----------------------]
[----------------------------]ΡΑΛΟ[----------------------]

1. The monarchos Timeas is attested for the first time, ed.pr. [cf. *SEG* L 752, Chaniotis] ‖ 3. the ἱερατευκότες 'Απόλλωνος act in Halasarna as a board in G.Kokkorou–Alevra, *'Αλάσαρνα I. Οἱ ἐπιγραφές* (Athens 2004) 36–41 no. 4, where they confer honorary crowns to benefactors; the 'priests of Apollo' in Kyrene may be a board made up of past holders of the office (L.Robert, *Hellenica* 1, 1940, 15), ed.pr. ‖ 8. the rare name Τύρων was hitherto unattested in Kos, ed.pr.

1052. Isthmos. The sanctuary of Asklepios. M.Livadiotti – G.Rocco in J.-Y.Marc (ed.), *Constructions publiques et programmes édilitaires en Grèce entre le IIe siècle av. J.-V. et le Ier siècle ap. J.-C.* (*BCH Suppl.*, 39; Paris 2001) 371-384, summarize the results of the excavations conducted from 1912 onwards in a sanctuary consisting of two temples and a theater in the ancient demos of Isthmos (modern Kephalos). They argue that this sanctuary was dedicated to 'Ασκληπιός, 'Υγεία, and 'Ομόνοια (cf. *PH* 401 = *LSCG* 169 A); one of the two

temples was dedicated to Asklepios and Hygeia, the other to Homonoia (cf. *Tit.Cal.* 137b). The preoccupation with the cult of Concord (cf. *PH* 61) may be related to conflicts between Koans and Kalymnians. The foundation of the sanctuary may be placed in the aftermath of the First Cretan War (late 3rd cent. B.C.). See also our lemma no. 1053.

1053. Isthmos. Dedication by a monarchos, ca. 200 B.C. Fragment of a cornice found in the theater at Kephalos (Isthmos), now lost. G.Pugliese Carratelli, *PP* 24 (1969) 132/133 no. 19 (on the base of ■ transcript by M.Segre). Republished by M.Livadiotti – G.Rocco, *art.cit.* (our lemma no. 1052) 378 (dr.): [------]κλευς μοναρχήσας κατὰ πόλιν | [------]ωι [κ]αὶ τῶι δάμωι τῶι 'Ισθμιωτᾶν

1. μονάρχας, S. and PC; corrected by L.–R. on the basis of a facsimile by L.Laurenzi (Rhodes, Italian Archive of the Ταμεῖο 'Αρχαιολογικῶν Πόρων καὶ 'Απαλλοτριώσεων Δωδεκαννήσου).

1054. Kos. Regulation concerning the priesthood of an unknown god (Asklepios?), ca. 280 B.C. Three joining fragments of the right middle part of a marble stele, inscribed on both sides; found in the Asklepieion in 1903. Edd.pr. R.Parker - D.Obbink, *Chiron* 31 (2001) 233–237 no. 3 (ph.; English translation), based on R.Herzog's transcript and squeeze and on C.V.Crowther's report of his autopsy. C. observes that both sides were inscribed by the same hand, the mason of *SEG* XLIX 1106 (ca. 280 B.C.); this regulation antedates the construction of the theater (cf. B L. 8) and seems to be the earliest surviving διαγραφή concerning the sale of priesthoods; its special interest lies in the information it provides about the use to be made of the money deriving from the sale of the priesthood (edd.pr.). The find–spot (Asklepieion) and the prominent civic role of the priest (cf. A LL. 7–10) suggests that this is a further diagraphe for the priesthood of Asklepios, Hygieia and Epione (cf. *LSCG* 155 LL. 18/19); in that case, the priest of Asklepios also sacrificed to Dionysos at the Dionysia (A LL. 4–6); however, at least one diagraphe for the priest of a god other than Asklepios has been found in the Asklepieion (*SEG* L 766), though perhaps in secondary use (edd.pr.). [The mention of the sacrifices at the Dionysia and the use of part of the money deriving from the sale of the priesthood for the construction of the theater rather suggest that this is a priesthood for Dionysos; edd.pr. point out that Dionysos was served by a priestess, not a priest (*Iscr.Cos* ED 216); but there may have been more priesthoods for Dionysos than that of Dionysos Thyllophoros, Chaniotis]. Cf. P.Gauthier, *BE* (2002) no. 321. For other similar documents see pur lemmata nos. 1061/1062 and 1064–1066 [and for the general features of the Koan sales of priesthoods see *SEG* L 766].

A

a [--]
[--------------------------]ατειαν καὶ [λειτουργιᾶν]
[πλὰν τριηραρχίας κ]αὶ λαμπαδαρχίας· κ[αθήσθ]ω b
[δὲ καὶ ἐμ προεδ]ρίαι καὶ σπονδαρχ[είτω κα]θὰ
[καὶ τοὶ ἄλλοι ἱ]ερεῖς· θυέτω δ[ὲ καὶ ὁ] ἱε[ρε]ὺς

[τῶι Διονύσωι] κ̣αθ' ἕκας̣[τον ἐ]ν̣ιαυτ[ὸ]ν̣ τοῖς
[Διονυσίοις ἱερεῖ]ον τέλε[ον] λαμβά[νων] παρὰ
[τᾶς πόλιος δραχ]μ̣ὰς τριάκοντα κα[ὶ εὐ]χ̣έσθω
[τοῖς ἐμμένουσι τ]ῶν πολιτᾶν τοῖς νό[μ]οις [καὶ]
[τοῖς ποτ' αὐτὸς ὁμο]νοιοῦσι καὶ τοῖς τὰ β̣[------]
[---------- δαμοκ]ρ̣ατίαι εὖ ἦμεν α̣[ὑτοῖς καὶ]
[γένει ἐς τὸν ἀεὶ χρό]νον· μισθωσ̣[άντω δὲ τοὶ πω]-
[λησ̣αὶ -----------]Ι̣ΩΣΗ̣[------------------------]
[--]

B

c

[--------------------------------------]
b T[-----------------]ΟΙ[-----------------] a
ἐπὶ μονάρχο[υ] ὅς κα γέν̣[ηται πράτιστος]
μετὰ Πεισίστρατον· τὸ δ̣ὲ [εἰσενιχθὲν]
ἀργύριον ἀναλισκόντω [τοὶ ταμίαι εἴς]
τε τὰν τιμὰν τοῦ τόπου το[ῦ ἀπολαμβα]-
νομένου τοῖς ἀρχείοις καὶ εἰς [τὰν ἵδρυ]-
σιν τῶν ἀρχείων· εἰ δέ τί κα π[εριῆι, ἀναλισ]-
κόντω ἐς τὸ θέατρον, ἄλλ[ο δὲ μηδὲν ἔργον]·
τ̣οὶ δὲ λογισταὶ τοὶ ἄρχοντ[ες τὰν θερινὰν]
[ἑξάμ]η̣νον ἐπὶ μονάρχου Π̣[εισιστράτου]
[ἀπογρα]ψάντω ὀφειλόμεν̣[ον τὸ ἀργύριον]
[τὸ πίπτον ἀ]π̣ὸ̣ τᾶς ἱερω[σύνας τῶι δαμοσί]-
[ωι εἰς τὰ ἔργα κ]α̣ὶ̣ ἀ̣φ[ελόντω -----------]
[--]

Fr. a = A LL. 1–7 (left) and B LL. 1–8 (right); fr. b = A LL. 2–8 (right) and B LL. 1–13 (left), fr. c = A LL. 4–12 and B LL. 2–14 (middle); supplements, if not otherwise indicated, by H., who, however placed the two sides in the opposite order from that adopted by the edd.pr. ‖ A 1. what precedes was restored by H. e.g.: [ὁ πριάμενος τὰν ἱερωσύναν ἀτελὴς ἔστω or ἀπολελύσθω | πασᾶν ἀρχᾶν καὶ γραμμ]ατ̣ειᾶν or [ἱερ]ατ̣ειᾶν; στρ]ατ̣ειᾶν, edd.pr.; cf. *Iscr.Cos* ED 145 LL. 5–10 ‖ 2-3. restored by edd.pr.; cf. *Iscr.Cos* ED 145 LL. 8–10; 177 LL. 9/10; 180 LL. 20/21; 215 A LL. 11–13; τ̣...[--- ἐν ἐκεχει]ρίαι καὶ σπονδα̣ῖ̣ς, H. ‖ 3. in fine, σπονδαρχέω is not attested on Kos; cf. *SEG* XXIX 1088 LL. 15–18; *LSAM* 37 LL. 15–19 (*I.Priene* 174); the priests as a group inaugurated the proceedings with libations, edd.pr. ‖ 7–11. cf. *Iscr.Cos* ED 109 LL. 4–8, edd.pr. ‖ 9-10. τοῖς τὰ β̣έ̣[λτιστα ποιοῦσι ἐν δαμοκ]ρ̣ατίαι, H. ‖ 10–11. cf. *Iscr.Cos* ED 109 LL. 6/7, edd.pr. ‖ 12. [κα ἀξ]ιώση[ι], H. ‖ B 3. or τὸ δ[ὲ πεπτωκὸς], H. ‖ 5–6. or [προσγι]νομένου ('qui vient en supplément'); cf. *Milet* I 3 149 LL. 29/30; *Nouveau choix* 21, G. ‖ 6–8. the proceeds from the sale of the priesthood were to be used for the construction of offices of magistrates (ἀρχεῖα) and of the theater; two other diagraphai mention expenditures on adornment or repair of shrines (*Iscr.Cos* ED 2 and 178), edd.pr.

1055–1059. Kos. Decrees concerning the asylia of Kos, 242 B.C. To the decrees of various cities which recognized the asylia of Kos (Rigsby, *Asylia* nos. 8–52), edd.pr. K.J.Rigsby – K.Hallof, *Chiron* 31 (2001) 333–345 nos. 1–5, add the responses of another seven or eight cities. Their edition is based on the notes of R.Herzog and G.Klaffenbach and on squeezes (for nos. 1055/1056), preserved in the archive of the *IG* in the Berlin–Brandenburgische Akademie. After the publication of this article, D.Bosnakis and K.Hallof found a further fragment of no. 1058 (with remains of three decrees) and observed that this stele is opisthographic; on ist back it preserves fragments of another five decrees; see D.Bosnakis – K.Hallof, *Chiron* 33 (2003) 236–240 no. 16 (ph.). [Another 12 asylia decrees (of Gonnoi, Homolion, Phthiotic Thebes, Megara, Kios, two Thessalian cities, and five anonymous cities) as well as a letter by Ptolemy III, which were published *ibid.* 228–245 nos. 14/15 and 18/19, will be presented in *SEG* LIII. Chaniotis].

1055: 333-334 no. 1 (English translation). **Decree of an Ionian city.** No description; found in the Italian excavations of the Asklepieion. Herzog attributed this decree to Teos, Klaffenbach to Priene (cf. *SEG* XII 384), J.Bousquet (per ep. to Klaffenbach) suggested Abdera; The formulation in L. 16 is paralleled by decrees of Miletos, where, however, no strategoi (cf. L. 7) are attested in this function (P.Herrmann apud edd.pr.); a third stephanephorate of Apollo (L. 11) would fit between *Milet* I 3 123/124 and would yield a date before 238/7 B.C. (edd.pr). P.Gauthier, *BE* (2002) no. 323, observes that timouchoi are also attested in Aiolis (Methymna, Temnos, Pergamon) and suggests several restorations.

[-------------------------------------- ἀποδέχ]εσθαι τήν τε θ[υσίαν καὶ τὴν ἐκε]-
[χειρίαν καθάπερ ἐπαγγέλλουσιν] οἱ θεωροί· εἶναι δὲ καὶ τὸ ἱερὸν τὸ ἐγ Κ[ῶι]
[τοῦ Ἀσκληπιοῦ ἄσυλον καθὼς ἀξιοῦ]σ̣ιν· ἵνα δὲ ἀρχιθέωρός τε καὶ θεωρο[ὶ]
[ἀποστέλλωνται κατὰ πᾶσαν πεν]ταετηρίδα ὅταν [τ]ὴν ἐπαγγελί[α]ν Ἀσ-
[κληπιείων ποιῶνται Κῶιοι, τοὺς τιμ]ουχοῦντας ἐν τῶι χρόνωι ἐν ὧ[ι ἂν] παρα-
[γένωνται οἱ θεωροὶ εἰσαγαγεῖν] περὶ τῆς ἀποδείξεως τ[οῦ] τε ἀρ[χιθε]ώ[ρου]
[καὶ τῶν θεωρῶν συναχθείσης ὑπὸ τ]ῶν στρατηγῶν ἐκκλησ[ία]ς· τὸν δὲ δῆμο[ν]
[ἑλέσθαι ἀρχιθέωρον καὶ θεωρο]ὺς δύο· τοὺς δὲ αἱρεθέντας ἀπο[δ]ημήσαν-
[τας εἰς Κῶν τὰ ἱερὰ ποιῆσαι τῶι] Ἀσκληπιῶι καθότι νόμιμόν ἐστι· τὸ δὲ δο-
[θησόμενον ἐφόδιον εἰς τὴν ἀπο]στολὴν τοῦ τε ἀρχιθεώρου κα[ὶ] τῶν θεωρῶν
[------------------------------------ τ]οῖς ἐπὶ στεφανηφόρου τοῦ θεοῦ τοῦ τρίτ[ο]υ
[μετὰ τὸν δεῖνα τοῦ δεῖνος ------· εἰσ]αγαγεῖν δὲ περὶ τούτων τοὺς τιμου-
[χοῦντας καὶ τελέσθαι τὸν ταμίαν?] τὸν ἐνεστηκότα ἀπὸ τῶν ἱερῶν χρη-
[μάτων ------------------------------------]οις παρὰ [Κ]ώιων τοὺς κληρονό-
[μους ------------------- ἐκέχειρον? τὸ ἐκ τοῦ] νόμου δραχμὰς ε[ἴκ]οσι· κα-
[λέσαι δὲ τοὺς θεωροὺς καὶ ἐπὶ δεῖπνον εἰς τὸ πρυτανεῖον·] ἔδοξεν [τ]ῶι δή-
[μωι εἰς λεύκωμα ἀναγράψαι τὸ ψήφισμα vacat]

1-8. The edd.pr. follow the substance of Herzog's restorations but assuming somewhat shorter lines ‖ 1-2. θ[υσίαν καὶ τοὺς ἀγῶνας | καὶ τὴν ἐκεχειρίαν κτλ.], H. ‖ 4. [ἀποστέλλωνται ὑπὸ τῆς πόλεως ἡμῶν κατὰ πεν]ταετηρίδα (or καθ' ἑκάστην τὴν πεν]ταετηρίδα, K.; cf. G. ‖ 4. in fine, one expects

τῶν 'Α., edd.pr.; 'omission due au graveur? ou trace d'un formulaire original?', G. ‖ 5. ποιῶνται παρ' ἡμῖν Κῶιοι, H.; τοὺς τιμούχους τοὺς τιμ]ουχοῦντας, G. [but it seems too long, Chaniotis] ‖ 5-6. παρα[μείνωσι παρ' ἡμῖν οἱ θεωροὶ αὐτῶν εἰσαγαγεῖν], H.; παρα[γένωνται], K. ‖ 7. [ὑπὸ αὐτῶν καὶ τ]ῶν, H. ‖ 8. in fine, ἀπο[τ]ιμῆ[σ]αι, H. ‖ 10. [-- ἀργύριον --], H. ‖ 11. [ψηφίσασθαι τὸν δῆμον ἀποτίθεσθαι αὐτ]οῖς, H.; perhaps [παραδοθῆναι τοῖς τιμούχοις? τ]οῖς, edd.pr. ‖ 12. restored by H. ‖ 13. τιμου[χοῦντας], K.; τιμού[χους], G.; [τέλεσθαι δὲ τὸ ἀργύριον τὸν ταμίαν], H. ‖ 14. perhaps [δοῦναι δὲ τοῖς παραγενομένοις θεωρ]οῖς or [τοῖς νῦν παροῦσι θεωρ]οῖς, (cf. Rigsby, *Asylia* no. 94 L. 31), edd.pr. ‖ 14–15. the mention of κληρονόμοι is difficult to explain, edd.pr.; one would expect ἱερονόμοι, G. ‖ 15. [δοῦναι δὲ καὶ αὐτοῖς] vel sim., edd.pr. ‖ 16. κα[λέσαι δὲ τοὺς θεωροὺς ---], H. ‖ 16-17. restored from (e.g.) *Milet* I 3 141, edd.pr.

1056: 335-338 no. 2 (English translation). **Decrees of Istron, Phaistos, Hierapytna, and another Cretan city.** Marble stele inscribed on both sides, complete only at side A left; found in the Italian excavations at the Asklepieion. Mentioned in *I.Cret.* I pp. 120 and 269, II p. 20; M.Guarducci, *RFIC* 21 (1943) 66–73; R.Herzog – G.Klaffenbach, *Asylieurkunden aus Kos* (Berlin 1952) 29; Rigsby, *Asylia* nos. 40–42. The three theoroi (A LL. 2/3, B LL. 9) are not attested in other asylia decrees.

A

['Ιστρωνίων οἱ κόσμοι καὶ ἁ πόλις Κωΐων τᾶι βωλᾶι καὶ τῶι]
δάμωι χαίρειν· ἀπεστή[λατε παρ' ἀμὲ θεωροὺς Χά]-
ριππον, Δίωνα, Πλάτωνα, [οἳ ἐπήγγειλαν τάν τε θυ]-
σίαν καὶ τὰν πανάγυρ[ιν τὰν γινομέναν τῶι 'Ασ]-
κλαπιῶι καὶ παρεκάλο[υν ἀμὲ τὸ ἱερὸν τοῦ 'Ασ]-
κλαπιοῦ τὸ ἐγ Κῶι ἄσυ[λον δέχεσθαι· ἀγαθᾶι τύχαι·]
δεδόχθαι τᾶι πόλει τᾶ[ι 'Ιστρωνίων δέχεσθαι καθὰ]
παρακαλοῦντι τάν τ[ε θυσίαν καὶ τὰν πανάγυ]-
ριν καὶ τὰν ἐκεχειρία[ν, καὶ ἄσυλον ἦμεν τὸ ἱερὸν]
τοῦ 'Ασκλαπιοῦ ὑπό τε ['Ιστρωνίων καὶ τῶν κατοικόν]-
των ἐν 'Ιστρῶνι· τὸ δὲ ψ[άφισμα τόδε ἀναγράψαι ἐν τῶι]
πρυτανείωι vvv ἐν τῶ[ι ἐπιφανεστάτωι τόπωι· τοῖς δὲ]
θεωροῖς ἐς ἀπαρχὰν [δόμεν στατῆρας δέκα? vacat?]·
Φαιστίων οἱ κόσμοι καὶ [ἁ πόλις Κωΐων τοῖς ἄρχουσι]
καὶ τᾶι πόλει χαίρειν· ἐπ[εὶ Κῶιοι ἀποστείλαντες θεω]-
[ροὺ]ς τάν τε ἀσυλ[ίαν τῶ ἱερῶ τῶ 'Ασκλαπιῶ καὶ τὰν θυ]-
[σίαν κα]ὶ τὰ λοιπά, ὧγ | [---, ἀξιοῦντι δέχεσθαι ---]
[.......] τ[α]ῦτα δε.[--]

B

[-- ὅπως? τὸ]
[ἱερὸν τῶ 'Ασκλαπιῶ ἄσυλον] ὑπάρχῃ ὑπό τε Φαισ[τίων]
[καὶ τῶν κατοικόντων ἐμ Φα]ιστῶι· ἀγαθᾶι τύχαι· ἦ[μεν]
[ἄσυλον τὸ ἱερὸν τῶ 'Ασκλαπ]ιῶ τῶ ἐγ Κόοι ὑπὸ τε Φαιστ[ί]-
[ων καὶ τῶν κατοικόντων ἐ]μ Φαιστῶι· τὸ δὲ ψάφισμα
[τόδε ἀναγράψαι ἐν τῶι ἱερῶι τῶ 'Απόλ]λωνος τῶ Πυθίω·

[δόμεν δὲ καὶ τοῖς θεωροῖς εἰς] ξένια στατῆρας δέκα·
[ἔδοξεν 'Ιεραπυτνίων τοῖς κόσμ]οις καὶ τῶι δάμωι· ἐπε[ι]-
[δὴ Κῶιοι φίλοι ὄντες τῶ δάμ]ω τῶ 'Ιεραπυτνίω⟨ν⟩ θε-
[ωροὺς ἀπεστάλκαντι παρ' ἀμὲ Χ]άριππον, Δίωνα, Πλά-
[τωνα, οἵτινες ἐπαγγέλλοντι] τὰν θυσίαν καὶ τὰν
[ἐκεχειρίαν καὶ τὰν πανάγυρι]ν τῶι 'Ασκλαπιῶι κα[ὶ]
[ἀξιοῦντι τὸ ἱερὸν τῶ 'Ασκλα]πιῶ v τὸ παρ' αὐτοῖς ἄσ[υ]-
[λον ἦμεν· ἀγαθᾶι τύχαι· δε]δόχθαι 'Ιεραπυτνί[οις]
[ἀποδέχεσθαι τὰν θυσία]ν, καὶ τὸ ἱερὸν τῶ 'Ασκ[λαπιῶ]
[ἄσυλον ἦμεν καθὼς ἀξι]οῦντι· ἀγγράψα[ι δὲ τὸ ψά]-
[φισμα ἐν τῶι ἱερῶι τῶ 'Ασκ]λαπιῶ· δόμε[ν δὲ ἐς ἀπαρχὰν]
[στατῆρας δέκα? τοῖς θεω]ροῖς· vacat
[ἔδοξεν -- 3-4 -- τοῖς κόσμοις κα]ὶ τᾶ[ι πόλει ---]

A 1. ἀπεστή[λατε ποθ' ἀμὲ? Χά]-, H. ‖ 2. [θεωροὺς οἵτινες τάν τε θυ]-, H. ‖ 3-4. restorations by H., to which ἀμὲ was added by edd.pr. ‖ 6. in fine, [δόμεν Κώιοις ἃ], H. ‖ 7. restored by K. ‖ 9. restored by K. ‖ 11. τῶ[ι ἐπιφανεστάτωι ---], H. ‖ B 2. initio, H. ‖ 4. initio, H. (but παροικ-) ‖ 8. N omitted by the mason ‖ 9. θε|[αροὺς ἀπεστήλατε? ---], H. ‖ 11. [πανάγυριν τὰν γινομέ· α]ν, K. ‖ 12.]πιω corrected by the mason from]πιου, H. ‖ 16. initio, the cult of Asklepios is not otherwise attested in Hierapytna, edd.pr. [in *I.Cret.* III III 5 = Chaniotis, *Verträge* no. 74 L. 7, a sanctuary of Asklepios (not in Hierapytna) is mentioned as the place where the Hierapytnian settlers are to set up a copy of a treaty, Chaniotis]; in fine, or [ξένια], edd.pr. ‖ 18. [--- κα]ὶ τᾶ[ι πόλει χαίρειν?], H.; since little seems lost between sides A and B, there is not much space remaining for a new decree, M.Wörrle apud edd.pr.; perhaps the beginning of a short rider: [ὁ δεῖνα τοῦ δεῖνος εἶπε]ν · τὰ [μὲν ἄλλα], edd.pr.

1057: 338-340 no. 3. **Decrees of two unidentified cities.** Four fragments; no description; found in the Asklepieion, a–c by R.Herzog, d by P.Schazmann in 1922. Herzog joined a–c, K. added d. After L. 21 the decree of Iasos (*I.Iasos* 21 = Rigsby, *Asylia* no. 35).

a

[-- ἀφεστάλκασι ἀρχι]-
[θέωρον 'Ιππότην 'Ιπποκρίτου] καὶ θεωροὺ[ς Αἶσχρον Θευδότω, 'Επικλῆ]
['Αγορακρίτου, οἵτινες τ]ήν τε θυσίαν κα[ὶ τὴν πανήγυριν ἐπήγγειλαν]
[τοῦ 'Ασκληπιοῦ καὶ τὸν] ἀγῶνα μουσικὸν κα[ὶ γυμνικὸν καὶ ἠξίουν τὴν]
[πόλιν ἡμῶν ψηφίσα]σθαι τὸ ἱερὸν τοῦ 'Ασκλ[ηπιοῦ ἄσυλον ὑπάρχειν·]
[ἀγαθῆι τύχηι· δε]δόχθαι τῆι βουλῆι κα[ὶ τῶι δήμωι ------------------------]
[---------------------] καὶ τῆς πόλεως κα[--------------------------- δέχεσθαι --]
[..... τὴν ἐπαγγε]λίαν καὶ τἆλλα κα[θάπερ ἀξιοῦσι Κῶιοι· ὑπάρχειν δὲ]
[τὸ ἱερὸν τοῦ 'Ασκ]ληπιοῦ τὸ v ἐγ Κῶ[ι ἄσυλον --- c. 7 --- δοῦναι δὲ τοῖς
[θεωροῖς εἰς ἀπα]ρχὴν τὸν ταμί[αν ---------------------------------------]·
[----------------------] τᾶ βόλλα καὶ τ[ῶι δάμω ---------------------------------]
[ἐπεὶ ὁ δᾶμος ὁ Κώ]ιων φίλος ἔων κ[αὶ συγγενὴς τᾶς πόλιος τᾶς ....]-

[ων ἐκ παλαίων χρ]όνων ἀφέστα[λκε θεώροις Αἶσχρον Θευδότω, Ἐπί]-
[κλη Ἀγορακρίτω κ]αὶ ἀρχιθέωρον Ἰ[ππότην Ἱπποκρίτου, οἳ ἐπαγγέλλοι]-
[σι θυσίαν τε καὶ ἀγῶν]α τῶ Ἀσκλαπ[ίω καὶ ἀξίοισι τὰν πόλιν ἄμων τὸ]
[ἶρον τῶ Ἀσκλαπίω ἄ]συλον νομίζ[ην ------------------------------]
[------------------------ δέ]χεσθα[ι ------------------------] καὶ ται[------] c
[----- καθάπερ ἀξί]οισι οἱ [θέωροι -----] Ι Ε Ι ..ξ[1-2 τ]οὶς θεώρο[ις ---] b
[------------------------------------]ΟΕΩΣΤΑ [ε]ἰς ἴερα τῶ Ἀσ[κλαπίω -]
[----------------------------------] αὔτοις κ[αὶ] κάλλυσιν κ[--- 7 ---]δε[--] d
[---------------------------------- τὸ] δὲ ψάφισμα καὶ τὰν ἐκ[εχειρ]ίαν ε[--]
[--] Ι ΑΣΟΥ vacat

1–9. Decree in the koine ‖ 2. [Εὐκρίτου], edd.pr.; Ἱπποκρίτου, D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 242, on the basis of a new text ‖ 3. for the specification of the Asklepieia cf. Rigsby, *Asylia* nos 48/49 and an unpublished small fragment, edd.pr. ‖ 4. [---- ψηφίσα]σθαι, H. ‖ 7-8. restored by H., but εἶναι δὲ ‖ 9. [--- εἰς ἀπα]ρχήν, H. ‖ 10–25. written in rasura; a decree in Aeolic dialect, edd.pr. ‖ 10. τῆι βουλῆι καὶ can be read in the rasura ‖ 11. initio, 12. and 13, restored by H. ‖ 17. restored by K.Hallof (per ep.); [--- ἀξί]οισι οἱ [Κῷοι, H.; [-- καθάπερ ἀξί]οισι οἱ [θέωροι ---] Ι Ε Ι ..ξ[1-2 τ]οὶς θεώρο[ις ---], edd.pr. ‖ 18. [-- κα]ὶ εἰ[ς] ξέ[νια τ]οὶς θεώρο[ις ---], H. ‖ 20. perhaps [(κατα)χωράξαι δὲ καὶ τό]δε ψάφισμα καὶ τὰν ἐκ[εχειρ]ίαν ε[ἰς τοὶς νόμοις] (cf. Rigsby, *Asylia* nos. 48/49 and 88), edd.pr. ‖ 21. [ἐξ] Ἰασοῦ, H.; [vacat?] Ἰασοῦ, K.

1058: **Decrees of unidentified cities.** Five fragments of an opisthographic stele with kymation; a/b and d were found by R.Herzog in the Asklepieion; fr. c is now lost; fr. e was found by D.Bosnakis and K.Hallof (put in a beton block together with fr. a/b). The back side is preserved only on fr. a und e. Fr. c = *PH* 20; Rigsby, *Asylia* no. 36; cf. R.Herzog – G.Klaffenbach, *op.cit.* (our lemma no. 1056) 26 (fr. a LL. 9–12). Fr. a–d: K.J.Rigsby – K.Hallof, *art.cit.* 340–342 no. 4 (English translation). Fr. a–e: Edd.pr. D.Bosnakis – K.Hallof, *Chiron* 33 (2003) 236–240 no. 16 (ph.). This stele seems to have contained at least nine decrees (ca. A LL. 1–15, 35–46, 47–54, 55–63; B LL. 1–7, 10–23, 23–32, 33–50, and 51–57), five of which are written in the Ionian (A LL. 1–15, 35–46; B LL. 23–57), one in the Lesbian (?, A LL. 47–54), and three in the Dorian dialect (A LL. 55–63; B LL. 1–23). The earlier editions have been superseded by the text of Bosnakis and Hallof (below).

A:

vacat b
a ἔδοξε τῆι βουλ[ῆι κα]ὶ τῶι δήμω[ι, ------- c. 10 --------] Ἐπαμείνονος c
εἶπεν· ἐπεὶ Κῶιοι [φίλοι ὄ]ντες ἐκ παλα[ιῶν χρόνω]ν θεωροὺς ἀπ(ο)στε[ί]-
λαντες πρὸς ἡ[μᾶς Αἶσ]χρον Θευδότου, Ἐπ[ικλῆ Ἀγ]ορ[α]κρίτου καὶ ἀρ[χι]-
θέωρον Ἱππότ[ην Ἱπποκρίτ]ου ἐπαγγέλλουσι τήν τ[ε θυσ]ίαν καὶ τὸν ἀ[γῶ]-
να, ὃν συντ[ελοῦσι τῶι Ἀ]σκληπιῶι διὰ πεντ[αετη]ρίδος, καὶ ἀ[ξιοῦ]-
σι ψηφίσα[σθαι τὸ ἱερὸ]ν τοῦ Ἀσκληπιο[ῦ τὸ παρ᾽ αὐτο]ῖς ἄσυλον καθ[ά]-
περ κ[----------------- Κῶ]ιοι· τύχηι ἀ[γαθῆι· δεδόχθαι τῶ]ι δήμωι δέ-

χε[σθαι τὴν θυσίαν ἐπὶ ὑγιείαι καὶ σωτηρίαι τῶν πόλε]ων ἀμφοτέρων· d
[ὑπάρχειν δὲ καὶ ἄσυλον τὸ ἱερὸν τοῦ] Ἀσ[κ]ληπιοῦ· τὸν δὲ παραβαί-
[νοντα -- τῆ]ς ἀσυλίας τῶν ἐκ[..]ΣΑΙΙ
[--]ων ἔνοχον εἶναι το[...]οις ἐπ-
[-- εἰς? τ]ὸ θεῖον ἀσεβοῦσι· ὅπ[ως δὲ .....]
[--] ν, ἀναγράψαι τόδε τ[ὸ ψήφισμα]
[ἐν στήληι λιθίνηι καὶ στῆσαι εἰς τὸ ἱερ]ὸν τοῦ Ἀσκ[λη]πιοῦ [--------------]
[--] τὰ ψηφίσμ[ατα --------------------]
[--]ναιτο[----------------------------]
[---]

lacuna of 19 lines

e [---------------]ΑΓΓ[---]
[--------------- καθ]άπε[ρ ---]
[---------------]ΤΟΥ[--]
[---------------]Σ[.]ΙΛΙΣ[--]
[---------------]ΑΝΤΕ[---]
[---------------------]ΑΘΟΓ[--]
[-----------------------]ΙΙΝΝ[--]
[---------------------] τοῖς θεω[ροῖς --]
[-------------------------]ΝΑΙΔΕ[---]
[--------------------------]μος περὶ [---]
[----------------------] θεωρὸς ΟΕΝ[---]
[---------------------- Αἶσχρ]ος Θεοδότ[ου -------------------------------------]
[--------------------------] καὶ τὰμ πανάγυρ[ιν ---------------------------------]
[-----------------------------] τῶ Ἀσκλαπ[ιῶ ---------------------------------]
[-----------------------------]ΑΙΤΩΙΤΕΔΙ[-------------------------------------]
[---------------------------- κ]αθάπερ ὁ ἀρχ[- ---------------------------------]
[-------------------------- ἱερ]ὸν τῶ Ἀσκλαπ[ιῶ ------------------------------]
[---------------------------------- -]αγγελείαν πεπ[- ---------------------------]
[----------------------------------] ἐννόμωι διὰ τ[- ----------------------------]
[ἔδοξε --------------------------- -]τίωνος εἶπε· [--------------------------------]
[----------------------------------]ΕΙΣΙ καὶ Κῶοι ἀπο[στείλαντες ἀρχιθέωρον]
[Ἱππότην Ἱπποκρίτου καὶ θ]ε[ω]ροὺς Ἐπικλῆ Ἀγ[ορακρίτου, Αἶσχρον]
[Θεοδότου ἐπαγγέλλοντι τὰν θυσία]ν, ἂν συντελεῖ [--------------------------]
[---------------------------------]Ι τὰν ἐκεχ[ειρίαν -----------------------------]
[-----------------------------------]λον ἐμΙ[---------------------------------]
[------------------------- ἄσυλο]ν καθάπ[ερ --------------------------------]
[-----------------------------------] ἐγ Κώιων [------------------------------]
[--] ΟΛ[--------------------------------]
[---]

B: a ["Ἔδοξε τῶι δάμωι, ---------- εἶπεν· ἐπειδὴ Κῶι]οι φίλοι ὄντες καὶ
[σύμμαχοι ἐκ παλαιῶν χρόνων ἀποστείλαντες μὲν θεαροὺ]ς Αἶσχρον Θευδότου,
['Επικλῆ 'Αγορακρίτου καὶ ἀρχιθέαρον 'Ιππότην 'Ιπποκρίτου ἐ]παγγέλλοντί τε
[τὰν θυσίαν ------- καὶ τὸν ἀγῶνα, ὃν συντελεῦντι τῶι 'Ασκ]λαπιῶι καὶ ἀ-
[ξιοῦντι --], δεδόχθ[αι]
[τῶι δάμωι· -------------------------- τὸ ἱερὸν τοῦ 'Ασκλ]απιοῦ ἄ[συ]-
[λον ἦμεν --]

lacuna

e [---]..[----]
[--]αι ταμίαν [----]
[--].ονίων [----]
[------------------------- ἐπειδὴ Κῶοι φίλοι ὄντες τ]ῶι δά[μ]ωι ἐκ πα-
[λαιῶν χρόνων ἀποστείλαντες μὲν θεαροὺς Αἶσχρον Θ]εοδότου, 'Επικλ[ῆ]
['Αγορακρίτου καὶ ἀρχιθέαρον 'Ιππότην 'Ιπποκρίτου τά]ν τε θυσ[ίαν] ἐπα[γ]-
[γέλλοντι -------------------------------- ἀξιοῦ]ντι δὲ κ[αὶ τ]ὸ ἱερὸν
[-- δεδό]χθαι τῶι δάμωι
[--] καὶ τὸ ἱερὸν ἄσυ-
[λον ἦμεν --] κατὰ το..ΛΔΙ
[-- -]πα ἱερὰ τὰ ἄσυλα
[-- π]ανάγ[υ]ριν, τ[ὸ]ν ἱε-
[ρέα --------------------------------------]ΟΥΛ... ἐν τῶι ἀρ-
[χείωι? ---------------------------------- -]οις τὸ[ν] ταμίαν
[---] ξένια το[ῖ]ς θεα-
[ροῖς ------------------------------- ἔδοξε τῶι δή]μω[ι], 'Α[θη]ναγό-
[ρας ----------------------------- φίλοι ὄντες ἐκ παλ]α[ιῶ]ν [χ]ρόνων
[ἀποστείλαντες θεωροὺς Αἶσχρον Θεοδότου, 'Επικλ]ῆ 'Αγορακρίτου κα[ὶ]
[ἀρχιθέωρον 'Ιππότην 'Ιπποκρίτου ἐπαγγέλλουσιν] τήν τε θυσίαν καὶ
[--] καὶ ἀξιοῦσιν τὸ ἱε-
[ρὸν ----------- ἄσυλον εἶναι· δεδόχθαι τῆι βουλῆι] καὶ τῶι δήμωι· τήν τε
[θυσίαν καὶ τὴν ἐκεχειρίαν δέχεσθαι· εἶναι δὲ τὸ] ἱερὸν τοῦ 'Ασκληπιοῦ ἄ-
[συλον ----------------------------------]ΠΟΝΤΑ[----- Μ]ητροδω-
[ρ- ---------------------------------------]Μ..ΣΤΕ[-----]χοντα δυ-
[--]ειαν [-----]δυο vacat
[------------------------------- τῶι δήμω]ι, Τελεσ[-------]οδώρου
[εἶπε· ------------------------------------]ΟΙΣΓΙ[-------] περὶ τὴν
[--] ἀπέστει-
[λαν -- τὴ]ν θυσίαν, ἣν
[--]ΣΟΝΤΑΣΜ[.]
[--]Σειν τὴν θυ-
[σίαν ---]ΛΙΛΕΙΝ τὴν
[--]ΑΙ[------ μὲ]ν ἀρχιθέω-

[ρον 'Ιππότην 'Ιπποκρίτου καὶ θεωροὺς Αἶσχρον Θεοδότου, 'Επι]κλῆ 'Αγορακρί-
[του· -- Τύχ]ηι 'Αγαθῆι· δε-
[δόχθαι --] ἄσυλον κα[θ]-
[άπερ ---] τοῖς ἐπιζημ[ί]-
[οις ---] ἀδικούντω[.]
[--- τ]ὸν ἀστυνό-
[μον---]ην καὶ Σ[.]
[---]ναι· ὅπως ..
[---]ν δὲ τοῖς ..
[---]ΧΗΣΕΙΚΑ
[---]έων ἔδοξεν ...
[--- πό]λεως κα..
[---] 'Ασκληπιοῦ
[-- ἀπέσ]τειλαν θ[ε] -
[ωροὺς ---------------------------------------]αι τὸν [---]
[---]ον Διο[----]
[---]ΑΤΙΝΑΣ[-------]

remains of letters

A. The underlined letters indicate the text on fr. c which is now lost || 1-7. restorations by H. as modified by K. || 2. in fine, ΑΠΕΣΤΕ on the stone || 3–4. the same theoroi also went to Kios and to the Aeolian city on record in no. 1057; the author of this decree may be a city in Bithynia (Kyzikos?, Prusa?), R.–Ha. || 4. [Εὐκρίτου], in the earlier editions || 7. κ[αθιέρωσαν αὐτὸ Κῶ]ιοι, H.; κ[ατέθεσαν τοὺς ὅρους], R. || 8–9. restored by R. || 10. [νοντα τοὺς ὅρους τῆ]ς, H., but K. notes that it is too short; perhaps παραβαί[νοντα τὰ ἐψηφισμένα ὑπὸ τοῦ δήμου περὶ τῆ]ς ἀσυλίας, R.–Ha. || 11. [--- ὁρμωμέν]ων, H.; in fine, τ[οῖς νόμοις τ]οῖς ἐπ-, H.; το[ῖς Κώι]οις?, K. || 12-13. restored by H. || 14. restored by R. || 41. [κ]αθόπ[ως]?, B.–H. || [53. [τὰν ἐπ]αγγελείαν πεπ[οήκα-σιν?], Chaniotis] || **B.** 15. or [κα]τὰ, edd.pr.

1059: 342-345 no. 5 (English translation) = *IG* IX^2 1 4 1474 LL. 3-10. **Decrees of Korkyra (?) and Leukas.** Lower left part of the marble stele which contains Rigsby, *Asylia* nos. 25–27 (decrees of three Macedonian cities) and 45 (decree Korkyra); in the depository of the Kastro.

[--]
[--]
ΕΙ/[---]
ωρος [---]
Λευ[καδίων ἔχον ἐπίσαμον? -------------------------]
βασιλεύοντος 'Αλ[εξάνδρου, ἔτους ---------, μηνὸς --------------- ἕ]-
κται ἐφ' ἱκάδι· ἀγαθᾶι [τύχαι· -------------------------------]
μεν Πεισανδρο[------------------------------------- τὰν]

ἐκεχειρίαν τοῦ [᾿Ασκλαπιοῦ --]
ων τάν τε ἐκεχ[ειρίαν καὶ --------------------------, καθάπερ καὶ ὁ βασι]-
λεὺς ᾿Αλέξανδ[ρος προαιρεῖται ---]
ἐνέστιον καὶ ἐ[νεκέχειρον? --]

vacat

1–2. Probably the end of the decree of Korkyra; perhaps [καλέσαι δὲ καὶ τὸς θε]ωρὸς [ἐπὶ ξένια] vel sim. or [οἵδε ἐπήγγειλαν· --- (ἀρχι)θέ]ωρος, edd.pr. ‖ 4. King Alexander II of Epeiros, who became king in 272 B.C. after the death of his father Pyrrhos; for his rule over Leukas see Frontinus, *Strateg.* 3.4.5; this decree establishes that Alexander was still king in 242 B.C.; the reference to Antiochos II, who died in 246 B.C., in Justin 28.1.1–4 in connection with Alexander's death must be rejected as an error; in fine, perhaps [μηνὸς Πανάμου] as in Rigsby, *Asylia* no. 45, edd.pr. ‖ 6. Peisandros may have been a πρύτανις or a royal ἐπιστάτης; his name may have been followed by that of a civic magistrate, edd.pr. ‖ 9. in fine, e.g. [δόμεν δὲ καὶ τοῖς θεωροῖς], edd.pr.

1060. Kos. Decrees concerning the foundation of the Knidian festival in honor of Artemis Hyakinthotrophos, ca. 200 B.C. *SEG* XXXVIII 812; *Iscr.Cos* ED 77; *I.Knidos* 220. C.Dobias–Lalou, *art.cit.* (our lemma no. 2210) 621/622, comments on the word ἀφικετεία in the phrase θυσίας καὶ ἀφικετείας καὶ πομπάς (A LL. 6). The word does not mean 'supplication' as suggested by the earlier editors, but designates the reintegration of the suppliants after a successful supplication, which is alluded to by the reference to the ἐπιφάνεια of Artemis.

1061. Kos. Syngraphe concerning the sale of the priesthood of the Symmachidai, ca. 175 B.C. (or ca. 220 B.C.). Upper part of a marble stele; copied by R.Herzog in 1900, when it was built into the wall of a house in Kos. Mentioned by R.Herzog, *Heilige Gesetze von Kos* (Berlin 1928) 43 and 49. Cf. G.Pugliese Carratelli, *ASAA* 25/26 (1963/1964) 173 note 124 (LL. 1–5). Edd.pr. R.Parker – D.Obbink, *Chiron* 31 (2001) 229–233 no. 2 (ph.; English translation), based on H.'s squeeze and transcript. Cf. our lemma no. 1054.

Ἐ̣πὶ μονάρχου Χαρμ̣ί̣δα, μ̣[η]νὸς Πετ[αγ]ε̣[ι]-
τνύ̣ου ἐκκαιδεκάται, τάδε συνέ̣[γ]ρ̣α-
ψαν περὶ τᾶς ἱερωσύνας τῶν Σ[υ]μμ[α]-
χιδᾶν τοὶ αἱρεθέντες ἄνδρες Νικ̣[ά]ν[ω]ρ̣
Ἁ̣γησία, Σιμ̣ί̣ας Φαι̣ν̣ο[κ]ρ̣ί̣τ̣ου· τοὶ πωλ[η]τ̣α̣ὶ̣
ἀποδόσ̣[θ]ων̣ τὰν ἱερωσ[ύν]αν̣· ὁ δὲ πρ̣ι̣ά-
μενος ἀ̣[λ]ε̣ι̣τούργητος ἔστω πάσας λει-
τουργίας πλ̣ὰ̣ν τριηραρχίας [κ]αὶ λ̣α̣μ̣-
παδαρχίας· κ[α]ρ̣π̣ε̣υ̣έτω δὲ καὶ τὸ τέ-
[μενο]ς̣ κ̣α̣[ὶ -- ca. 9 -- τ]ὸ ἐν τ̣ο̣ῖ̣ς κ̣[-------]

1. The same monarchos in *Iscr.Cos* ED 216, which in addition to a diagraphe concerning the priesthood of Dionysos Thyllophoros contains an amendment proposing the establishment of a fund for repairs in the Antigoneion; ED 216 belongs about a generation before or after *PH* 10 and 44, i.e. ca. 220 B.C. or ca. 180 B.C.; the mention of the Antigoneion makes a date in ca. 220 B.C. plausible, but as C.Crowther points out [see now C.Crowther in K.Höghammar (ed.), *The Hellenistic Polis of Kos. State, Economy and Culture. Proceedings of an International Seminar Organized by the Department of Archaeology and Ancient History, Uppsala University, 11-13 May, 2000* (Uppsala 2004) 24] the letter forms suggest a date in ca. 180–170 B.C., when a faction in Kos supported King Perseus; this date is supported by the prosopography (see below on LL. 4–5), edd.pr. ‖ 3–4. the Συμμαχίδαι were an otherwise unattested gentilician group, by whose name a cult had come to be known (cf. *LSCG* 156 A L. 17: the cult of Ζεὺς Πολιεύς attached to the Ἱππιάδαι; *LSCG* 154 A LL. 34/35: the cult of Δαμάτηρ Ὀλυμπία attached to the Πολλῶνδαι) rather than the recipient of a cult; by the date of the text the cult of the Symmachidai had become a public cult, edd.pr. ‖ 4.–5. a Νικάνωρ Ἁγησία (this person or a descendant?) appears in three further texts: *PH* 114 (2nd cent. B.C.?); *Iscr.Cos* ED 2 (early 2nd cent. B.C.); *Milet* III 119 b LL. 4/5 (late 2nd cent. B.C.), edd.pr. ‖ 5. Φαινο[κ]ρίτου, H.; Φαινοκρίτου, PC; a Σιμίας Φαινοκρίτου is mentioned in G.Pugliese Carratelli, *ASAA* 25/26 (1963/64) 172 no. IX c LL. 49/50 (ca. 180–175 B.C.), edd.pr. ‖ 7–9. for such exemptions cf. *Iscr.Cos* ED 109, 177, 180, 215, 238; the other liturgies included ἱπποτροφία, χοραγία, στρατεία ὑπερόριος (cf. *Iscr.Cos* ED 145), edd.pr. ‖ 10. [τὸ οἴκημα? τ]ὸ ἐν τοῖς κ[άποις?], H.

1062. Kos. Regulation concerning the sale of the priesthood of Hermes Enagonios, early 2nd cent. B.C. *Iscr.Cos* ED 145. R.Parker - D.Obbink, *Chiron* 31 (2001) 245/246 no. 6 (ph.), republish LL. 69–90, correcting the mistakes and omissions of lines (after L. 74) in *Iscr.Cos*, taking into consideration a squeeze and supplements by R.Herzog, made from a transcript provided by Laurenzi. See also our lemmata nos. 1049 and 1054. K.Hallof informs us per ep. that the text does not end with L. 90; there are 63 more lines on the back side; the text will be published by D.Bosnakis and him.

τοὶ στρα-
ταγοὶ ἀπὸ τοῦ ἀργυρίου τοῦ διδομένου αὐτοῖς ἐς τᾶς δια̣-
τοξείας τῶν βαλλόντων τῶι καταπάλται θυόντω τῶι
Ἑρμᾶι τοῦ μηνὸς τοῦ ᾿Αρταμιτίου καὶ τοῦ Πανάμου κα̣ὶ Καρνε̣[ί]-
ου καὶ Καφισίου, ἐν ἑκάστωι μηνὶ τῶν γεγραμμένων ἱερεῖον μὴ
ἐλάσσονος ἄξιον δραχμᾶν ΔΔΔΔ· ὅσοι κα νικάσωντι στε-
φανίταν ἀγῶνα, θυόντω τῶι Ἑρμᾶι τῶι Ἐναγωνίωι ἱερεῖον μὴ ἐ-
λάσσονος ἄξιον δραχμᾶν ΔΔΔΔ· ἐπεί κα τὰν ἀ(να)ναγόρευ-
σι̣μ ποιῶνται τοὶ προστάται τῶν νικώντων τὸς στεφανίτας ἀ-
γῶνας, τὸν στέφανον ἐπιτιθέτω τῶι νικῶντι ὑπὲρ τᾶς πόλιος
ὁ ἱερεὺς τοῦ Ἑρμᾶ· v τοὶ παιδοτρίβαι τοὶ ὑπὸ τᾶς βουλᾶς δοκι-
μ̣ασθέντες θυόντω τῶι Ἑρμᾶι τοῦ μηνὸς τοῦ Ὑακινθίου τᾶι
δευτέραι τοὶ πάντες ἱερεῖον μὴ ἐλάσσονος ἄξιο⟨ν⟩ δρα-
χμᾶν ΔΔΔ· τὰ πίπτοντα ἀπὸ μηνὸς Βαδρομίου τοῦ ἐπὶ Με-
[ν]ο̣ι̣τ̣ί̣ου [τὰ ἐξ] ἀστυνόμων καὶ τὰ ἐξ ἀγορανόμων χωρὶ τῶν
[-- ca. 8–10 -- κ]αὶ ἐμπορι̣κ̣ῶν παραβολίων καὶ ἐπιδεκάτων τῶ̣[ν]

[-- ca. 10–12 --]α ἦμεν ἱερὰ τοῦ Ἑρμᾶ· v τοὶ ἐργωνήσαντε[ς]
[παρὰ -- ca. 6–8 --]ητᾶν ἢ ἐπιστατᾶν ἀπό τε {καὶ} τοῦ Βαδρο[μίου]
[τοῦ ἐπὶ Μενο]ιτίου ἀπαρχέσθων ἀπὸ παντὸς τοῦ [-- ca. 5 --]
[---- ca. 13–17 ----]αν τῶι Ἑρμᾶι, καὶ ὧμ μέν κα τοὶ ταμ[ίαι]
[---- ca. 14–18 ----]αι ἔργων, ὑπολογεύντω αὐτοῖ[ς -- ca. ▮ --]
[---- ca. 15–20 ----] ἀπὸ τᾶς πράτας δόσιος ΤΟ[----------------]
vacat

84. [ναυκλαρικῶν κ]αί, H. ‖ 84–85. [τᾶν ἱερατειᾶν πάν]τα, H. ‖ 85–86. cf. *IG* VII 3073 L. 93: ὁ ἐργωνήσας παρὰ τῶν ναοποιῶν, edd.pr. ‖ 86. initio, [πωλ]ητᾶν?, M.R.Matz apud edd.pr.; or [ἐπιμελ]ητᾶν, edd.pr. ‖ 86. in fine, {καί}, Parker ‖ 87. restored by M.R.Matz apud edd.pr.; [τοῦ ἐπὶ μονάρχου Μενοι]τίου, H. ‖ 88. [τὰν δεκά]ταν, H. ‖ 89. [ἀπάρξωντ]αι, H. ‖ 89–90. αὐτοῖ[ς οἱ λογισταί], H.

1063. Kos. Decree relating to the foundation of Teleutias (concerning the Asklepieia?), ca. 150 B.C. Fragment of the left lower part of a marble stele, reworked into a building block with a dedication on behalf of the emperor Claudius (unpublished) inscribed on its left edge; found in 1904 in a wall in the Asklepieion. Edd.pr. R.Parker - D.Obbink, *Chiron* 31 (2001) 266–271 no. 3 (ph.), who used R.Herzog's transcript and squeezes as well as a photograph and an autopsy report by C.V.Crowther. The text is a decree (cf. L. 25) which regulates the control of a fund established by Teleutias to finance sacrifices to the gods of the Asklepieion (H.). The πενταετηρίς (L. 16) is that of the Great Asklepieia; perhaps Teleutias was seeking to put this festival on a sounder basis, but it is also possible that the reference to the pentaeteris is incidental and that Teleutias founded a new festival; the endowment must have been of at least 10.000 drachmai, yielding 2,000 drachmai every four years (edd.pr.). Crowther identifies the mason as the one who inscribed *SEG* XLIX 1116 (ca. 150 B.C.).

[--]
[-------------------------- Ἀσκλαπιῶι καὶ Ὑγιείαι καὶ]
Ἠπιόναι πο[------------------------------]
ταις ἐν ἑκατέραι τᾶ[ι -------------------- διακο]-
σίας πεντήκοντα [-------------------- τὸ προγεγραμμέ]-
νον τοῦ δ[ι]α[φόρ]ου πλ[ῆθος ---------- Ἀσκλαπιῶι καὶ Ὑγιείαι καὶ Ἠ]-
πιόναι ἱερε[ῖον] βοϊκὸν [------------------------------]
καὶ τῶν πα[ροικ]εύντω[ν ------------------------------]
τοῖς βουλευταῖς κα[ὶ ------------------------------]
ποθόδων διατέτακ[ται ------------------------------]
τω ἐν τῶι λόγωι· v ἐν [δὲ -------------------- τῶι Ἀσκλα]-
πιῶι διαγρ[αφ]όντω [------------------------------ δρα]-
χμὰς δισ[χιλί]ας· ὁ δ[ὲ ------------------------------ βοῦν]
κάλλιστον [πο]μπευέ[τω ------------------------------]
εν γέγραπ[τα]ι· ἐπιγρ[αφέσθω ------------------------------]
τίδων ἀφ᾽ ὧν χρημάτω[ν ὠνήθη ------------------------------]

αὐτῶι καὶ ἄλλας δραχ[μὰς ------------------------------]
τον ἐν τᾶι πενταετη[ρίδι ------------------------------]
[.]ε τοῦ προσδιαγραφ[ομένου ------------------------------]
ὑϊκῶν ἱερείων καὶ Π[------------------------------]
ἱερείωι τᾶι τριακάδι τ[οῦ μηνὸς -------------------- ποι]-
ησάσθω τῶν ἱερῶν το[------------------------------]
καθότι καὶ ἐν τοῖς Ἀττ[αλείοις -------------------- τοῖς]
νέοις ἀποδιδόντω· ὁμο[------------------------------]
ομένωι χ[ρόν]ωι καὶ ταλ[------------------------------]
[τ]οὶ τραπε[ζῖ]ται καὶ ἐρ[------------------------------]
σεν αὐτὸν [ὁ δ]ᾶμος καὶ [-------------------- δραχμᾶν]
δεκαπέντ[ε, κ]ατὰ δὲ πε[-------------------- δραχμᾶν]
τριάκοντα ἀπομισθού[σθων -------------------- τοῖς]
δὲ χρήμασιν τοῖς ἀνιε[ρωμένοις -------------------- μὴ κα]-
ταχρῆσθαι μηδένα μηδ[- -------------------- τέχναι]
μηδὲ παρευρέσει μηδε[μιᾶι -------------------- τὰ δὲ ἐπιτί]-
μια καὶ ⟨τ⟩αὶ ἐ[παρ]αὶ καὶ τὰ λ[------------------------------]
τῶν χρημά[τ]ων τῶν τοῦ Α[------------------------------]
νον δι⟨α⟩μένηι τοῖς πολίτα[ις ------------------------------]
αγομένας τᾶς παναγύρι[ος -------------------- καὶ μηδεὶς]
κίνδυνος καταλαμβάνη[ι -------------------- αἰ]
δέ κά τι τοιοῦτον συμβᾶι [-------------------- ἐν τῶι ἐφεστα]-
κότι χρόνωι, ὑπάρχεν ταμ[- ------------------------------]
μένα περὶ τᾶς ἀναθέσιος [-------------------- ἐξέσ]-
τω καὶ αὐτῶι Τελευτίαι ἀ[ναγράψαι ἐς στάλαν τοῦ ψαφίσματος ἀντίγραφον καὶ ἀναθέ]-
μεν ἐν τῶι ἱερῶι τοῦ Ἀσκλ[απιοῦ -------------------- αἰ δέ]
τι ἐναντίον ἐστὶ τῶιδε τῶ[ι ψαφίσματι, -------------------- ἐκ τῶν]
νόμων, περ[ιί]καντι κατ᾽ αὐτ[ὸ τοῦτο τοὶ νόμοι]
vacat

Supplements, if not otherwise indicated, by H. ‖ 3-4. [τὸ προγεγραμμέ]|νον, edd.pr. ‖ 4. δ[ι]α[φόρ]ο, H.; πλ[ῆθος], edd.pr. ‖ 6. πα[ροικ]εύντω[ν ἑκάστωι ... τοῖς δὲ ἄρχουσι καὶ], H. ‖ 7. κα[ὶ τοῖς νικῶσι ὅσον καὶ ἀπὸ τῶν ἱερᾶν], H. ‖ 9-10. ἐν [δὲ τᾶι πενταετηρίδι τῶι Ἀσκλα]|πιῶι, H. ‖ 10-11. διαγρ[αφ]όντω [ἐς τὰς θυσίας Ἀλεξανδρείας δρα]|χμὰς, H. ‖ 11. ὁ δ[ὲ ἱερεὺς? --- ἄγων βοῦν], H. ‖ 12-13. [καθὼς θύ]|εν : [καθάπερ ἐν τῶι νόμωι πομπεύ]|εν?, H. ‖ 13-14. τῶν πολιτῶν καὶ πολι]|τίδων· [ἐπὶ τῶν ἐπικρα]|τίδων ('Kopfbedeckung'), hesitatingly H. ‖ 14-15. [διαγραφόντω δὲ]| αὐτῶι, H. ‖ 16-17. [ἕνε|κ]ε, H. ‖ 17. προσδιαγραφ[ομένου διαφόρου], H. ‖ 17-18. [ὑπὲρ τῶν]| υἱκῶν, H. ‖ 20. τό[κων?], H. ‖ 21-22. Ἀττ[αλείοις καὶ τοῖς Πτολεμαίοις τοῖς]| νέοις, H.; for the festival Attaleia, which was celebrated in the gymnasium, see *LSCG* 165 A L. 8, edd.pr. ‖ 22. ὁμο[ίως δὲ καὶ?], H. ‖ 24–27. this section treats the way in which the capital was to be invested, edd.pr. ‖ 24. ἐρ[γολάβοι?], H. ‖ 24-25. [ἐκύρω]|σεν, H. ‖ 25. [ὁ δ]ᾶμος, καί, H. ‖ 25-26. καὶ [κατ᾽ ἐνιαυτὸν μὲν δραχμᾶν]| δεκαπέντε, H. ‖ 26-27. πε[νταετηρίδα δραχμᾶν]| τριάκοντα, H. ‖ 27. H. punctuated after τριάκοντα ‖ 28. or ἀνιε[ρωθεῖσιν ὑπὸ Τελευτία], H. ‖ 29. μηδ[αμῶς?], H. ‖ 31. ⟨τ⟩αί, edd.pr.; H. doubted the reading αἱ on

account of its not being Doric ‖ 31-32. τὰ λ[οιπὰ ἔστω ὡς ἐπὶ]| τῶ, H. ‖ 32-33. τοῦ Ἀ[σκλαπιοῦ, ἵνα κοι]|νόν, H. ‖ 33. ΔΙΑΜΕΝΗΙ on the stone ‖ 34. ἀγομένας, H. ‖ 35. καταλαμβάνη[ι αὐτάν, H. ‖ 37. τὰ μ[ισθώματα?], H. ‖ 37-38. [τὰ γεγραμ]|μένα, H. ‖ 38. after ἀναθέσιος· [ὁ δὲ γραμματεύς?], H. ‖ 38-39. [ἐξέσ]|τω, edd.pr.; [ἀποδό]|τω, H. ‖ 39-40. e.g. ἀ[ναγράψαι ἐς στάλαν τοῦ ψαφίσματος ἀντίγραφον, καὶ ἀναθέ]|μεν, edd.pr.; ἀ[ντίγραφον ἀναθέ]|μεν, H. ‖ 40–42. these lines specify what was to be done, if the present decree conflicted with an existing law (cf. *SEG* XLVIII 1093); the meaning of περιήκω is not clear; 'it is not inconceivable that the Coan texts do grant new decrees priority over existing laws on the specific points on which they are in conflict', edd.pr.

1064. Kos. Regulation concerning the sale of the priesthood of an unknown god, 2nd cent. B.C. Fragment of a marble stele broken on all sides found in 1906 near the Roman theater; now lost. Edd.pr. R.Parker - D. Obbink, *Chiron* 31 (2001) 245 no. 5 (ph.), based on R.Herzog's transcript and squeeze. The interest of this text is in the requirement for groups of professionals to sacrifice (LL. 3/4; cf. *SEG* L 766; edd.pr.). Cf. our lemma no. 1054.

[----------------------------]Σ[--]
[-------------------------- δρ]αχμᾶν ἐξήκ[οντα ----------------------------]
[---------------------------- -]τοπωλᾶν ὑμ μ[ὴ ἐλάσσονος ἀξίαν δραχμᾶν -]
[-------------------------- με]τὰ τῶν ἐριοπωλ[ᾶν --------------------------]
[---------------------- δραχμᾶ]ν ἐξήκοντα· θυ[όντω δὲ καὶ τοὶ ------------]
[---------------------------- μὴ] ἐλάσσονος ἀξι[- ----------------------------]
[--------- μὴ ἐλάσσονος ἄ]ξιον δραχμᾶν ἐξήκον[τα --------------- μὴ ἐλάσ]-
[σονος ἀξι.. δραχμᾶν ἐξ]ήκοντα καὶ οἶν μὴ ἐλά[σσονος ἄξιον δραχμᾶν -]
[------------------ μὴ ἐλάσ]σονος ἄξιον δραχμᾶ[ν --------------------------]
[----------------- τοὶ τραπε]ζῖται καὶ τοὶ κοσμε[------------------------------]
[--]

For the restorations cf. *Iscr.Cos* ED 215 A LL. 24–44, edd.pr. ‖ 3. [μετὰ τῶν γρυ]τοπωλῶν, H. (cf. *NS* 466) ‖ 10. κοσμε[ῦντες?], edd.pr.

1064 bis. Kos. Honorary decree of the Athenians for an unknown Koan, Hellenistic period. *SEG* XXVII 518; XXXII 127. C.Habicht, *Studien zur Geschichte Athens in hellenistischer Zeit* (Göttingen 1982) 203 (cf. *SEG* XXXII 127) had suggested that the deme of [Πο]λύδικος Στρατοκλ[έους -- ca. 9-10 --] be restored as Ἀφιδναῖος. By restoring [Πολύνι]κος Ἐπικ[ούρου] in *Agora* XV 59 L. 15 and [Π]ολύ[νι]κος Ἐπικούρου in *Agora* XV 61 L. 267, instead of Πολύδικος, S.D.Lambert, *ZPE* 135 (2001) 60 note 41, removes the grounds for this suggestion. See also our lemma no. 93.

1065. Kos. Regulation concerning the sale of the priesthood of Asklepios, late 2nd/early 1st cent. B.C. Two fragments of the front and back of a single marble stele inscribed on both sides; fr. a is broken on all sides and on the back; fr. b preserves the top and the right edge. Edd.pr. R.Parker - D.Obbink, *Chiron* 31 (2001) 244/245 no. 4B (ph.), based on transcripts and a squeeze of R.Herzog as well as photographs, a squeeze, and an autopsy report by C.V.Crowther. For fr. a cf. our lemma no. 1066 LL. 4–11; for fr. b cf. our lemma no. 1066 LL. 14–22; but note the difference between no. 1066 L. 7 and fr. a L. 4; this text may be earlier than no. 1066 by a generation or so; they probably are separate diagraphai relating to different sales of the same priesthood, edd.pr. Cf. our lemma no. 1054.

a
[--]
[--------------------]ελε[-----------------------]
[---------------]αν διαγ[-----------------------]
[------------]ντες τοὶ θυ[- ---------------------]
[-------------] σκέλος ΑΙ[----------------------]
[----------------θ]εῶι βοὸς [------------------]
[-------------------] ἐπὶ δὲ ὄρ[νιθι -----------]
[--------------------]νου ΕΣ[-------------------]
[---------------------μ]έρος [------------------]
[--]

b
[-------]ν μέρος ἀποδιδόντωι τῶι ἱερεῖ, τὰ
[----]ι ἀνάθεμα ἐς τὸ ἱερὸν ἀπὸ τᾶν ἀπα[ρ]-
[χᾶν -----] καὶ ὅπως ᾖ φῶς ἐπὶ τῶν βωμῶν
[------------- κύ]ριος ὢν ζαμιοῦν τὸν ἀτα-
[κτεῦντα-----------]εν ἐσαγγελλέσθω ἐς
[----------------------- β]όσκηται αἰ δέ τ[ι]
[---------------------------------- ποικατα[--]
[-- πο[--]
[---]

1066. Kos. Regulation concerning the sale of the priesthood of Asklepios, late 2nd/early 1st cent. B.C. Four fragments of the lower part of a marble stele; found in the Asklepieion in 1903. E.Ziebarth, *ZfN* 34 (1922) 36/37 (LL. 11–16; *SEG* I 344); R.Herzog, *Heilige Gesetze von Kos* (Berlin 1928) 56 (LL. 19–23). Edd.pr. R.Parker - D.Obbink, *Chiron* 31 (2001) 237–243 no. 4 A (ph.; English translation), who used Herzog's transcripts and squeezes of fr. a and b as well as photographs, squeezes, and an autopsy report by C.V.Crowther (fr. a/b). The references to a θησαυρός (LL. 8–10) support the assumption that the priesthood is that of Ἀσκληπιός (edd.pr.); on 242 discussion of banks in sanctuaries (cf. L. 12), on 242/243 discussion of measures against pasturing in sanctuaries (cf. LL. 20–22). Cf. our lemma no. 1054.

a
[--]
[--]δια[----------------------------------]
[------------------------------------ ὅπως συγγ]ράφηται[-----------------------------]

[-- τε]λεύντωι [------------------------]
[------------ελε------------------------ τ]οὶ ταμίαι· ὁ δ[ὲ πριάμενος]
[---------- τὰν διαγραφὰν ---------------------]ιου· ὁ δὲ προγ[εγραμμένος]
[---------------------- διδόντωι δὲ πάντες τοὶ θ]ύοντες γέρη [τῶι ἱερεῖ βοὸς]
[μὲν ἢ ὀιὸς δέρμα καὶ σκέλος, τῶν δὲ ἄλλωιν σκέ]λος· ἐμβαλλόν[τωι δὲ ἐς τὸν]
[θησαυρὸν τῶι θεῶι βοὸς μὲν (δραχμὰς) β, τῶιν δὲ ἱερείωιν τῶιν μὲν τε]λείωιν (δραχμὰν) α, τῶιν δὲ
[ἀτελείωιν τριώιβολον, ἐπὶ δὲ ὄρνιθι ὀβολὸν καθ'] ἕν· τοῦ δὲ ἐς τὸν θησαυρὸ[ν]
[ἐμβαλλομένου ἔστωι τὰ μὲν δύο μέρηι ------------] ἅ κα δόξηι τῶι δάμωι, τὸ [δὲ]
b [τρίτον] μέρο[ς τοῦ ἱερέωις ---------------------- τᾶν δὲ κλαϊκ]ῶιν μίαν μὲν
[ἐχέτ]ωι ὁ ἱερεύ[ς, τὰν δὲ τοὶ προστάται, τὰν δὲ τοὶ τρα]πε[ζ]εῖται τᾶς τοῦ θε[οῦ]
[τραπ]έζας· ἀνο[ιγόντωι δὲ ἐμ μηνὶ Πεταγειτνύωι?] καθ' ἕκαστον ἐνιαυτὸν [καὶ]
[ἐξ]αιρεύντωι τ[ὸ εὑρεθὲν καὶ ἓν μέρος ἀποδιδόντωι τῶι ἱερ]εῖ, τὰ δὲ δύο μέρηι
[φ]ερόντωι ἐπὶ τὰ[ν τράπεζαν ὅπως δοθῆι ἀνάθεμα ἐς τὸ ἱερ]ὸν ἀπὸ τᾶν ἀπαρχᾶν
ἅ κα δόξη(ι) τῶι δ[άμωι· ὁ δὲ ἱερεὺς ἐπιμελείσθω καὶ ὅπωις ἦ] φῶς ἐπὶ τῶιν βωμῶιν
καὶ ἐπιθυμιῆτ[αι λιβανωτὸς καὶ ἀνοιγνύηται ὁ ναὸς καθ' ἁμέραν] κύριος ὦιν
ζαμιοῦν τὸν ἀτα[κτεῦντα μέχρι (δραχμᾶν) τ?· αἰ δέ κα μείζον]ο[ς ζαμίας φαίνητ]α[ι]
ἄξιος ἦμεν ἐσαγ[γελλέσθωι ἐς τὸς ἱεροφύλακας· ἐπιμελείσθωι δὲ ὁ ἱερεὺς]
καὶ ὅπωις τὸ τέμε[νος μὴ --- βόσκηται· αἰ δέ τί κα εὑρεθῆι νεμόμενον, ἐξέστωι]
καταθύεν τοῖς θε[οῖς --------------------------- ποι κατα ------------------ ὁ]
εὑρών τι νεμόμε[νον φαινέτωι ποτὶ τὸν ἱερῆ ἐπὶ τῶι ἡμίσσωι· τὸ δὲ λοιπὸν]
ἔστωι τῶιν θεῶιν· [-- αἰ δέ κα]
μὴ ἐμφανίσηι ἢ μὴ [--]
ἐν τῶι τεμένει δε[--]
ἀπειθεῦντα κατα[- --]
κατ' αὐτὰ πρασσον[- ---]
τοὶ αἱρεύμενοι ἱεροφ[ύλακες ---]
καὶ τοὶ ὑπηρέται ἑκα[- ---]
θεοῦ ποιείσθωι καὶ αὐτ[- ---]
τῶι θεῶι ὑπὸ τοῦ δάμου [------------------------------ μὴ ἐξέστωι δὲ μήτε]
ἄρχοντι μήτε ἰδιώιται [μηδενὶ ἐς ἄλλο καταχρήσασθαι τὰ τοῦ θεοῦ χρήματα]
ἢ μετάγεν τὰς ἀπ' αὐτῶ[ιν ποθόδους --]
αὐτῶι ἔστωι περὶ πᾶν ὅτι [κα γράψηι ἢ ἐπιψαφίξηι καὶ ἀποτινέτωι (δραχμὰς) -]
καὶ ἁ γνώιμαι ἄκυρος ἦ τ[οῖς δὲ ---]
γένει καὶ χρήμασιν ἐς [τὸν ἅπαντα χρόνον· ἐπὶ δὲ τᾶι πράσει τᾶς ἱερωισύνας]
θυσάντωι τοὶ προστάται [---]
θεοῦ χρημάτωιν ἀπὸ δρα[χμᾶν -----].

vacat

c [--------------------------------] .[--------------------------------]
[--------------------------------]αι[--------------------------------]
[------------------------------]ρεσια[------------------------------]
[------------------------------]δων κα[-----------------------------]
[------------------------------ τ]οῦ δάμο[υ ----------------------------]

[--------------------------------] τοῖς θεο[ῖς --------------------------------]
[--------------------------------]ς δὲ ἄλλο[--------------------------------]
[--------------------------------π]ροαιρη[--------------------------------]
[-------------------------------- το]ῦ θεοῦ [--------------------------------]
[--------------------------------]α.τ[--------------------------------]
[--]

Fr. a (now lost) = LL. 1–18; b (two joining fragments) = LL. 10–38 (left part); the fr. c may have belonged either to an earlier part of the text or to the right of fr. b (between LL. 21–29 or 22–30); phrases underlined appear in a parallel text (our lemma no. 1065), which has a different lineation; but the scribe of this text inserted iota mutum at every opportunity. Restorations, if not otherwise indicated, by H. ‖ 8. [τῶιν δὲ ἱερείων], K.Hallof apud edd.pr.; [τῶιν δὲ ἄλλωιν ἱερείων], H. ‖ 10. [τοῦ θεοῦ ἐς] ἅ, H. ‖ 10–11. for a 50/50 division cf. *SEG* L 766 LL. 18–20, edd.pr. ‖ 11. [ἐχέτω δὲ κλαΐκας τρεῖς· τᾶν δὲ κλαϊκ]ῶιν, H. ‖ 11–13. on the keys of the thesauros cf. *SEG* L 766 L. 16; *LSCG* 155 A LL. 15–17, edd.pr. ‖ 20. [καταβόσκηται], H.; for καταβόσκω cf. *I.Smyrna* 736 L. 6, edd.pr. ‖ 21. τοῖς θε[οῖς τὸ εὑρεθέν· ὅπωις δὲ μηδὲ τοὶ κᾶποι καταβόσκωνται, ὁ], H.; for κῆποι in sanctuaries cf. *Iscr.Cos* ED 149 L. 70; *LSCG* 115 LL. 2–5; *LSAM* 72 L. 17, edd.pr. ‖ 33. αὐτῶ[ιν ποθόδους ἢ ἐνθύμιον τᾶς ἐς τοὺς θεοὺς ἀσεβείας], H.; on clauses enjoining religious unease cf. *PH* 319 L. 10; *Iscr.Cos* ED 112 L. 15; *LSAM* 64 L. 5; *LSCG* 154 A L. 14; *LSCG Suppl.* 72 L. 5 ‖ 34. [γράψηι], edd.pr; [προθῆι], H. ‖ 35. restored by K.Hallof (per ep.); ἦτ[ωι· τοῖς δὲ τηροῦσι τὰν διαγραφὰν εὖ ἦμεν αὐτοῖς καί], H.; ἄκυρος ἦτ[ωι, edd.pr. ‖ 35–36. cf. *Iscr.Cos* ED 109 LL. 6/7 and our lemma no. 1063 LL. 10/11, edd.pr. ‖ 37. [βοῦν χρυσόκερων τῶι θεῶι λαμβάνοντες ἐκ τῶιν τοῦ], H. ‖ 38. δρα[χμᾶν ὀκτακοσιᾶν], H.

1066 bis. Kos. Lex Fonteia containing privileges awarded to some Koan(s), 39 B.C. (or 41 or 34 B.C.). *SEG* XLVI 1088; M.H.Crawford (ed.), *Roman Statutes* (London 1996) no. 36. In a review of the *Roman Statutes*, D.Lebek, *AJAH* 15.2 (1990) [2001] 130, points out that πότερον in fr. a+b+c, Face (ii) L. 11 (= *SEG* XLVI 1088 Face B VII L. 11) (πότερόν τ[ις ἄ]ρχων) should not be translated as 'or, if' (p. 500). In the reconstruction of the Latin original of a+b+c, Face (i) L. 8 (p. 502), instead of *quod* (causal) one expects *cum* (causal–temporal; ἐπεί); the construction *ad* [--] *merita* in the same reconstruction should be rejected.

1067. Kos. List of victories of an unknown athlete or artist, 2nd cent. A.D. (ca. 150-200 A.D.?). *Iscr.Cos* EV 42. Republished by J.-Y.Strasser, *Nikephoros* 14 (2001) 135-139. Cf. our lemmata nos. 1449/1450.

[- - - - - - - - - - - - - -] N
[- - - - - - - - - - Πέργ]αμον ⸢ β'
[- - - - - - - - - - - -]ειαν ἱερόν, Νε-
[- - - - - - - - - - - "Α]κτια ἱερά, ⸢ 'Αθή-
[νας - - - - - - - - - - - -]ον, Τάραντα,
[- - - - - - - - - - - - - "Ε]φεσον ⸢ καὶ τοὺς

[ὑπογεγραμμένους? ταλαντ]ειαίους ἀγῶνες
[- - - - - - - - - - - - -] vacat

Roman Imperial period, ed.pr.; second half of the 2nd cent. A.D., S., who inclines to identify the contest in Tarentum (L. 5) with the Ἐλευσίνια in *SEG* XLIII 731 and suggests connecting this contest with the increased interest in Eleusis and the Eleusinian deities in Sparta, the mother-city of Tarentum, and in the Panhellenion under Hadrian || 2. [---]ạṿọṿ· Β΄, ed.pr. || 3. [---]ειαν ἱερὸν νε, ed.pr.; ἱερόν (cf. ἱερά in L. 4): 'undecided'; the crown was given to the god (see our lemma no. 2281); in fine either Νέ[μεα], not preceded by a toponym (cf. L. 4 where Aktia probably was not preceded by a mention of Nikopolis), or Νέ[αν Πόλιν], i.e. a victory in the Sebasta in Naples, S. [perhaps Νικομηδ]είαν?, Pleket] || 4-5. Ἀθή|[ναια?----] ΟΝΤΑΡΑΝΤΑ, ed.pr.; [--]ον, end of a toponym, S.; for Tarentum see the end of the app.cr. || 6. [----]ρεσον, ed.pr. || 7. [---] ταλαντιαίους ἀγῶν(ας) | vacat, ed.pr.; S. also considers τοὺς | [ταλαντιαίους καὶ ἡμιταλαντ]ẹιαίους; the stone has ἀγῶνες, kept by S., who refers to parallels for the ending in -ες used for the accusative || for athletic contests in Tarentum S. refers to *SEG* XLIII 731 (Ἐλευσίνια as ἱερὸς ἀγών; ca. 150-200 A.D.) and Moretti. *IAG* 85 (*IGLS* 1265): Τάραντον πυγμήν (cf. L.Robert, *Hellenica* II, Paris 1946, 70; a victory in an ἀγὼν ταλαντιαῖος). S. points out that *SEG* II 532 is now to be read with E.Lipollis - S.Garraffo - M.Nafisi, *Taranto* (Taranto 1995) 236 as [---] λαβὼν δὲ καὶ ἰσοπυθίους καὶ ἰσολυμπίους τιμὰς | θεοῖς (*SEG*: λαβὼν δὲ καὶ ἰσοπυθίου (τ)ε καὶ ἰ[σο]λ̣υμ[πίου] θεοῖς). As a result this text does not refer to a contest in Tarentum but to an athlete who won in isopythic and isolympic games elsewhere. The date could be Hellenistic. See also our lemma no. 1450.

1068. Kos. Dedication of a paidonomos to Zeus Alseios and Athena Alseia, late 1st cent. B.C. Plinth of the base of a marble Ionic column; delivered in 1999 to the Museum of Kos (unknown provenance). Ed.pr. D.Bosnakis, *Horos* 14–16 (2000–2003) 269–271 no. 1 (ph.). Παιδονόμοι in Kos are mentioned in *Iscr.Cos* EV 12, Maiuri, *NS* 445, and *PH* 59; dedications of παιδονόμοι and ephebes in commemoration of athletic victories show the relation of the Koan gymnasium to Ζεὺς Ἄλσειος and Ἀθάνα Ἀλσεία (*Iscr.Cos* EV 1, 10, 178, 191, 214 A, 228, and 372); for the contests at the Ἄλσεια see *SEG* XLV 1127 (ed.pr.).

Δαμοκλῆς Νικοκράτους
παιδονομῶν ὑπὲρ τᾶς
τῶν παίδων ὑγιείας κ[αὶ]
εὐταξίας Διὶ Ἀλσεί[ωι]
καὶ Ἀθάναι Ἀλσείαι

1069. Kos. Epitaph of the purple–dyer Demetrios, Roman Imperial period. Marble funerary altar with a pediment in relief; delivered to the Museum of Kos in 1999 (unknown provenance). Ed.pr. D.Bosnakis, *Horos* 14–16 (2000–2003) 272/273 no. 3 (ph.).

Δημητρί-
ου τοῦ Θέ-
ωνος θα-
λασιοβά-
φου

3–4. The term θαλασ(σ)ιοβάφος (cf. πορφυροβάφος) is attested for the first time (cf. *LSJ*, s.vv. θαλασσοβαφέω and θαλασσοβαφής); another purple–dyer in Kos was the κονχυλιοβάφος Ἐπίκτητος (Maiuri, *NS* 571); sellers of purple (πορφυροπώλης/πορφυροπῶλις) are mentioned in *PH* 309, ed.pr.

1070. Kos. Boundary stone of the burial ground of Alexandreia, 1st cent. A.D. Marble plaque delivered to the Museum of Kos in 1999 (unknown provenance). Ed.pr. D.Bosnakis, *Horos* 14–16 (2000–2003) 271/272 no. 2 (ph.).

Ὅ[ρ]ος
θηκαίων Ἀλε-
ξανδρήας
τᾶς Νικολά-
ου
ᾧ μῆκος πόδε-
ς μ̄΄,
πλάτος
πόδες ιζ̄΄

For a similar boundary stone of a burial ground with reference to its size see Maiuri, *NS* 499 (perhaps *PH* 152), ed.pr. || 2–3. the name Ἀλεξάνδρηα/Ἀλεξάνδρεια was hitherto unattested in Kos, ed.pr.

KALYMNA

1070 bis. Kalymna. Potter's signature, late 2nd/early 1st cent. B.C. Clay attachment of a brazier found in 1856; on a panel a bearded satyr head: above the head a monogram. A.Conze, *JdI* 5 (1890) 124 no. 268; H.B.Walters, *Catalogue of the Terracottas in the Department of Greek and Roman Antiquities in the British Museum* (London 1903) 291 no. C 875. Republished by M.Şahin, *AS* 51 (2001) 112 Ky 5 (ph.): Ἀθη.

ΑΘΗ[ναιος]. S. [for this signature cf. *SEG* XLVII 2278 bis, Chaniotis].

PAROS

1071. Paros. Regulation of a phratry concerning burials, late 6th cent. B.C. Marble stele damaged on the left side of its middle section; written in the Parian alphabet; the exact provenance is not known; kept in the Museum of Paros. Mentioned by A.–M.Vérilhac in *Περιλήψεις ἀνακοινώσεων τοῦ 8ου Διεθνοῦς Συνεδρίου Ἑλληνικῆς καὶ Λατινικῆς Ἐπιγραφικῆς* (Athens 1982) 173 no. 1; cf. ead. *BCH* 107 (1983) 425. Ed.pr. A.Matthaiou, *Horos* 14–16 (2000–2003) 307–310 (ph.). The text is a regulation of a phratry (cf. L. 15) forbidding the use of the area of a funeral pyre (LL. 2/3, 6/7), which was marked by boundary stones (L. 1–2), for the burial of a sarcophagus, the deposition of bones, and the erection of

funerary monuments (LL. 4–6); M. assumes that this prohibition concerns only members of the phratry. For similar regulations concerning burials cf. *IG* XII 3 87; *IG* XII 5 593; *Syll.*³ 1219 (M.) [see now our lemma no. 2308].

Ἔσω τõν *h*ώρο-
ν πρὼς τὴν πυ-
ρὴν μὴ τιθέτ-
ο σωρὼν μηδὲ
ὠστέα μηδέ μ-
νῆμα, μηδὲ ἐπ-
ὶ τῆι πυρῆι· *h*–
ο δὲ π[ο]ιέον π-
[αρ]ὰ τὰ γεγρα-
[μ⟨μ⟩έ]να πεντακ-
[οσί]ας δραχ⟨μ⟩-
[έας] ὠφελέ⟨το⟩ τõ–
[ι ἐθ]έλωντι π-
[ρήχσ]ασθαι τõ–
[ν φρη]τέρον v
vacat

stoichedon 10

Ω = O, O = Ω in the Parian alphabet, M.‖ 1. in fine, the scribe wrote an O and corrected it into H ‖ 11. ΔΡΑΧΕ, on the stone ‖ 12–14. cf. *IG* XII 5 107 LL. 5–12, where one should restore πρ|[ή]χσ[ασθαι] and not πρ|[ῆ]χσ[αι]; for the right of anyone who wishes to prosecute the violator of the regulation cf. *IG* XII 5 108 LL. 4–6 and *IG* II² 1237 LL. 38–44. M. ‖ 12–13. ΩΦΕΛΕΤΟΙ[..]ΕΓΩΝΤΙ on the stone; in L. 13 the scribe originally inscribed a round letter, which he then changed into Γ (= Λ) ‖ 13–14. π|[ρήχσ]ασθαι, M.; [τõι θέ]λωντι π|[ρήξ]ασθαι, V. (*BCH*) ‖ 14. this line has 11 letters ‖ 14–15. [φρα]τέρον, V. (*BCH*); for φρήτηρ cf. Hesych., s.v.; this is the first direct attestation of phratries in Paros; their existence could be indirectly inferred from *IG* XII 5 1027 (τõν ἀπὸ Μανδροθέμιως) and from the boundary stones for πατρῷοι θεοί (C.Rolley, *BCH* 89, 1965, 441–452), M.

1072. Paros. Decree. For a decree of Paros (?) see our lemma no. 1084.

ANDROS

1073. Andros. Honorary decree of Peparethos for Andrian judges, ca. 150–100 B.C. Three joining fragments of the lower right part of a marble stele with moulding, decorated with four crowns in relief (under the inscription); a fifth crown (left) is not preserved; found re-used in an early Byzantine wall in the Agora (a; 1993) and in an early Christian basilica (b/c; 2002). Ed.pr. L.Palaiokrassa–Kopitsa, *Horos* 14–16 (2000–2003) 297–305 (ph.).

[---] a
[---]έσαι δὲ
[-- ἐν τοῖς ἀ]γῶσιν οἷς ἂν
[ἡ πόλις συντελῆι τῆς ἀναγορεύσεως τὴν ἐπιμέλεια]ν ποιουμένων
[τῶν κατ' ἐνιαυτὸν καθισταμένων στρατηγῶ]ν ὅτι ὁ δῆμος ὁ Π-
[επαρηθίων στεφανοῖ τὸν δῆμον τῶν Ἀνδρ]ίων χρυσῶ⟨ι⟩ στεφάνωι
[καὶ εἰκόνι χαλκῆι καὶ τοὺς δικαστὰς Νικ]άνορα Νικάνορος, Κριτο-
[---------------------- ca. 30 ------------------- Ἀγα?]θοκλέους ἕκαστον χρυ-

[σῶι στεφάνωι καὶ εἰκόνι χαλκῆι· vac. τὸ]ν δὲ γραμματέα vac. Νικαν-
[---------- ca. 12–14 ------- θαλλοῦ στεφάνωι] καὶ εἰκόνι γραπτῆι· vac. πέμψαι
b/c [δὲ] αὐτο[ῖς καὶ ξένια ἐκ τῆς διοικήσε]ως τὸν ταμίαν· vac. θῦσαι δὲ
καὶ τοῖς π[α]τρί[οις θεοῖς -------------]ν καὶ καλέσαι αὐτοὺς ἐπὶ
τὰ ἱερὰ κ[α]ὶ τὴν [--------------- vac. ἀν]αγράψαι δὲ καὶ vac. τόδε τὸ ψή-
φισμα εἰς στή[λην λιθίνην καὶ στῆσ]αι ἐν τῶι ἱερῶι τῆς Ἀρτέμιδος
ἐν τῶι ἐπιφαν[εστάτωι τόπωι· τὸ] δὲ γενόμενον ἀνάλωμα εἴς
τε τὴν στήλη[ν καὶ τὴν ἀναγραφ]ὴν δοῦναι Ἰολλᾶν τὸν ταμίαν ἀ-
πὸ τῆς κοινῆ[ς ------- πρεσβευ]τὴς vac. εἱρέθη vac. Μηνόφαντος
Μενεκράτου[ς]
crown [crown] crown crown crown

Fr. a = LL. 1–15 right; fr. b/c = LL. 10—17 left. Restored on the basis of another contemporary decree of Peparethos for Andrian judges (*IG* XII Suppl. 258); cf. the decrees of Peparethos for judges from Sparta (*SEG* XLVII 357) and Larisa (*SEG* XXVI 677 = XLVII 743), ed.pr. ‖ 1–2. perhaps [παρακαλ]έσαι δὲ [αὐτοὺς ἀναγορεύειν τοὺς στεφάνους καθ' ἔτος], ed.pr.; cf. B.Helly, *BCH* 95 (1971) 544 L. 13 (cf. *SEG* XXXVII 447); *IG* XII Suppl. 258 LL. 8/9 ‖ 3–4. cf. *IG* XII 5 719 LL. 21/22; *IG* XII Suppl. 254 A LL. 2–4; *IG* XII Suppl. 258 LL. 10/11, ed.pr. ‖ 5. ΧΡΥΣΩ on the stone ‖ 6. Νικάνωρ Νικάνορος can be identified with a στρατηγός in *IG* XII 5 733 L. 2 (2nd cent. B.C.?), ed.pr. ‖ 10. cf. *SEG* IV 601, ed.pr. ‖ 11. perhaps [καὶ τοῖς ἥρωσι]ν, ed.pr. ‖ 12. [κοινὴν ἑστίαν] (cf. *IG* XII 8 640 L. 36) rather than [θυσίαν πᾶσαν] (cf. *IG* XII 5 817 LL. 21/22), ed.pr. ‖ 13. this is the first attestation of a sanctuary of Artemis in Peparethos, ed.pr. ‖ 16. [προσόδου] (cf. *IG* XII 8 153 L. 13) or [διοικήσεως] (cf. *IG* XII 5 715 L. 9; 716 L. 8; *IG* XII Suppl. 246 L. 46), ed.pr.

TENOS

1074. Tenos. Honorary decree of the Koinon of the Nesiotai for Timon of Syracuse, early 2nd cent B.C. *IG* XII 5 817; cf. *SEG* XXXVIII 781; XLVI 980; XLVII 1197 (on 317). A.Bresson, *REA* 103.1/2 (2001) 131–156, presents a new critical edition of the text (132/133; French translation) and reprints on 137/138 two other honorary decrees for Timon, by the Delians (*IG* XI 4 759) and by the Tenians (*IG* XII 5 816). Taking into consideration the references to dedications by Timon in the Delian inventories (e.g., *I.Délos* 425 L. 17; 1429 A I L. 13; 1430 a L. 13), B. dates the honorary decree of the Koinon of the Nesiotai to ca. 194–192 B.C., the decree of Tenos being slightly later (137–141). He argues that the σιτῶναι sent by the Κοινὸν τῶν Νησιωτῶν to Delos used Rhodian (not Tenian) coins of the reduced Rhodian standard – a Rhodian drachma corresponding to an Attic tetrabolon (cf. *I.Didyma* 464 LL. 11–13). 'Sollicité par les synèdres, Timôn avait crédité la somme (προσεδέ[ξατο], l. 9) sans prendre de kollybos. On doit comprendre qu'il avait donc porté sur le compte du *koinon* la somme qui était nécessaire pour payer les marchands de grain, i.e. une somme en argent attique, mais sans leur faire payer la commission de change (ou plutôt le différentiel de change) exigé par ses dernier.' P.Gauthier, *BE* (2002) no. 324, comments with regard to LL. 4–9: 'les marchands de grain exigeaient au lieu de 100 drachmes d'argent rhodien

105 drachmes (d'argent rhodien), ce qui représentait déjà de leur part une concession, puisque au change réel ils auraient pu exiger 107,4 drachmes rhodiens.'
We record the readings and restorations of Br. which differ from those in *IG*:
L. 3: [δαπ]άνην πολλὴν ἔσχον (...ΛΛΞΙΣ, *IG*; this restoration was tentatively suggested in the app.cr.).
LL. 6/7: τῶν τ[ε σιτωνῶν οὐχ ὁμολογούl̄ντ]ων.
LL. 7/8: perhaps τὴν [ταχίστην προαιρούμεlνο]ς ([-- βουλόμεlνο]ς, *IG*).
LL. 29/30: ἀπὸ δὲ τῶν προσόδων ἅ[ς τὸ κοινὸν ἀπέταξε | δότω] (ἅ[ς περιπεποίηκε Τίμων δότω ὁ ταlμίας], *IG*).
LL. 30/31 in fine: [χρυσοῦν] | στέφανον ἀργύριον ([τὸ εἰς τὸν χρυσοῦν], *IG*)

CHIOS

1075. Chios. Decree concerning the property of returning exiles, ca. 350–300 B.C. (after ca. 334 B.C.?). Fragment of a marble stele broken on top, bottom, and left. Ed.pr. G.E.Malouchou, *Horos* 14–16 (2000–2003) 275–287 (ph.), who recognizes in this text a decree concerning the restoration of property to exiles who returned to Chios (cf. LL. 4/5, 8/9); ed.pr. incorporates in her commentary some remarks made by A.Heisserer per ep. The letters are very similar to those of the letters of Alexander the Great (*Syll.*^{3} 283; *SEG* XXII 506) [on these letters see now A.Bencivenni, *Progetti di riforme costituzionali nelle epigrafi greche dei secoli IV–II a.C.* (Bologna 2003) 15–38, to be presented in *SEG* LIII]. The return of the exiles may be related to the restoration of democracy in 334 or 332 B.C., the amnesty decree of Alexander in 324 B.C. or the decree of Polyperchon in 319 B.C. (rather than to a reform of the social system in Chios in ca. 325 B.C., as tentatively suggested by H.)

[--]
[-----------------]σίας τῶν πεφεογ[ότων]
[---------------]χη τῶν χρημάτων ἀοτοῖς [.]
[---------------] χρήματα· τοῖς δὲ ἀντιλέγουσ-
[ιν -----------]των· ἂν δὲ δικαίως φάσκωσι[.]
[---------------] ἀπολαβέτωσαν τὰ ἀποδοθέ[ν]-
[τα ------------]ς τὴμ πόλιν δεῖ καταβαλε[.]
[-----------------]ιν ἀπολαβεῖν δεῖ· ὑπάρχε[.]
[------------------]υς τῶμ φυγαδικῶν κτη[.]
[----------------] τοῖς κατεληλυθόσιν ΚΑΤΟ-
[------------------]ων οἰκιῶν ἁπάσας, τῶν με[.]
[---------------- -]χοντες ὃ ἂν οἱ δέκα τάξωσ[ι]
[-------------- σ]πορίμου τὴν ἡμίσειαν τ.[.]
[-----------------]ς τῆς μισθώσεως· ἐγ δὲ τ-
[----------------- κα]ταβαλλέτω τῶγ [..]
[--------------------------] μισθωσαμεν[1–2]

[--]ΗΝ.Ν[1–2]
[---]Ο[---]
[--]

The length of the lines is not known ‖ 2. initio, or [---]στας; perhaps [τὰς οὐ]σίας, ed.pr. ‖ 3–4. a clause concerning the authority responsible for the solving of disputes, e.g. a local authority or a board established ad hoc (cf. *IG* XII 2 6), Alexander (cf. *Syll.*^{3} 283), or foreign judges (*Syll.*^{3} 306; *Tit.Cal.* no. XVI), ed.pr. ‖ 4. initio, or [---]γων; perhaps [ἐξέστω κρίνεσθαι παρὰ --- περὶ τού]των or [ο[ἱ δέκα κρινόν]των, ed.pr.; [περὶ τῆς τιμήσεως] (cf. *Syll.*^{3} 364 LL. 3–5), H. ‖ 4–6. there are two possible interpretations of these lines: a) if the returning exiles demonstrated that they were legitimate owners of confiscated property which had been sold, this property was to be returned to them; the city was to recompense those who had bought it (cf. Xen., *Hell.* 5.2.10); b) if confiscated property could not be returned to the exiles, they were to be recompensed by the city, ed.pr.; [τὰς δὲ τούτων τιμὰς κατὰ τὰς διαλύσει]ς, H. ‖ 6. initio, [τιμά]ς?, ed.pr. ‖ 7. in fine, ὑπάρχε[ιlν] or ὑπαρχέ[τlω], ed.pr. ‖ 8. in fine, κτη[μlάτων] or κτή[σlεων]; for φυγαδικός cf. *IG* XII 9 196 LL. 24–26, ed.pr.; [τοὺς τόπο]υς or [τοὺς μερισμο]ὺς τῶμ φυγαδικῶν κτη[μάτων], H. ‖ 9–11. a clause regulating the return of houses; perhaps κατο|[ικησάντων δὲ τάς --- τῶμ φυγαδικ]ῶν οἰκιῶν ἁπάσας, τῶν μεl[-- παρασ]χόντες, ed.pr. ‖ 10. initio, [τῶν ἰδιωτικ]ῶν οἰκιῶν (cf. *Syll.*^{3} 987), H. ‖ 10–11. τῶν με[τlεώρων ὑπὸ τῶν ἐγγυωμένων] (if there were guarantors) or τῶν με[μlερισμένων] or τῶν με[τlεχόντων τῆς διαλύσεως]. Note the use of μερῖται in *IG* II^2 2496 L. 22', H. ‖ 11. the δέκα probably were a board (of arbitrators?) established ad hoc (cf. *IG* XII 2 6 LL. 21/22), ed.pr. ‖ 12. in fine, Ο or Ω, ed.pr. ‖ 12–15. perhaps a clause concerning land which was to be returned to the exiles, but had been leased and was under cultivation (cf. *Syll.*^{3} 306), ed.pr.

1076. Chios. List of names, 4th cent. B.C. Right part of a marble stele broken on top, cut on bottom and on the left side for re–use; inscribed on both sides by the same hand. Copied by G.W.Forrest; the names were included in T.C.Sarikakis, *Χιακὴ Προσωπογραφία* (Athens 1989). Ed.pr. G.E.Malouchou, *Horos* 14–16 (2000–2003) 289–295 (ph.), used a copy made by F. as well as photos kept in the Centre for the Study of Ancient Documents in Oxford and in the archive of A.P.Stefanou. The known Chian lists of names include epidosis lists, lists of magistrates, lists of winners in contests, and tribal lists. The nature of this list is not known, but it may be a tribal list; the persons registered in A LL. 5/6, 11/12, 18 and 23, 19/20, 26/27 and B LL. 5/6 could be brothers, since their fragmentary patronymika have identical endings (ed.pr.).

A:
[-----------------]
[------ Ἡρ]ακλεώτ[ο]
[-----------------]νησιδήμο
[-------------] vacat
[------------------]ο
[------------------]ξιος
[-------------------]ιος
[------------- Φ]ιλτέος
[------------------]νοντος
[------------------]νοφάντο

B:
[--------------------------]
[.]Ν[-----------------------]
[--------------------------]
[--------------------------]
[Ἑ]ρμῶναξ [..]λείδεω
Ο[...]ων[..] Σωσιμάχο
[.]οκρα[.......]ιμάχο
[..]Τ[------ 13 -------]λε[--]
[-------------------------]
[-------------------------]

[------------- Κ]ηφισόλεω
[-------------------]ιο
[-------------------]ιαίο
[-------------------]ντ[εω]
[------------------] Ἀγαθοκλέος
[-------------------] Ζηνέος
[--------------------------]οκίππο
[----------------- -μβ?]ρότο
[--------------------------]λείδεω
[--------------------------]εος
[-------------------------] Ἡροκράτεος
[-------------------------- Φ]ιλιστέος
[--------------------- -]αινέος
[------------------ -]λείδεω
[-------------------]ιω
[----------------- Κ]ηφισοκλέος
[----------------------]ερσέος
[----------------------]Ε[ca. 4]έος
[--------------------------------------]

[--------------------------]
[--------------------------]
[--------------------------]
[--------------------------]
[--------------------------]
[--------------------------]
[--------------------------]
[--------------------------]
[--------------------------]
[--------------------------]
[--------------------------]
[--------------------------]
[--------------------------]
[------ 14 ------]Ι Ο[---]
[------ 14 ------]ΥΡ[---]
[.]τη[....]Γελλέος
[Ε]ὀπτόλεμος Θεοπρό[πο]
[Ν]ικήτης Ἀ[ν]αγόρεω vacat
[Θ]εστίδης [Τ]ιμογένεο
[Λά]μπυρις Χάρμεος vacat
[....]ίκλειτο⟨ς⟩ Πισ⟨τ⟩α[---]
[........]ΟΜ[..]ίδεο[ς]
[--------------------------------]

A. 1. [Ἡρ]ακλέων, S.; [Ἡρ]ακλεώτ[ο] or –εω, F. ‖ 2. [Ὀ]νησιδήμο, S.; [Αἰ]νησιδήμο, F. ‖. 5. e.g., [Ἀλέ]ξιος, [Πρά]ξιος, [Δέ]ξιος, [Ἀπολή]ξιος, ed.pr.; cf. Ἀναψύξιος in *SEG* XXII 508 ■ 35/36, F. ‖ 6. initio, F. recognized before the iota the horizontal line of a letter (Τ, Ε or Γ) ‖ 8. [Παρ(α)μέ]νοντος (common in Chios), [Ὑγιαί]νοντος or [Θαρρύν]νοντος et sim., ed.pr. ‖ 9. [Ζη]νοφάντο or [Ξε]νοφάντο, F.; possible also [Ξη]νοφάντο, [Μη]νοφάντο or [Ἀθη]νοφάντο, ed.pr. ‖ 10. names deriving from the river Kephisos in Phokis are common in Chios, ed.pr. ‖ 12. [Ἱστ]ιαίο or [Ἀγυ]ιαίο, F.; but the second name is attested in Chios in the form Ἀγυαῖος; possibly [Ἑστ]ιαίο, ed.pr. ‖ 13. e.g., [Ἀδειμά]ντεω or [Ἀδαμά]ντεω (cf. *SEG* XIX 580 D L. 14), ed.pr. ‖ 15. genitive of Ζηνῆς or Ζηνεύς, ed.pr. ‖ 16. [Λε]οκίππο or [Γλα]οκίππο; the latter is not attested in Chios, ed.pr. ‖ 22. [Κ]αινέος, S.; possibly [Μελ]αίνεος, ed.pr. ‖ 23. [Βασι?]λείδεω, F. ‖ 26. [Θ]ερσέος, S.; possibly [Π]ερσέος, ed.pr. ‖ B. 4–6. the underlined letters were read by F. (and are seen on a photo); the stone is now broken here ‖ 4. [Ἑρμῶ]ναξ [Τυ]δείδ[εω], F. ‖ 6. [Ε]ὀκρά[.... Σωσ]ιμάχο?, ed.pr. ‖ 25. Ἀπελλέος, F.; e.g. [Κ]τη[σίας] or [Κ]τη[σίων] or [Σ]τη[σίας Ἀ]πελλέος or e.g. [Κ]τη[σῖνος] or [Κ]τη[σιφῶν] Τελλέος, ed.pr. ‖ 28. initio, less probable [Ν]εστίδης, ed.pr. ‖ 30. ΙΚΛΕΙΤΟνΠΙΣΡΑ on the stone; initio, [Ἀναξ]ίκλειτος or [Ἡγισ]ίκλειτος, F. ‖ 31. the first letter is Θ, Ο or Ω, the fourth letter Λ or Δ; possibly [Ε]ὀμ[εν]ίδεο[ς], [Αὐτ]ομ[εν]ίδεο[ς] or [Κλε]ομ[εν]ίδεο[ς], ed.pr.

1077. Chios. Epidosis list, early 3rd cent. B.C. L.Robert, *BCH* 57 (1933) 505–508. G.E.Malouchou, *Horos* 14–16 (2000–2003) 290 note 1, suggests restoring in L. 13 the patronymic Αἰνη[σιδήμο].

1078. Chios. Dedication to Aphrodite Euploia, 2nd/1st cent. B.C. Fragment of a block built into the outer wall of the castle (Κάστρο) of Chios. Ed.pr. G.E.Malouchou, *Horos* 14–16 (2000–2003) 294/295 no. 4 (ph.), who observed the stone in 2003. The cult of Aphrodite Euploia was hitherto unattested in Chios (ed.pr.).

Γνῶσις Ἱκεσίου | πολεμαρχήσας Ἀφροδείτη[ι] | Εὐπλοίαι

1079. Chios. Epitaph of Artemon, 4th/3rd cent. B.C. Marble block broken on top left; built–in the outer wall of a bastion west of the central gate of the castle (Κάστρο) of Chios. Ed.pr. G.E.Malouchou, *Horos* 14–16 (2000–2003) 294 no. 3 (ph.), who observed the stone in 2003: [Ἀ]ρτέμων | [Ε]ὀθέμιος

1080. Chios. Epitaph of Nephel[---], 3rd cent. B.C. Upper part of a marble block (base?). Mentioned by T.C.Sarikakis, *op.cit.* (our lemma no. 1076) N no. 21. Ed.pr. G.E.Malouchou, *Horos* 14–16 (2000–2003) 294 no. 2 (ph.): Νεφελ[---]

Νεφέλ[η] or Νεφέλ[ης], S.; possible also Νεφέλ[ιος] or Νεφελ[ίου], ed.pr.

SAMOS

1081. Samos. Institutions: electoral assemblies and calendar in the Hellenistic period. On the basis of *IG* XII 6 1 150, 169, and 172, K.Hallof had suggested that the electoral assemblies of Samos took place either in Ταργηλιών or (rather) in Ἀρτεμισιών. P.Gauthier, *Chiron* 31 (2001) 211–227, re–examines this evidence, adding to it *IG* XII 1 151 (our lemma no. 1084), and argues that until the late 4th cent. B.C, the elections were held in Ἀνθεστηριών (cf. *IG* XII 6 1 150 = our lemma no. 1082); as the electoral assembly was usually held in the 11th or 12th month (e.g., in Boiotia, Kos, Magnesia on the Maeander, Priene, Miletos, and Mylasa) Anthesterion must have been the 11th or 12th month; the year must have begun on the spring equinox, as in Miletos. However, in *IG* XII 6 1 182 (*SEG* XLIX 1146; early 2nd cent. B.C.) Anthesterion appears to be the 7th month, G. explains this discrepancy by assuming that in the late 4th or early 3rd cent. B.C., for unknown reasons, the Samians moved the beginning of the year to the summer solstice (Μεταγειτνιών); consequently, now the elections were held in the 12th month (Κρονιών). This change had already been

effective when *IG* XII 6 1 172 was issued (mid-3rd cent. B.C.). For his remarks on individual documents see our lemmata nos. 1082–1085 and 1091.

1082. Samos. Honorary decree for Koan judges, ca. 306–301 B.C. *IG* XII 6 1 150. P.Gauthier, *art.cit.* (our lemma no. 1081) 212—220, discusses the procedure described in LL. 13–17:

> δεδ[ό]σσθαι δὲ αὐτοῖς καὶ πολιτεία[ν] [ἐ]φ' ἴσηι καὶ ὁμοίαι καὶ ἐπιψηφίσαι τὸν δῆμον ἐν ἀρχαιρεσίαις κα[τ]ὰ τὸν [νό]-μον· τοὺς δὲ πρυτάνεις τοὺς πρυτανεύοντας τὸμ μῆνα τ[ὸν Ἀν]θεσ[τη]-[ρι]ῶνα προαγαγεῖν ὑπὲρ τῆς πολιτείας καὶ τῆς προξενίας ὅπως ὁ δῆμο[ς] διαψηφίσηι καθότι ἐν τῶι νόμωι γέγραπται·

G. distinguishes two phases in the award of citizenship: in a first phase the assembly decided through open vote by raised hands whether citizenship was to be awarded in principle; in a second phase, during the electoral assembly in Ἀνθεστηριών, the final decision on this matter was taken through secret vote (ἐπιψηφίζειν, διαψηφίζειν; contra K.Hallof, *Chiron* 29, 1999, 200, 202/203, who distinguished between ἐπιψηφίζειν in L. 14 and διαψηφίζειν in L. 17 and placed the electoral assembly in Ἀρτεμισιών, the month following Ἀνθεστηριών). G. finds parallels for this procedure in the Athenian procedure (cf. [Demosth.], *c. Neaira* 89/90) and in a decree of Samothrake (our lemma no. 1091). The verb προάγειν (L. 16: 'conduire, promouvoir, faire avancer') designates the last phase of the procedure, i.e., the preparation and supervision of the secret vote, and should be distinguished from ἐπάγειν περὶ τούτων (*IG* XII 6 1 12 LL. 8/9; 128 LL. 8–10; 152 LL. 4–6), which corresponds to the Athenian formula χρηματίζειν περὶ τούτων and designates the introduction of a subject. Consequently, the electoral assembly must have taken place in Anthesterion.

1083. Samos. Grain law, ca. 250 B.C. *IG* XII 6 1 172 (*Syll.*³ 976; *SEG* XXXI 752; XLIX 1145*). P.Gauthier, *art.cit.* (our lemma no. 1081) 221/222, argues that this document belongs to a period in which the Samian year began in the summer solstice (Μεταγειτνιών); Κρονιών was the 12th month, the month of the electoral assembly. According to this interpretation, the μελεδωνοί lent the funds for the purchase of grain and estimated the interest in the last month (Kronion), the grain was purchased and transported in the first month (Metageitnion) and distributed in the 10th month (Pelousion). The ἐπὶ τοῦ σίτου were elected on the first day of the elections, after the election of all the other authorities (LL. 38–40: ἐν τῆι πρώτη[ι], sc. ἡμέραι, τῶν ἀρχαιρεσιῶν μετὰ τὸ καταστῆσαι τὰς χειροτονητὰς ἀρχάς); the second day of the elections was probably dedicated to the appointment of magistrates by lot.

1084. Samos. Honorary decree of an unknown city for the physician Philistos of Kos, late 3rd cent. B.C. (after 241 B.C.). *IG* XII 6 1 151; *SEG* XXVII 510; XLVII 1280. This decree mentions an electoral assembly in Ἀπατουριών (LL. 1–3),

which according to *IG* XII 6 1 182 was the fourth month in Samos. Based on this observation and the other evidence for the Samian electoral assemblies, P.Gauthier, *art.cit.* (our lemma no. 1081) 223–227, doubts the attribution of this decree to Samos. This text differs from the Samian decrees in many other respects: it lacks the formula δεδόχθαι τῆι βουλῆι καὶ τῶι δήμωι; the verb ἐπαινῶ is used in the active (ἐπαινέσαι) and not in the passive (ἐπηινῆσθαι) as in the Samian decrees after the end of the 4th cent. B.C.; the προστάτης is mentioned without the addition καὶ ὀμόσαντος κατὰ τὸν νόμον as in the Samian decrees (*IG* XII 6 1 14 and 146). This decree should be attributed to another Ionian city or a city of the Aegean, in which the year began on the winter solstice and Apatourion was the last month. A possible candidate would be Paros (cf. the mention of the eponymous magistrate without the designation of the office, the formula ὑπὲρ ὧν προεγράψατο ὅπως ὁ δεῖνα ἐπαινεθῆι).

1085. Samos. Regulation concerning the κάπηλοι in the Heraion, ca. 245/4 B.C. *IG* XII 6 1 169; *SEG* XXVII 545. Taking into consideration the evidence concerning the electoral assemblies in Samos, P.Gauthier, *art.cit.* (our lemma no. 1081) 222/223, confirms the restoration [Κρον]ιῶνος in L. 1 ([Ἀρτεμισ]ιῶνος: *IG*).

1086. Samos. Honorary inscription for the trierarch Dionysios, ca. 250 B.C. *IG* XII 6 1 462. H.–J.Kienast, *Chiron* 31 (2001) 283/284 (German translation: ph.; dr.), points out that *IG* XII 6 1 224 cannot belong to the same monument as the honorary inscription for Demetrios (tentatively suggested by K.Hallof; *IG* XII 6 1 p. 191) and discusses the form of the monument for Demetrios.

1087. Samos. Dedication to Hera Archegetis and the members of the fourth Tetrarchy, ca. 307–311 A.D. Six fragments of four marble blocks (only in part joining) of a wall pillar or a pilaster. Fr. b was found re–used in the Byzantine basilica; fr. c was lying on the sacred street south of temple A and west of temple E (probably originally also re–used in the basilica); frs. e/f were found near the 'Kolonna'; the provenance of frs. a and d is not known, but the provenance of fr. a must be the basilica. Frs. d+e were joined by P.Herrmann, fr. f was added to this monument by G.Dunst (who assumed that this is a dedication to the emperors of the first Tetrarchie, associated with frs. d–f also *IG* XII 6 1 491 B.), frs. a–c by K.Hallof. **Fr. b:** P.Herrmann, *MDAI(A)* 75 (1960) [1962] 169 no. 79 (ph.). **Fr. d+e:** P.Herrmann, *ibid.* 127/128 no. 28 (ph.). **Fr. f:** P.Herrmann, *ibid* 176 no. 76 (ph.). Ed.pr. K.Hallof, *Chiron* 31 (2001) 277–283 no. 1 (ph.), presents a complete edition of the text (now republished as *IG* XII 6 2 610); H.J.Kienast, *ibid.* 279–282, reconstructs the form of the monument (a pilaster belonging to the Peripteros). The epigram in our lemma no. 1087 bis was inscribed on the other pilaster.

a 'Ἀγαθῇ Τύχῃ·
b Ἥρῃ Ἀρχηγέτιδι [καὶ τοῖς]
[κυρίοις ἡμῶν Αὐτοκράτορ]-
c σιν Καίσαρσιν Γαλ. Οὐαλ.
[Μαξιμιανῷ καὶ Οὐαλ. Λικι]-
[νιανῷ Λικινίῳ Σεβαστοῖς]
καὶ τοῖς ἐπιφανεστάτοι[ς] de
[Καίσαρσιν Γαλ. Οὐαλ. Μαξι]-
[μίνῳ καὶ Φλα. Οὐαλ. Κωνστα]-
[ντίνῳ · ἡ λαμ]πρὰ Σαμίων f
[πόλις]

1087 bis. Samos. Dedicatory epigram of the governor Aidesios, ca. 307–311 A.D. *IG* XII 6 2 583; *SEG* I 405; *IGR* IV 1725. K.Hallof, *art.cit.* (our lemma no. 1087) 282/283, observes that this epigram, which was written on a pilaster (cf. our lemma no. 1087), should be dated to the period of the Tetrarchy and not to the period of Julian; the temple built or rebuilt by Aidesios (L. 3) may possibly be identified with the Roman Peripteros [the reference to *SEG* XXXVII on 282 note 13 concerns the epigram of Ploutarchos (*IG* XII 6 2 584 II), Chaniotis].

1087 ter. Samos. Panathenaic amphoras. See our lemma no. 61.

IKARIA

1088. Ikaria. Epitaph of Apollonie and sculptor's signature, ca. 475/450 B.C. *SEG* XXVII 547. N.Kontoléon, *Aspects de la Grèce pré-classique* (Paris 1970) 1–21; J. and L.Robert, *BE* (1971) no. 511; (1974), no. 427; (1978) no. 371; *LSAG*² 305 no. 38, 306 no. 54. In a study of the iconography of Parian funerary stelai (ca. 650–450 B.C.) D.Berranger-Auserve in G.Hoffmann (ed.), *Les pierres de l'offrande* (Zurich 2001) 36–43, reprints Kontoleon' text and discusses the iconography (38/39). A.P.Matthaiou in A.P.Matthaou – G.K.Papadopoulos, *Ἐπιγραφὲς Ἰκαρίας* (Athens 2003) 76–79 no. 41 (ph.), presents an improved edition of the text (republished now in *IG* XII 6 2 1288).

A: Κοίρανος καὶ Εὐρυμήδ[ης ---]
ἀδελφεοὶ Ἀπολλωνίο̣·Ṭ⊢[---] |

B: Πλάτθις Πάριως ἐπώησεν

I/II. Κοίρανος καὶ Εὐρυμή(δης) | ἀδελφοὶ Ἀπολλωνίης· | Παλίων Πάριος ἐποίησεν, K. ‖ I. this part of the inscription is written in the Ionic alphabet, M. ‖ 2. the last letter may be an epsilon, M. ‖ II. the sculptor's signature is written in the Parian alphabet (Ω = O); perhaps the relief was made in Paros; the name Πλάτθις is attested in Paros (*IG* XII 5 414 and in an ineditum), M.

LEMNOS

1089. Hephaistia. Inscribed base (dedication?), 3rd/2nd cent. B.C. Fragment of a semicircular marble base of a statuette, inscribed on two sides. Mentioned by M.Segre, *ASAA* 15/16 (1932/33) [1942] 314. Ed.pr. M.A.Rizzo in G.Messineo, *Efestia. Scavi Adriani 1928-1930* (Padova 2001) 356 (ph.): **A)** [Θ]εοδώρου **B)** [---]AA[---]

1090. Hephaistia. Graffiti on pottery, 4th cent. B.C. Four fragments of vases. Ed.pr. M.A.Rizzo in *Efestia* -- (our lemma no. 1089) 330 nos. 821–823 bis (ph.): **A)** Καλλίας (821; handle of a kantharos; ca. 350–325 B.C.) **B)** [---]σι | [---]ος ταίδε (822; dish; ca. 325–310 B.C.) **C)** HA (823; undetermined; undated) **D)** Φ (823bis; base of a cup; undated)

SAMOTHRAKE

1091. Samothrake. Citizenship decree for Ptolemaios of Gortyn, 2nd cent. B.C. *IG* XII 8 158. P.Gauthier, *art.cit.* (our lemma no. 1081) 215/216, reprints the text (French translation) and comments on the procedure. He distinguishes two phases in the award of citizenship: a preliminary decision in principle (LL. 4/5: ἐπερωτῆσαι τὴν ἐκκλησίαν) and a confirmation through secret vote (LL. 8–10: συντελέσαι | καὶ τὴν ψηφοφορίαν ... ἐὰν ἐπιψηφισθῆι). The other Samothrakian citizenship decrees (*IG* XII ▮ 153; *SEG* XLVIII 1100; *I.Iasos* 153) present a shorter formula.

1092. Samothrake. Greek–Latin list of Roman soldiers initiated in the Samothrakian mysteries, 4 September 100 B.C. Lower part of ▪ marble stele found in 1984 at Papa–Vounos (southwestern coast of Samothrake); inscribed on the front face (A) and vertically on the right side (B). Ed.pr. K.Clinton, *Chiron* 31 (2001) 27–35, who points out that this is the earliest securely dated list of Roman initiates in Samothrake; *Samothrace* II 1 25 may be earlier, but of uncertain date. This list consists of a group of soldiers who participated in the campaign of Marcus Antonius against the Cilician pirates (102–100 B.C.).

A [-------]
[------]| |
M. · Fannius · M. · f.
Cor(nelia) vac. praef(ectus)
L. · Tullius · M. · f.
Cor(nelia) vac. praif(ectus)
P. · Petellius · Q. · f.
Norba v eq(ues)

8 P. · Gadienus · P. · f.
Clu(stumina) vv eq(ues)
C. · Menenius · C. · f. · Ar(nensi)
Σικελὸς vv Καταναῖος
12 Ἀρτεμίδωρος Πανκράτου
L. · Valer(io) · C. · Mar(io) · cos · pr(idie) n(onas) Sept.

B [– – –]ς vv A. · Claudius · C. · f. · Mạss°

A. 2–3. M.Fannius served as aedilis plebis in 86 B.C and praetor in 80 B.C., ed.pr. ‖ 4–5. L.Tullius is Cicero's uncle, who participated in the expedition against the Cilician pirates (Cic., *de or.* 2.2); the campaign (102–100 B.C.) must have finished in August 100 B.C.; the consular elections for 99 B.C., in which M.Antonius was elected, could have taken place in October 100 B.C., ed.pr. ‖ 6–9. eques = not cavalryman, but member of the ordo equester, ed.pr. ‖ 7. instead of the tribal affiliation, the city of origin, ed.pr. ‖ 8–9. the nomen Gadienus was hitherto unattested, ed.pr. ‖ 11–12. probably written by a different hand, ed.pr. ‖ 11. this line imitates the ethnics which head lists of initiates, ed.pr. ‖ 13. apparently written by the same hand as LL. 1–10, but perhaps after the stele had been set up, ed.pr., who collects the Samothrakian lists of initiates which give the day of the month (late April–early November) ‖ B. initio, [μύστης εὐσεβή]ς or the end of a name or an ethnic, ed.pr.

1092 bis. Samothrake. List of Perinthian initiates in the Samothrakian mysteries, 2nd/1st B.C. *IG* XII 8 197 + Suppl. P.M.Fraser, *CR* 51 (2001) 183, points out that the text published as *I.Perinthos* 380 is identical with this list of Perinthian mystai.

THASOS

1093. Thasos. Stamped tiles. After providing an overview of inscriptions on stamped tiles, in general, Y.Garlan in *Recherches récentes ... Ducrey* 191–198, reports that the collection of the Museum of Thasos has 581 stamped tiles from the city of Thasos, 38 from others sites on the island, and 27 from the Thracian coast; only 208 have been read. Most of the sealings resemble those used for the amphoras. G. distinguishes two groups; in the first group one finds the same names of magistrates as in the amphora stamps (early 4th–early 2nd cent. B.C.), although in a few cases one observes differences in the use of symbols; the stamps of the second group are larger and bear names which are not attested in the amphora stamps (Ἀθήνιππος, Ἀλσήνωρ?, Βάτων, Διοσκουρίδης, Ἐλλύμιος, Ἐπιγένης, Εὐάγων, Εὐθυκλῆς, Θεογένης, Λυσίστρατος, Μενέμαχος, Μητρόδωρος, Πανκρατίδης, Τείμυλλος?, Τιμοκλείδης, Χαρίδας); it is not clear whether these are names of magistrates of a later date (after the stop of the production of stamped amphoras in the first half of the 2nd cent. B.C.) or of different magistrates than those recorded in the amphora stamps; it is also possible that they record producers; the latter assumption is supported by a stamp with the inscription κεραμάρχι[ου]. These two groups which resemble the amphora stamps should be distinguished from a third group (34 tiles) with

the inscription δημόσιος, in three cases followed by the name of the magistrate Λύητος. G. also comments on the importance of stamped tiles for economic history.

1094. Thasos. History and prosopography. In his *Collected Papers on Greek Colonization* (Leiden 2001) 384–402, A.J.Graham returns to 'Thasian controversies', i.e. to the date of the foundation of Thasos (365–384) and to the 'Great List of Theoroi' (384–402; *IG* XII 8 273–280, 283 and 285; cf. *SEG* XXXIII 701). With regard to the latter, G. now withdraws some of his objections to F.Salviat's reconstruction (cf. *SEG* XXIX 763 and XXX 755), pointing out, however, that the reconstruction of courses V–VIII of col. 8/9 is far from certain. On the basis of a detailed prosopographical study he concludes that the list of boards of θεωροί starts in ca. 543 B.C. The three irregular boards of magistrates, which are mentioned at the beginning of the list, were in office in ca. 610 B.C., in the mid-6th cent. B.C., and in ca. 540 B.C. respectively. G. reiterates his view that ἀπαρχή in connection with these boards does not designate a magistracy, but offerings of first fruits; two of these irregular boards were connected with important offerings on unknown occasions. Among G.'s numerous prosopographical comments on men listed in the Thasian catalogues of theoroi and archons we single out his remark that Λίχης Ἀρκεσίλεω, archon in 397 B.C. (*Recherches --- (Thasos)* I no. 29 L. 17), cannot be identified with the Spartan Λίχας Ἀρκεσιλάου, whose death is mentioned by Thucydides (8.84.5); consequently, this identification cannot be taken as an indication that Thucydides lived till at least 396 B.C.

1095. Thasos. Regulations concerning the upkeep and cleaning of streets, ca. 470-460 B.C. *SEG* XLII 785; XLVIII 1166; *Nomima* II 95. F.X.Ryan, *Boreas* 23/24 (2000/2001) 73–75, rejects A.J.Graham's interpretation of LL. 30–35 (prohibitions relating to prostitution) because these prohibitions are in the context of general regulations concerning all kinds of buildings and probably aiming at keeping the streets clean.

1096. Thasos. Decree concerning the reconciliation of the Thasians and the return of exiles, ca. 390 B.C. *IG* XII 8 262 (+ *IG* XII Suppl. p. 150); *SEG* XXXVIII 851; XL 740. This document has been interpreted as an Athenian decree concerning the restoration of democracy in Thasos in 407 B.C. (*SEG* XXXVIII 851). O.Picard, *CRAI* (2000) 1057–1084 (ph.), presents a more plausible interpretation associating this document with the oligarchical rule between 405 and ca. 394 B.C. and arguing that it records the result of an arbitration of Akanthos (cf. B L. 8: [δια]λλάγειν) between the democrats, who had sought refuge in Akanthos (cf. A L. 11: [τ]ῶν Ἀκανθίων συνοι[κ–]), and the oligarchs in the city. The [ἀ]φηγεύμενοι (A L. 10) were probably the leaders of the democrats. The phrase μισθὸν ὀφειλόντων (B L. 4) may refer to a payment made to the Spartan garrison to persuade them to leave the city. An ἄρχων, probably an extraordinary magistrate, was to be elected (A L. 8: [ἑλέ]σθω δὲ ἄρχων; cf. B L. 22) in order to safeguard the fulfillment of the reconciliation agreement. Those opposed to the agreement were to be punished (A LL. 12–18). The clause in A

LL. 20/21 (ὅ τε διώκω|[ν ---]ον ὀφελέτω ὡς ἔγδικος) possibly refers to offences which were subject to amnesty. P. compares the process of reconciliation in Thasos with the reconciliation in Athens in 403 B.C. (cf. Xen., *Hell.* 2.38–43; [Arist.], *Ath. Pol.* 38/39). In this context P. discusses the establishment of the cult of Theagenes and the change in the Thasian monetary system in this period (ca. 394–390 B.C.).

P. suggests the following restorations:

A 1–6: [Συνθῆκαι Θασίων τῶν ἐν τῆι πόλει? καὶ Θασίων τῶ[ν ἐν ᾿Α]–
[κάνθωι συνοίκων· ὁ – – – – – – – – – – – – – –]ιος εἶπεν· ἔδοξ[ε – –]–
[– κρατ]ήσηι ἡ διδομέν[η πίστις]
4 [– ἐν ὀλι]γαρχίηι ἡ πολι[– – – – – –]
[– ᾿Ακα]νθίων ἀτιμωσ[– – – – – –]
[– πό]λεως ἥστινος [– – – – – –]

A 12, initio: [ὅστις] ἂν μὴ ἕπηται.

B 5/6: οἵ τε φεύγοντες ὑπ|[ὸ τῆς ὀλιγαρχίης].

B 9–11: ὃς δ᾿ ἂν ὀλιγ|[αρχίη? – – – δημοκρατίας γ]ενηθείσης τριάκοντα μνᾶς φ|[ερέτω – – – καὶ ὀνομαστεὶ κ]ηρυχθεὶς εὐεργέτης (ὃς δ᾿ ἂν ὀλιγ|[αρχίας τε λυθείσης? καὶ δημοκρατίας γ]ενηθείσης τριάκοντα μνᾶς φ|[έρηι εἰς τὸ δημόσιον, Διονυσίοις ἀνακ]ηρυχθεὶς εὐεργέτης, *SEG* XXXVIII 851).

B 19/20: ὅρκον δὲ ὀμόσαι πάντας ἄ|[ρχοντας καὶ πολίτας] (᾿Α|[θηναίους καὶ Θασίους], *SEG* XXXVIII 851).

B 21–23: ἄ[ρχ|οντες ἦσαν ἐν ᾿Ακάνθωι μὲν – – –]ς, ἐν δὲ Θάσωι ῾Ηροφῶν, Θρασωνίδη|[ς, ? – – –· ἄρχων ἡιρήθηι – – –]ντίοχος Κλεοδήμου (ἄ[ρχ|οντες ᾿Αθήνησι – – – ᾿Αντιγένη]ς, *SEG* XXXVIII 851).

PEPARETHOS

1097. Peparethos. Honorary decree for Andrian judges, ca. 150–100 B.C. See our lemma no. 1073.

1098. Peparethos. Inscribed tile, undated. Fragment of a stamped clay tile found in the area of the sanctuary of Asklepios (site Livadi–Ambeliki). Ed.pr. A.Doulgeri–Intzesiloglou, *AD* 52 B2 (1997) [2003] 472: ᾿Ασκλ[---]

SKYROS

1099. Skyros. Epitaph of Ergasia (?) and Nikarete, undated. Stele with rounded top found at the site Kolona; in the apsidal pediment a shield in relief; below, in the relief panel two standing figures: a young female servant (left) and a woman (right); an inscription on the pediment (L. 1) and on the band between pediment and panel (L. 2). Ed.pr. A.Koronakis, *AD* 52 B2 (1997) [2003] 416/417 note 64 (text in majuscules) [probably 1st cent. B.C./A.D., Chaniotis]:

᾿Εργασία, θρεπτή, εὐνοϊκή· | Νεικαρέτη, καλή, χαῖ[ρε]

1. Θρεπτή is inscribed on the relief shield [᾿Εργασία seems to be the name of the θρεπτή (cf. ᾿Εργάσιμος, ᾿Εργασίων et sim.)· εὐνοϊκή is either her attribute (well–disposed) or the name of a second person; cf. Εὐνοϊκός in Syros; (*LGPN* I, s.v.) and Εὐνοϊκή in Amisos (*SEG* XXXVII 1088), Chaniotis] || 2. ΝΕΙΚΑΡΕ ΓΙΑ ΚΑΛΗΧΑΙ, ed.pr. [corrected on the basis of the photo, Chaniotis].

EUBOIA

1100. Chalkis. Honorary inscription for the council, Roman Imperial period. Base found re–used in a building of the Ottoman period. Ed.pr. K.Boukaras, *AD* 52 B2 (1997) [2003] 401 (text in majuscules).

Τὴν βουλὴν | ῾Ερμέρως, ὁ ἐπὶ | τοῦ γραμματο|φυλακίου, τὴν ἑ|αυτοῦ εὐεργέ|τιν

[Both the name ῾Ερμέρως, often attested among slaves, and the absence of a patronymic suggest that Hermeros was a public slave, responsible for the administration of the archive; for public slaves see our lemma no. 751, Chaniotis].

1101. Chalkis. Epitaph of Agatho, Roman Imperial period. *IG* XII 9 972. H.Solin, *Arctos* 35 (2001) 229, points out that one should read ᾿Αγαθὼ | ᾿Ιουκόνδας (a metronymic) and consequently the male name ᾿Ιουκονδᾶς should be deleted in the *LGPN* I, s.v.

1102. Chalkis. Koan amphora stamp, mid-2nd cent. B.C. Stamped amphora handle found in an ancient building. Ed.pr. A.Karapaschalidou, *AEph* 140 (2001) [2003] 235/236 (ph.; dr.): [Κῶ?]ον trident

1102 bis. Eretria. Agonistic festivals. J.–Y.Strasser, *RPh* 75 (2001) 301 note 188, suggests that Λευκίου Μομμίου στάδιον (*SEG* XXVI 1034 + XXVIII 722; cf. our lemma no. 2351) and ᾿Αρτέμιδος στάδιον (*SEG* XXVI 1035) were races which took place during the same festival (the Artemisia?) to honor Lucius Mummius and Artemis respectively (contra D.Knoepfler, *MH* 48, 1991, 253–257: races in two separate festivals).

1103. Eretria. Proxeny and citizenship decrees, 5th–1st cent. B.C. D.Knoepfler, *Décrets érétriens de proxénie et de citoyenneté* (Lausanne 2001) [abbreviated Knoepfler, *Décrets érétriens*], (re)publishes the Eretrian proxeny and citizenship decrees of the Classical and Hellenistic periods with exhaustive commentaries. In an introductory chapter (17–24) he summarizes the history of research and the nature of προξενία. The main body of the book is dedicated to the critical edition of the inedita (29–68 nos. 1–4, 109–169 nos. 5–14, 273–327 nos. 15–19; French translation; ph.; see our lemmata nos. 1106–1108 and 1110–1119) and to a thorough discussion of the other relevant documents, often with new readings, restorations, and datings (69–106 nos. I–V, 170–269 nos. VI–XXIV, 328–365 nos. XXV–XXXI; ph.). We single out several of his contributions to the interpretation or the date of individual documents [for nos. V–VIII, and X/XI see already *SEG* XLIX 1187; for no. XXV see *SEG* XLIX 1189; no. 10 = *SEG* XLIX 1188, Chaniotis].

IG **XII 9 187** B. (84–88 no. III) should be dated to ca. 390–370 B.C.

The honorary decree for Φανοκλῆς Φανιάδου Πτελεάσιος (*IG* **XII 9 195** = 196–205 no. IX) was not erected in the Artemision of Amarynthos, but in a sanctuary of Artemis in Eretria (cf. our lemmata nos. 1112/1113 and 1116). The identification of the honored person with the Athenian trierarch of 323/2 B.C. Φανόκλῆς Πτελεά(σιος) in *IG* II^2 1632 LL. 94 and 141 (*IG*, *LGPN* II, s.v. no. 16) is not certain, since the use of an Athenian demotic outside of Attica would be unusual (on 200/201 a collection of exceptional cases); Phanokles may have been a citizen of Πτελέα in Triphylia (see our lemma no. 519).

In addition to minor changes in the text of the citizenship decree for Ἀδείμαντος Ἀνδροσθένους Λαμψακηνός (*IG* **XII 9 198** = 219–230 no. XIII; ph., French translation) K. suggests a new restoration of LL. 1–8 taking into consideration the stoichedon style of this inscription: [ἐπειδὴ Ἀδείμαντος Ἀνδροσθένους Λαμψακηνὸς | -------- | κατὰ τὴν προαίρεσιν? τὴν τῶν β]ασιλ|[είων Ἀντιγόνου καὶ Δημητρίου κ]αὶ τἆλλ|[α πάντα πράττει καταξίως? τῆ]ς εὐνοίας τ|[ῆς ἀεὶ ἐνδεδειγμένης τοῖ]ς Ἕλλησιν, δια|[τελεῖ δὲ καὶ περὶ τὸν δῆ]μον τὸν Ἐρετριέ|[ων εὔνους ὢν καὶ λέγω]ν καὶ πράττων ἀεὶ | [ὑπὲρ τοῦ βασιλέω]ς τὰ συμφέροντα Ἐρετρ|[ιεῦσιν]. Adeimantos was honored with a bronze statue (LL. 24/25: [στ]ῆσαι δὲ καὶ εἰκόνα | [αὐτοῦ χαλκῆν). K. discusses the formula ἐξ ἁπάντων Ἐρετριέων (L. 31) [cf. our lemma no. 1105 B 20 and app.cr.] and the carreer of Adeimantos in the court of King Demetrios the Besieger; the Eretrian decree should be dated to ca. 304–301 B.C. P.Gauthier, *BE* (2002) 335 (on p. 697), suggests restoring L. 24 as follows: μηθ' ὑφ' ἑνὸς ἀ[δικῶνται μηδαμῶς/μηδαμοῦ].

A proxeny decree for Ταναγραῖοι (*IG* **XII 9 203** = 250–253 no. XVIII; ph.) should be dated to ca. 310–285 B.C.

IG **XII 9 205**, the proxeny and citizenship decree for Ἀπολλόδωρος Ἀναξιδότου Μακεδών, joins *IG* **XII 9 226** (109–117 no. 5; ph.; ca. 300 B.C.).

The decree for Δημόνικος (*IG* **XII 9 209** = 260–262 no. XXI) should be dated to ca. 280 B.C. (or later).

A.Wilhelm had suggested identiying Δαμασίας Φανοκλείου Ἀφαρεῦθεν, the proposer of the proxeny decree for Γλαύκιππος, Ἱπποδάμας and Ἀπολλώνιος Διονυσίου Ἀντιγονεῖς (*IG* **XII 9 210** = 232–241 no. XIX; ph.; cf. *I.Alexandreia Troas* T8) and a supporter of Demetrios the Besieger, with a Δαμασίας known from Eretrian coins; this identification should be rejected,

since the coins date to the 2nd cent. B.C.; he should probably be identified with Damasias in *IG* XII 9 207 L. 2, the law concerning the Dionysiac technitai (cf. *IG* XII Suppl. p. 178). For the demotic see our lemma no. 277

The proxeny decree for Εὔνομος Κηφισίου Καρύστιος (*IG* **XII 9 211** = 212–218 no. XII; ph.) should be dated to the late 4th cent. B.C. (early 3rd cent. B.C., *IG*) on the basis of the language, the formulas, and the letter forms; a possible historical context is the 'four–years war' (ca. 308–304 B.C.). After considering the possibility that AΔEIAN in L. 23 (καὶ ἄδειαν καὶ ἀσυλίαν) may be a scribal error for (AΣΦ)AΛEIAN, K. points out that the term ἄδεια is not only found in Athenian law, but it is also used in the context of ἀμνηστία in *Staatsverträge* 429 LL. 6 and 10 (treaty between Eupolemos and Theangela) and *Milet* I 3 148 = *Syll.*[3] 588 L. 60 (treaty between Magnesia on the Maeander and Miletos); 'l'adeia qui lui était accordée en plus de l'asylie le mettait en principe à l'abri d'un acte de vengeance ou de malveillance sur le territoire de la cité' (216).

The decree, proposed by Ἱερώνυμος Φίλωνος Ἱστιαίηθεν (*IG* **XII 9 214** = 242–245 no. XV) seems to be a proxeny decree (ca. 300 B.C.). The names Ξενοχάρης and Χαρίας in a dedication found near Styra (*SEG* XVIII 384 A; ph.) suggest that the deme Ἱστιαία should be located in this area.

IG **XII 9 215** (= 351–354 no. XXVIII; ph.) is a proxeny decree for two men from Asia Minor: the anonymous son of Πακ̣τύης and an anonymous citizen of Elaia (contra *IG*: for two men from Elaia).

The proxeny decrees for Ἀντίοχος Θεοδίκου Λαμψακηνός (*IG* **XII 9 216** = 263 no. XXII; ph.) and Ἀπελλᾶς Κλαζομένιος (*IG* **XII 9 208** = 264–267 no. XXIII) should be dated to the first years of the 3rd cent. B.C. (earlier than 285 B.C.).

IG **XII 9 217** and **229** (= 127–133 no. 8; ph.: early 3rd cent. B.C.) are parts of the same document, a citizenship decree for Κρατησικλῆς Χαρτίωνος, not for Κτησικλῆς. The names Kratesikles and Chartion suggest a Messenian origin.

Σωσικράτης Ἀγάθωνος Ἀβδηρίτης, honored with proxeny in Eretria (*IG* **XII 9 218** = 268/269 no. XXIV; ph.; ca. 280–260 B.C.), seems to have received citizenship in Miletos later (*SEG* XXXVIII 1198; ca. 260–220 B.C.), as suggested by C.Habicht.

IG **XII 9 220** (= 345–347 no. XXVI; dr.), a proxeny decree for an unknown man, should be dated to ca. 250 B.C.

K. adds a small fragment to *IG* **XII 9 227** (= 64–68 no. 4), an honorary decree for a certain Μνησίμαχος.

Αἰσχύλος Ἀντανδρίδου, the proposer of *IG* **XII Suppl. 550** (257–259 no. XX; ph.), is known from a series of texts: *IG* XII 9 192 (*LSCG Suppl.* 46), *IG* XII Suppl. 555 L. 54. This man served as Eretrian hieromnemon in Delphi in 272 B.C. (*SEG* XXXII 856). In that year Delphi honored the Rhodian Dorion with proxeny (*F.Delphes* III 1 99). It is with this person that K. identifies the man honored with the decree proposed by Aischylos, restoring LL. 2–3 as follows: [ἐπε]ιδὴ Δωρίω[ν Φιλίππου Ῥόδιος ποιεῖ | ὅ τι ἂ]ν ἀγα[θὸν δύνηται].

The proxeny decree for Εὔδημος Εὐδήμου Ἀκαρνάν (*SEG* **XXV 539** = 317–322 no. 18; ph.; French translation; cf. *SEG* XXVII 576) should be dated to ca. 265–230 B.C.: consequently, the proposer of the decree Πάνταινος Κλέακος can hardly be identified with a homonymous man in *IG* **XII 9 249** A L. 111 (dated by K. to ca. 300–280 B.C.); the traditional identification

of Εὔδημος Εὐδήμου with Εὔδημος, a representative of Anaktorion in *IG* IX² 1 583 L. 65 (*SEG* XXII 495; *Staatsverträge* 523; *LSCG Suppl.* 45; ca. 216 B.C.), is anything but certain.

In the beginning of the proxeny decree for the theoroi of Magnesia on the Maeander (*I.Magnesia* 48 = 359–365 no. XXXI; ph.; cf. Rigsby, *Asylia* no. 98) K. rejects the restoration of a dating formula in L. 1 ([ἐ]π[ὶ] στρατηγοῦ) and the view that the strategos was the eponymous magistrate in Eretria (cf. the restoration in *IG* XI 4 1065 b LL. 22/23), suggesting instead the restoration o[ἱ] σ[τ]ρατηγοὶ [καὶ οἱ πρόβουλοι εἶπαν].

In an appendix (407–421) K. discusses the Eretrian honorary decrees for foreign judges from Miletos (*Milet* I 3 154; *SEG* IV 433; ph.), Sparta (*IG* XII Suppl. p. 201; *SEG* XI 458; cf. our lemma no. 451), Messene (*SEG* XLII 330), Oropos (*SEG* XLIII 209/210; *I.Oropos* 330/331), Kos (*SEG* XLIX 1116), and Tegea (?; *IG* V 2 21 = *IPArk* 6) as well as a decree of Siphnos concerning judges from Eretria (G.Daux, *Klio* 52, 1970, 67–70).

K.'s book is a small encyclopaedia of Eretrian epigraphy (and to some extent of Greek epigraphy in general), the content of which cannot be fully summarized here. In addition to his study of the dialect, the formulas of decrees, the institutions (75/76: the tribe Μεκιστίς; 75: the ἐπιμήνιοι; the πρόβουλοι passim), the location of demes (103–105: Χοιρέαι; 236–241: Ἀφαρεῖς, possibly in the area of Katakalou/Neochori; 244/245: Ἱστιαία in the area of Styra), and the political history of Eretria, K. discusses a variety of subjects in his commentaries of the individual texts, such as the heredity of awarded privileges (67), the calendar of Eretria (75/76: the month Ἡραιών), the temple of Ἀπόλλων Δαφνηφόρος (93), the joint award of citizenship and proxeny (116/117), the term μέγισται τιμαί (175–180), and the notion of συγγένεια between cities (417–419). For reviews see P.Gauthier, *BE* (2002) no. 335 (pp. 695–699) and F.Lefèvre, *AC* 72 (2003) 499–501. In *CRAI* (2001) 1355–1390, K. presents an extensive summary of his book.

See also our lemmata nos. 358, 451, 462, 515, 585 bis, and 599 bis/ter. We present a comparatio numerorum for the published texts.

***IG* XII 9**	**Knoepfler**	***IG* XII 9**	**Knoepfler**	***IG* XII 9**	**Knoepfler**
187 A/B	II/III	209	XXI	229	8
195	IX	210	XIV	230	10
196	VII	211	XII		
197	VI	212	XXV	***IG* XII Suppl.**	
198	XIII	214	XV	549 A	I
199	10	215	XXVIII	550	XX
200	X	216	XXII	551	XXIX
201	XVI	217	8	552	XXX
202	XVII	218	XXIV		
203	XVIII	219	XXVII	***SEG* XXV**	
204	IV	220	XXVI	539	18
205	5	222	V		
206	XI	225	XIX	***SEG* XLIX**	
208	XXIII	226	5	1187	V–VIII, X/XI
		227	4		

***SEG* XLIX**	**Knoepfler**	***I.Magnesia***	**Knoepfler**	**Meiggs–Lewis, *GHI***	**Knoepfler**
1188	10	48	XXXI		
1189	XXV			82	II
		***Syll.*³**			
		105/106	II/III		

1104. Eretria (territory of: Amarynthos?). Boundary stone of a sanctuary, undated (Classical period?). Stone (no description) found at Karavos near Aliveri (same finding spot as the text in our lemma no. 1105). Mentioned by H.Gallet de Santerre, *BCH* 76 (1952) 223. D.Knoepfler, *BCH* 125 (2001) 199 note 24, points out that this boundary stone is not *IG* XII 9 271. Its provenance may be the sanctuary of Artemis in Amarynthos: [*h*]όρος ἱερō

1105. Eretria. Law against tyranny and oligarchy, mid-4th cent. B.C. (ca. 340 B.C.). Two fragments of a stele. **A:** Upper part of a stele, broken on left and right, copied in 1854 by A.Baumeister in Aliveri, now lost. *IG* XII 9 190. **B:** Right lower part of a plaque of gray marble (or limestone); found re-used in a Venetian tower (Pyrgaki) at Karavos near Aliveri in 1958 (same finding spot as *IG* XII 9 96, 98, 237, and our lemma no. 1104). Mentioned by A.Andreiomenou, *AD* 16 (1960) [1962] 149/150; V.Kallipolitis, *AD* 19 B (1964) [1966] 213; B.C.Petrakos, *AD* 23 A (1968) 99; J. and L.Robert, *BE* (1969) no. 449. Ed.pr. D.Knoepfler, *BCH* 125 (2001) 195–238 (ph.; French translation), presents a new critical edition of fr. A and B LL. 1–17. Id., *BCH* 126 (2002) 149–204, publishes the text of B LL. 17–36 (ph.; French translation of the entire document on 203/204).

That the two fragments belong to the same stele was already suggested by B.C.Petrakos; the provenance of both fragments from the area of Aliveri (according to K. the ancient Πορθμός, not Ταμύναι), the letter forms in the facsimile of Baumeister and in the new fragment, the dialect, and the content, strengthen this assumption (197–206). K. assumes that the stones were brought to Aliveri from the sanctuary of Artemis in Amarynthos (199). The dialect suggests a date in the 4th cent. B.C., probably between the liberation of Eretria from tyranny (341 B.C.) and the establishment of the Corinthian league (338/7 B.C.).

K. (2001) provides a detailed commentary inter alia on the honors awarded to tyrannicides (209–211; cf. *I.Ilion* 25; *I.Erythrai* 503), on the notion of ἀτιμία (B LL. 5 and 8; cf. our lemma no. 2312), and on the imprecation (B LL. 13–17). In the second part of this study (2002) he comments on B LL. 17–36, which envisage an oligarchic coup and introduce measures for the protection of the democratic institutions (selection of the council and the prytaneia from all the citizens by lot); K. discusses inter alia the institution of the πρυτανεία, the close association of tyranny and oligarchy in the political thought of the 4th cent. B.C. (cf. *IG* II² 122 LL. 25–27; *Staatsverträge* 545 LL. 21–23), the occupation of fortified places during civil strifes (cf. B LL. 26–28), and the redistribution of land in favor of those who fight for the reestablishment of democracy (B LL. 32–35).

stoichedon 51

A

[Θε]ο[ί]·
[Οἱ πρόβουλοι καὶ οἱ στρατηγοὶ εἶπον· Τύ]χει Ἀ[γα]θεῖ τοῦ δ[ήμου το]-
[ῦ Ἐρετριῶν· ὅπωρ ἂν καθιστῆται ἐν τε͂ι πόλει ἡ] μ[ετὰ] ἀλλήλω[ν ὁμόν]-
[οια καὶ φιλίη, ἔδοξε τε͂ι βουλε͂ι καὶ τõι δήμοι ἄτι]μον εἶναι τὸ[ν τ]-
[ύραννον καὶ γένος τὸ ἐξ αὐτοῦ καὶ ὅς ἂν] τυραννίδι ἐπι[θ]ῆται· ὅς [δ']
[ἐὰν ἀποκτείνει τὸν τυραννίζοντα ἢ τὸ]ν τ[ύ]ραννον, ἂμ μὲν π[ο]λ[ίτη]-
[ς εἶ δίδοσθαι αὐτοῖ --- 10 --- καὶ στῆσ]αι αὐτ[οῦ π]αρὰ τὸ[ν βωμὸ]-
[ν τὸν --------- 18 --------- εἰκόνα χαλκῆν] καὶ εἶν[αι αὐτõι προε]-
[δρίην εἰς τοὺς ἀγῶνας οὓς ἡ πόλις τίθηριν] καὶ σίτηριν αὐτõ[ι ἐμ]
[πρυτανείοι ἕως ἂν ζεῖ· ἐὰν δὲ ἀποθάνει ὁ ἀπ]οκτε[ίν]ας τὸν [τύραννο]-
[ν ἢ τὸν ἡγεμόνα τῆς ὀλιγαρχίας? ἐκείνου] τοῖς π[αι]ρὶ δ[ίδ]ο[σθαι ἂμ]
[μὲν ἄρρενες ὦριν ἑκάστοις τὴν δωρειὰν] τὴν γεγραμμέ[νην ὅταν]
[εἰς τὴν νομίμην ἡλικίην ἀφίκωνται· θυγ]ατέρες δὲ [ἂν ὦριν λαμβά]-
[νειν ἑκάστην αὐτῶν εἰς ἔκδοσιν χιλίας?] δραχμ[ὰς ὅταν τεττάρω]-
[ν καὶ δέκα ἐτέων γένωνται? -----------]ΙΝΑ[---------------------------]

B

[-- εἰ δὲ?] μή, ὅσ[οι] ἂν βούλων-
[ται? --------------- ca. 23 ------------ εἰς τὴν?] βουλὴν ἢ εἰ[ς] τὰ ἱερὰ ἐν Τ-
[----------------------- ca. 32 -----------------------]ΙΑΝ ἤ τι[ς] τῶν βουλευτέ-
[ων ἢ ἀρχόντων, καίπερ or καὶ τῆς βουλῆς ἀπα]γορ[ευ]ούρης αὐτõι, ἀποδημεῖ, πα-
[ραχρῆμα ἐκεῖνος? τῆς] τε ἀρχῆς [ἀποπαυέσ]θω καὶ ἔστω ἄτιμος καὶ [α]-
[ὐτὸς καὶ γένος ὡς ὁ] τὸν δῆμον καταλύ[ω]ν· καὶ ἐάν τις τήνδε τὴν πο[λ]-
[ιτείην ἐπιχειρε]ῖ καταλύειν τὴν νῦν οὖρην ἢ λέγων ἢ ἐπιψηφίζ[ω]-
[ν ἄν τε ἄρχων ἄν τε] ἰδιώτης, ἄτιμος ἔστω καὶ τὰ χρήματα αὐτοῦ δ[ημ]-
[όσια ἔστω καὶ τῆς] Ἀρτέμιδος τῆς Ἀμαρυρίης ἱερὸν τὸ ἐπιδέκατ[ο]-
[ν καὶ ταφῆναι μὴ ἐ]ξέστω ἐν τε͂ι γε͂ι τε͂ι Ἐρετριάδι· καὶ ἄν τις [αὐτὸ]-
[ν ἤ τινα αὐτοῦ ἀπο]κτείνει, καθαρὸς ἔστω χεῖρας καὶ αἱ δωρειαὶ [ἔ]-
[στων κατὰ ταὐτὰ κ]αθάπερ γέγραπται ἐν τε͂ι στήλει ἐάν τις τὸν [τύ]-
[ραννον ἀποκτείν]ει· τõι δὲ λέγοντι παρὰ τοῦτα ἢ πρήττο[ν]τι κατ[α]-
[ρᾶσθαι ἱερέας κα]ὶ ἱερίδας Διονυρίοις τε καὶ Ἀρτεμιρίοις μή[τ]-
[ε παῖδας ἐξ αὐτῶν] γυναῖκας τίκτειν κατὰ νόμον, μήτε πρόβατα μ[ή]-
[τε γῆν εὐθηνεῖσ]θαι· εἰ δὲ καὶ γίνοιντο, μὴ γίνεσθαι αὐτῶν [γ]νηρ[ί]-
[ους παῖδας, ἀλλὰ] τούσδε πανοικίει πάντας ἀπολέσθαι· ἐάν τις ἐ[πι]-
[ψηφίζει ἢ γράφει] ἢ φέρει ἄν τε ἄρχων ἄν τε ἰδιώτης ὡς δεῖ ἄλλην τι-
[νὰ καθιστάναι πο]λιτείαν Ἐρετριᾶς ἀλλ' ἢ βουλὴν καὶ πρυτανείη-
[ν ἐκ πάντων Ἐρετρ]ιῶν κληρωτὴν καθάπερ γέγραπται· ἂν δέ τις κ[αθι]-
[στεῖ ἢ τυραννίδα] ἢ ὀλιγαρχίην καὶ ἐκβιάρηται, παραχρῆμα βοη-
[θεῖν πολίτας ἅπαντ]ας τõι δήμοι καὶ μάχην ἅπτειν τοῖς διακωλύ-
[ρουρι τὴν ἐκκληρίη]ν καὶ πρυτανείην, ἕκαστον ἡγείμενον αὐτὸν
[ἱκανὸν μάχεσθαι? ἄν]ευ [π]αρανγέλματος· ἄν δέ τι συμβαίνει ἀδυνα-
[τέον κατασχεῖν? τὸ Ἀγ]οραῖον παραχρῆμα ὥστ' ἐ[ξ]ε[ῖν]αι τεῖ βουλεῖ

[καθῖσαι κατὰ νόμον ἢ ἂν] ἀποκλεισθεῖ ὁ δῆμος τῶν τειχέων, καταλ-
[αμβάνειν χωρίον τι τῆ]ς Ἐρετριάδος ὅ τι ἂν δοκεῖ σύνφορον εἶνα-
[ι πρὸς τὸ ἐκεῖ συνελθεῖ]ν τοὺς β[οη]θέοντας πάντας· καταλαβόντα-
[ς δὲ ὑποδέχεσθαι τὸν ἐλθ]όντα καὶ βολόμενον τῶν Ἑλλήνων βοηθε-
[ῖν τõι δήμοι τõι Ἐρετριῶν]· ἄν δέ τις Ἐρετριῶν μὴ βοηθήρει τõι δή-
[μοι, εἰσανγέλλειν? τεῖ πρυ]τανείει καθάπερ γέγραπται καὶ μάχη-
[ν συνάπτειν αὐτõι· ὁπόροι] δ' ἂν Ἐρετριῶν καταλαβόντες τι τῆς χώ-
[ρης τ' αὐτόνομον? καὶ ἐλεύθ]ερον ποιήρωρι τὸν δῆμον τὸν Ἐρετριῶ-
[ν, τούτοις? μέρος τι διαδιδ]όσθω τῆς γῆς καὶ τῆς οὐσίης τῶν ὑπομε-
[ινάντων ἄρχεσθαι τεῖ τυρα]ννίδι ἢ ἄλλει τινὶ πολιτείει ἀλλ' ἢ β-
[ουλεῖ ἐκ πάντων κληρωτεῖ] vacat

A. Restored by K. ‖ 3. Μ[...] ἀλληλο[---], *IG* ‖ 4. [ἄτι]μον εἶναι τ[οῦτον], *IG* ‖ 5–6. ΟΣ[-------| ὅς δ' ἂν ἀποκτείνει τὸ]ν, *IG* ‖ 6–14. this clause concerns honors awarded to a tyrannicide of citizen status; obviously the document envisaged cases in which the tyrannicide was a foreigner or a slave, as in *I.Ilion* 25. K. ‖ 7. [δεδόσθ]αι αὐτ[ῶι π]αρὰ το[ῦ δήμου], *IG* ‖ 8. ἐπ[ιμελεῖσθαι αὐτοῦ τοὺς ἀεὶ ἐν ἀρχεῖ ὄντας], *IG* ‖ 10. [ἐὰν δὲ ἀποθάνηι], *IG* ‖ 11–12. cf. the honors for family members of war dead in Thasos (*Recherches --- (Thasos)* I no. 143 = *LSCG* 64) ‖ B. 2. or ἢ περ[ί], K. ‖ 3–6. the text attests restrictions of the mobility of magistrates and members of the council, K. [cf. *ISE* I 51 (Thouria, early 2nd cent. B.C.) which determines which synhedroi were to attend a trial and which were to remain at home, Chaniotis] ‖ 4–5. or πα|[ραυτίκα, K. ‖ 10. cf. *IG* II² 43 LL. 61–63; Thuc. 1.138.6; Xen., *Hell.* 7.7.22; Hyper. 3.18; Plut., *Phoc.* 37.4, K. ‖ 13–20. for ἄλλη πολιτεία cf. the expression ἑτέρα πολιτεία which is used by Athenian orators to designate constitutions other than democracy (e.g., Lysias 20.4 and 6), K. ‖ 20. for [ἐκ πάντων Ἐρετρ]ιῶν cf. *I.Magnesia* 48 and the phrase ἐξ ἁπάντων Ἀθηναίων in *SEG* XXVIII 60 L. 82, K. ‖ 23. a πρυτανεῖον in Eretria is mentioned in *I.Magnesia* 48; the new text directly associates the πρυτανεία with the council, K. ‖ 25. the Ἀγοραῖον should probably be interpreted as a sanctuary of Ζεὺς Ἀγοραῖος; in case of an oligarchic revolt the people is urged to occupy the Agoraion, in the section of the city where normally the meetings of the council were held, K.

1106. Eretria. Citizenship decree for Krates (?) from Sikyon, after ca. 340 B.C. Marble stele with moulding; a pigeon (emblem of Sikyon) is represented in a panel in relief; brought to the Museum of Eretria in 1975. Mentioned by A.Andreiomenou. *AD* 30 B (1975) [1983] 163/164. Ed.pr. Knoepfler, *Décrets érétriens* 29–41 no. 1 (ph.; French translation), with commentary on the use of the pigeon as an emblem of the Sikyonians (30–32), the formula ἔδοξεν τῆι ἐκκλησίῃ (instead of ἔδοξεν τῆι βουλῆι) in decrees of the 4th cent. B.C. (34/35), and the award of citizenship to foreigners in Eretria (37–40). The mason of this inscription can be identified with the one who engraved *IG* XII 9 204 (= our lemma no. 1108 bis).

Θ ε ο [ί]·
pigeon
Ἐξήκεστος Διοδώρου
εἶπεν· ἔδοξεν τεῖ ἐκκλ-
ησίει· ἐπ[ειδὴ Κράτης?] Τιμ-
οκράτου [Σικυώνιος ἀν]ὴρ
ἀγαθός [ἐστι περ]ὶ τὴμ π-
[ό]λιν τὴν [Ἐρετριέω]ν κα[ὶ]
ποεῖ ὅ τι ἂ[ν δύνηται] ἀγ-
αθὸν καὶ ὅ[σα ἐδέον]το α[ὐ]-

T.Chatelain reprints LL. 17–27 of the document, incorporating K.'s restorations (text on 105; French translation on 83) and discusses the technical aspects of the project and the terms used in the text (ὑπόνομος, φρεάτια, δεξαμενή, ποταμοί). Ch. associates the work carried out by Chairephanes with the system of irrigation known as qanāt in the Near East (cf. Polyb. 10.28.2–4).

For LL. 29–33 see J.Vélissaropoulos–Karakosta in *Symposion 1997*, 104, and M.Youni, *ibid.* 132.

We present K.'s restorations without systematically recording the earlier restorations:

L. 3 in fine: [καὶ ὑλῶν or καὶ ὕλης].
L. 6: [ἑκάστου ἐνιαυτοῦ τοῦ Ἀπατουριῶνος μηνός]; the payment of the lease was made on the first month, which is the month Apatourion (49).
L. 8: καὶ συναρχόντων [προβούλων ἀρχὴν καὶ μὴν Ἀπατουριῶν].
L. 9: [τέλος μὴ τελεῖν].
L. 10: ὀμ[όσαι δὲ πολίτας πάντας ἀθροισαμένους vel sim. εἰς Ἀπόλλωνο]ς.
L. 13 in fine: [καὶ τὰς πεποιημένας πίστε]ις (not [καὶ ἀναγράψαι τὰς πίστε]ις).
L. 14: στῆσαι α[ὐτήν] (not α[ὐτάς]).
L. 17: [καὶ ἐξέστω Χαιρεφάνει] (not καὶ ἐξέστω δὲ Χ.).
L. 20: the restoration [ἐὰν δὲ ποταμοῖς ἄγει] is not certain.
L. 21: [ἵνα μὴ βλάπτωνται οἱ γεωργοῦντες].
L. 23: [καὶ τὴν δεξαμενήν?] (not [καὶ τοὺς ποταμούς]).
L. 27: οἱ γεωργο[ῦντες τὴν χώραν].
L. 28 in fine: μ[ὴ τέλος τιθέντες τεῖ πόλει μηδέν?].
LL. 30–32: [ἢ ἐπιψηφίσει παρὰ τὰς συνθήκας οὕτ]ιω ... λύειν τὰ[ς συνθήκας ἐπὶ παρευρέσει ἢ τρόπωι ἢ λόγωι ωἱ|τινιοῦν.
L. 34/35: [συνεπαγγελλομένους ὅταν ἐ]ξαγάγει ... [ὡς αὐτὸς ἐπαγγέλλεται καὶ βέβαιον παρέχοντας].
L. 41: Ὠρεων(ίδος) (i.e., the name of a tribe, not Ὠρέων); the warrantors were not selected from the entire citizen–body, but from the wealthiest citizens, who represented the six tribes.
L. 42: Space for 11 letters remained uninscribed for a warrantor, whose name was not known when the stele was inscribed.
LL. 44/45: κατὰ [ἐνιαυτὸν τοὺς ἀεὶ ὄντας ἐφήβους ἕως ἂ|ν τὴν γῆν].
LL. 46/47: [ἀναγράψαι δὲ καὶ ἐν τεῖ στήλει τοὺς ὀμόσαντας].
LL. 51/52: ὀ[μόσαι δὲ πᾶσι τοῖς μετὰ Χαιρεφάνους ἐργαζομ|ένοις τὰ αὐτὰ ἅ]περ ... κατανεμεῖ[ν τὴν γῆν τῆς λίμνης].
LL. 52/53: [ὥσπερ or καθάπερ γέγραπται ἐν τεῖ | στήλει τεῖ]δε].
L. 54 initio: e.g. [ὁ δὲ ἐπίορκος μνᾶς δέκ]α τίσει.

1110. Eretria. Honorary decree for citizens of Histiaia, late 4th cent. B.C. Fragment of a marble stele broken on top, bottom and left; found in 1979 on the citadel. Ed.pr. Knoepfler, *Décrets érétriens* 118–122 no. 6 (ph.; French translation), who comments on 'pierres errantes' found on the acropolis of Eretria (cf. our lemmata nos. 1110 bis/ter) and discusses the relations of Eretria to Histiaia in the 4th cent. B.C.

[--- ἐπειδὴ ὁ δεῖνα τοῦ δεῖνος καὶ]
[ὁ δεῖνα τοῦ δεῖνος Ἰστ?]ιαιεῖς ἄν- vac. 4
[δρες ἀγαθοὶ καὶ] φιλότιμοί εἰ-
[σι περὶ τὴν πόλι]ν τὴν Ἐρετρ[ι]-
[έων καὶ πᾶσαν παρέσχ]ηνται προθ[υ]-
[μίαν ------------------------------]

1110 bis. Eretria. Fragmentary decree, undated (4th cent B.C.?). Small fragment of a marble stele broken on all sides; found in 1975 on the acropolis (cf. our lemmata nos. 1110 and 1110 ter). Ed.pr. Knoepfler, *Décrets érétriens* 119 note 73.

remains of letters in two lines
[κ]αὶ ἀσυλί[αν καὶ ἀσφάλειαν εἰσπλέοντι]
[κ]αὶ ἐκπλέ[οντι καὶ πολέμου καὶ εἰρήνης]
[--]ΓΝΙΟΙΣΑΓ[------------------------------]
[--]ΓΙ . . . ΙΟΥ[------------------------------]

1110 ter. Eretria. Fragmentary decree, undated (Hellenistic). Lower part of a marble stele; found in 1978 on the acropolis (cf. our lemmata nos. 1110 and 1110 bis). Ed.pr. Knoepfler, *Décrets érétriens* 119 note 74: [---] ἀναγρ[άψαι δὲ τόδε τὸ ψήφισ|μα ἐν στήληι λιθίν]ηι καὶ στῆσαι [ἐν τῶι ἱερῶι τοῦ | Ἀπόλλωνος τοῦ Δ]αφνηφόρου vacat

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1111. Eretria. Decree, early 3rd cent. B.C. Upper left part of a marble stele decorated with a crown in relief; found on the islet of Agia Triada (south of Eretria), but originally from Eretria; now in the private collection of the family Papanikolaou. Ed.pr. Knoepfler, *Décrets érétriens* 123–126 no. 7 (ph.), who assumes that the honorand was a foreigner (Macedonian?) in the service of one of the Successors.

ὁ δῆ[μος]
traces of letter
Ἐπιτέλης Λεωφορβ[ίδου εἶπεν· ἐπειδὴ ca. 3]
[.]τίδης Γ[...]έου [ethnicon? --------------------]

1. Written within the crown. ‖ 3. Epiteles was honored in Delphi with proxeny (*SEG* XV 319); the name is attested in *IG* XII 9 1108, the provenance of which may well be Eretria, and not Chalkis. ed.pr. ‖ 3–4. e.g. [Φιλι|σ]τίδης Ε[ὐκλ]έου, ed.pr.

1112. Eretria. Proxeny decree for Drakon (?), early 3rd cent. B.C. Fragment of a marble stele broken on top, bottom, and left; found in 1972 re-used in an ancient house. Knoepfler, *Décrets érétriens* 134–141 no. 9 (ph.; French translation), who observes that *IG* XII 9 228 (now lost) may be the lower part of the same stele.

[Name and patronymic Αἰγα?]λῆθεν εἶπεν· ἐπειδὴ Δρά-
[κων? patronymic and ethnic] ἀνὴρ ἀγαθὸς ὢν δια-
[τελεῖ περὶ τὸν δῆμον τὸν Ἐρετ]ριέων λέγων καὶ vac.
[πράττων ἀεὶ ὅ τι ἂν ἔχηι ἀγαθὸν? ἔ]δοξεν τῶι δή- vac.
[μωι· εἶναι πρόξενον καὶ εὐεργέτην Ἐρετρι]έων αὐτὸν
[καὶ ἐκγόνους· εἶναι δὲ αὐτοῖς γῆς καὶ οἰκ]ίας ἔγκτη-
[σιν καὶ πρόσοδον πρὸς τὴν βουλὴν καὶ τὸν δῆ]μον πρώ-
[τοις μετὰ τὰ ἱερὰ καὶ ἀτέλειαν πάντων εἰσά]γου-
IG XII 9 228 [σι(ν) ὅσα ἐπὶ χρήσει αὐτοῖς εἰς χώραν καὶ] ἐξάγο[υ]-
[σι(ν) καθάπερ καὶ τοῖς ἄλλοις Ἐρετριεῦ]σιν vacat
[καὶ προεδρίαν ἐν πᾶσι(ν) τοῖς ἀγῶ]σιν οἷς ὁ δ[ῆμος]
[τίθησι(ν)· ἐπιμελεῖσθαι δὲ αὐτῶ]ν τοὺς ἄρχον[τ]α[ς]
[τοὺς ἀεὶ ἐν ἀρχῆι ὄντας, ὅπως ἂμ μ]ηδ' ὑφ' ἑνὸς ἀδικ[ῶν]-
[ται· ἀναγράψαι δὲ τόδε τὸ ψήφισμα] ἐν στήλη[ι] λι[θί]-
[νηι καὶ στῆσαι ἐν τῶι τῆς Ἀρτέμ]ιδο[ς ἱερῶι vacat?]

2–3. δια/[τέλει], ed.pr. ‖ 4. [ὅτι], ed.pr. ‖ 9–11. restored by K.; [καὶ ἀτέλειαν] ἐξάγο[υ/σιν ὅσα ἐπὶ χρήσει καὶ εἰσάγου]σιν· vacat / [καὶ προεδρίαν ἐν τοῖς ἀγῶ]σιν οἷς ὁ δ[ῆμος], *IG* ‖ 12–14. text as in *IG* ‖ 15. restored by K., who recognizes here a sanctuary of Artemis near the sanctuary of Apollo Daphnephoros in Eretria, not the Artemision of Amarynthos (cf. *IG* XII 9 195 and our lemmata nos. 1113 and 1116); [καὶ στῆσαι ἐν τῶι ἱερῶι], *IG*.

1113. Eretria. Proxeny decree for Aristonymos of Athens, ca. 300 B.C. Upper part of a marble stele tapering towards the top; found in 1990 in the sanctuary of Apollo Daphnephoros. Ed.pr. Knoepfler, *Décrets érétriens* 151–158 no. 11 (ph.; French translation).

Χαιρίδημος Χαίριδος Πανακτό-
θεν εἶπεν· ἐπειδὴ Ἀριστώνυμος
Θεοφίλου Ἀθηναῖος ἀνὴρ ἀγα- vac.
θὸς ὢν διατελεῖ περὶ τὸν δῆμον
τὸν Ἐρετριείων λέγων καὶ πράτ- vac.
[τ]ων ἀεὶ ὅ τι ἂν ἔχηι ἀγαθόν, ἔδοξεν
[τῆ βουλ]ῆι καὶ τῶι δήμωι· εἶναι αὐ-
[τὸν πρόξ]ενον καὶ εὐεργέτην τοῦ
[δήμου τοῦ Ἐρ]ετριέων αὐτὸν καὶ ἐκ-
[γόνους καὶ εἶνα]ι αὐτοῖς γῆς καὶ οἰ-
[κίας ἔγκτησιν καὶ] πρόσοδον πρὸς
[τὴν βουλὴν καὶ τὸν δῆ]μον πρώτοις vac.
[μετὰ τὰ ἱερά· εἶναι δ(ὲ) ἀσυλί]αν καὶ πολέ-
[μου καὶ εἰρήνης καὶ ἀτέλ]ειαν εἰσά-
[γουσι(ν) καὶ ἐξάγουσι(ν) καθάπερ] τοῖς ἄλ-
[λοις Ἐρετριεῦσι(ν)· ἀναγράψαι δὲ] τόδε
[τὸ ψήφισμα ἐν στήληι λιθίνηι κα]ὶ
[στῆσαι ἐν τῶι ἱερῶι -------------------]
[---]

1–3. Neither Chairidemos, son of Chairis, nor Aristonymos, son of Theophilos, are otherwise attested; the Eretrian deme Πάνακτον is attested for the first time, but the abbreviation Παν./Πανα. is attested, e.g., in *IG* XII 9 191 B L. 12 and C 15/16; 247 LL. 1, 3 and 16; this deme may be located in Kalentzi/Prasino, ed.pr. ‖ 5. for Ἐρετριείων cf. the spelling βασιλέια and Φανοκλέιου in *IG* XII 9 210 under Athenian influence, ed.pr. ‖ 6.

EXEI was corrected to EXHI by the mason ‖ 18. [τοῦ Ἀπόλλωνος τοῦ Δαφνηφόρου] or [τῆς Ἀρτέμιδος] as in our lemma no. 1112, ed.pr.

1114. Eretria. Proxeny decree for an unknown man, early 3rd cent. B.C. Lower right part of a marble stele found in 1978 re–used in a modern structure near the temple of Apollo Daphnephoros. Ed.pr. Knoepfler, *Décrets érétriens* 159–161 no. 12 (ph.; French translation).

[-- πρόξενον καὶ εὐ]εργ[έτην τοῦ δή]-
[μου τοῦ Ἐρετριέ]ων καὶ εἶν[αι αὐτοῖς]
[γῆς καὶ οἰκίας] ἔγκτησιν κα[ὶ πρόσοδον]
[πρὸς τὴν βουλὴν] καὶ τὸν δῆμον πρώτοις
[μετὰ τὰ ἱερὰ] καὶ ἀσυλίαν καὶ ἀτέλει-
[αν καὶ εἰσάγον]τι καὶ ἐξάγοντι (sic) καθά-
[περ καὶ τοῖς ἄ]λλοις Ἐρετριεῦσι· ἀνα-
[γράψαι δὲ τὸ] ψήφισμα ἐν στήληι λι[θ]ί-
[νηι καὶ στῆσ]αι ἐν τῶι ἱερῶι τοῦ Ἀπόλ-
[λωνος τοῦ] Δαφνηφόρου vacat

1115. Eretria. Proxeny decree for an unknown man, early 3rd cent. B.C. Lower part of a marble stele found in 1980 in a field in Eretria. Mentioned by G.Touchais, *BCH* 95 (1981) 850. Ed.pr. Knoepfler, *Décrets érétriens* 162–165 no. 13 (ph.; French translation), who observes that although the appearance of this inscription is very similar to that of *IG* XII 9 218, it is a separate document; this proxeny decree – exactly as the proxeny decrees *IG* XII 9 216 and 218 – should be dated to the early 3rd cent. B.C.

[εἶναι -------------------- name, patronymic, ethnic]
[πρόξενον καὶ εὐεργέτην τοῦ δήμου τοῦ Ἐρε]-
[τριέων αὐτὸν καὶ ἐκγόνους καὶ π]ρόσοδο[ν]
[εἶναι αὐτοῖς πρὸς] τὴν βουλ[ὴν καὶ] τὸν δῆ-
[μ]ον πρώτοις μετὰ τὰ ἱερά· εἶναι δὲ καὶ ἔγκτη-
[σι]ν γῆς καὶ οἰκίας αὐτοῖς καὶ ἀτέλειαν καὶ εἰ-
[σάγ]ουσι καὶ ἐξάγουσι καθάπερ τοῖς ἄλ- vac.
[λοι]ς Ἐρετριεῦσιν· εἶναι δὲ καὶ ἀσφάλειαν
[κα]ὶ ἀσυλίαν καὶ κατὰ γῆν καὶ κατὰ θάλατ- vac.
[ταν] καὶ εἰρήνης καὶ πολέμου· ἀναγράψαι
[vac.?] δὲ τόδε τὸ ψήφισμα ἐν στήληι λιθίνηι
[κ]αὶ στῆσαι ἐν τῶι ἱερῶι τοῦ Ἀπόλλωνος τοῦ Δα-
φνηφόρου vacat

1116. Eretria. Proxeny decree for Philonides of Herakleia, ca. 275–250 B.C. (or slightly earlier then 280 B.C.). Upper part of a marble stele tapering towards the top; found in 1969 re–used in an ancient house in the southwest part of the city. P.Themelis, *AD*

25 B (1970) [1972] 250/251 (text in majuscules); cf. J. and L.Robert, *BE* (1973) no. 349; G.–J.–M.–J.Te Riele, *BCH* 99 (1975) 89–93 (text; ph.); cf. J. and L.Robert, *BE* (1976) no. 544. Republished after autopsy by Knoepfler, *Décrets érétriens* 166–169 no. 14 (ph.; French translation).

Ζώβιος Τελέσαντος εἶπεν· ἐπειδὴ vacat
[Φι]λωνίδης Φιλοέ[ρ]γου Ἡρακλεώτης ἀνὴ[ρ]
[ἀ]γαθὸς ὢν [διατελεῖ] τῶι δήμωι τῶι Ἐρετριέ-
[ω]ν καὶ λέ[γων καὶ πράττων ἀεὶ] ὅ [τι ἂν] ἔχει ἀγαθ-
[ό]ν, ἔδο[ξε τῆι βουλῆι καὶ τῶι δήμωι]· εἶναι Φιλω-
νί[δ]ην [Φιλοέργου Ἡρακλεώτην πρόξ]ενον
[κ]αὶ εὐ[εργέτην τοῦ δήμου τοῦ Ἐρετριέων] αὐ-
[τ]ὸν καὶ ἐκγόνους καὶ εἶναι αὐτοῖς γῆς] καὶ οἰκ[ί]-
ας ἔ[γκτησιν καὶ πρόσοδον πρὸς τὴν] βουλ[ὴν]
[κ]α[ὶ] τ[ὸν δῆμον πρώτοις μετὰ τὰ ἱερὰ κα]ὶ ἀτέ-
λειαν [καὶ εἰσάγουσι(ν) καὶ ἐξάγουσι(ν) καθ]άπερ
τοῖς ἄλ[λοις Ἐρετριεῦσι(ν) καὶ προεδρί]αν ἐν
πᾶσι το[ῖς ἀγῶσι(ν) οἷς ὁ δῆμος τίθησι(ν) κα]ὶ ἀσφ-
άλειαν [καὶ ἀσυλίαν καὶ πολέμου καὶ εἰ]ρήν-
[ης]· ἐπιμε[λεῖσθαι δ' αὐτῶν τοὺς ἄρχοντας] τοὺς
[ἀε]ὶ ἐν ἀρ[χῆι ὄντας ὅπως ἂμ μηδ' ὑφ' ἑνὸς] ἀδ[ι]-
[κῶνται· ἀναγράψαι δὲ τόδε τὸ ψήφισμα ἐν σ]τ[ή]-
[ληι λιθίνηι καὶ στῆσαι ἐν τῶι ἱερῶι τοῦ Ἀπ]ό[λ]-
[λωνος? τοῦ Δαφνηφόρου? vacat?]

1. [Σ]ώβιος, T.; Ζώβιος, Te R. ‖ 2. [Ἀπολ]λωνίδης Φιλο[ύρ]γου, T.; [Φι]λωνίδης Φιλοέ[ρ]γου, Te R. ‖ 2. the honored man was a citizen of Herakleia Trachis as another man mentioned in an unpublished honorary decree of Chalkis (D.Knoepfler, *BCH* 114, 1990, 477); two other men from Herakleia Trachis are attested in Eretria (*IG* XII 9 824; *SEG* XXVIII 725); Herakleia was annexed by the Aitolians in 280 B.C.; since the honored man is not designated as Αἰτωλὸς ἐξ Ἡρακλείας this decree may be slightly earlier than 280 B.C., although the formulations and the language suggest a date in the period of the Macedonian occupation of Eretria, K. ‖ 5. [τεῖ βουλεῖ], Te R.; [τῆι βουλῆι], K. ‖ 13. 5. [ἡ πόλις], Te R.; [ὁ δῆμος], K. ‖ 18–19. restored by Te R.; possibly [ἐν τῶι Ἀρτέμιδ]ο[ς ἱερῶι] (cf. our lemmata nos. 1112/1113), K.

1117. Eretria. Proxeny decree for Myrmidon of Lamia, mid–3rd cent. B.C. Two non–joining fragments of a marble stele. **A:** Upper part of a marble stele with moulding; found in 1970 near the harbor baths. **B:** *IG* XII 9 231. Fragment of a stele, now lost; unknown provenance. Ed.pr. Knoepfler, *Décrets érétriens* 305–311 no. 16 (ph.; French translation), observes that the two pieces belong to the same inscription and (re)publishes the entire document using a squeeze of fr. B preserved in the Berlin–Brandenburgische Akademie. In his commentary, K. discusses the relations of Eretria to Lamia and Malis, the name Ἑρμόλυκος, and the mention of patronymics and demotics in Eretrian drecrees.

a Ἕρμων Ἑρμολύκου εἶπεν· ἐπει-
δὴ Μυρμιδὼν Διοτίμου Λαμιεὺς
ἀνὴρ ἀγαθός ἐστιν περὶ τὸν δῆ-
μον τὸν Ἐρετριέων λέγων καὶ
[π]ράττων ἀε[ὶ τὰ] συμφέροντα Ἐ-
[ρετρ]ιεῦσιν, [ἔδοξεν] τῶι δήμωι·
[εἶναι Μυρμιδόνα] Διοτίμου [Λα]-
[μιέα πρόξενον καὶ εὐεργέτην]
b [Ἐρετριέων καὶ αὐτὸν κ]αὶ ἐκγ[ό]-
[νους καὶ εἶναι αὐτοῖς γ]ῆς καὶ [vac.?]
[οἰκίας ἔγκτησιν κ]αὶ πρ[όσ]οδο[ν vac.?]
[πρὸς τὴν βουλ]ὴν καὶ τὸν δῆμ[ον]
[πρώτοις με]τὰ τὰ ἱερὰ καὶ π[ρο]-
[εδρίαν ἐν πᾶσ]ι τοῖς ἀγῶσι[ν οἷς]
[ἡ πόλις τίθησι]ν καὶ ἀτέλει[αν]
[εἰσάγουσι(ν) καὶ ἐξά]γουσι καθ-
[άπερ τοῖς ἄλλοις Ἐρε]τριεῦσιν·
[εἶναι δὲ καὶ αὐτοῖς ἀσ]υλίαν vac.
[καὶ πολέμου καὶ εἰρήνης] παρ-
[ερχομένοις? εἰς τὴν πόλιν ---]

Fr. a = LL. 1–8, fr. b = LL. 9–29 ‖ 8–20. if not otherwise indicated, readings and restorations as in *IG* ‖ 9. [αὐτῷ καὶ] ἐκγ[όνοις], *IG* ‖ 18. [εἶναι δ' αὐτοῖς καὶ ἄδειαν καὶ ἀσ]υλίαν, *IG* ‖ 19–20. παρ[αγινομένοις], *IG*.

1118. Eretria. Decree for an anonymous foreign benefactor. Fragment of a marble stele broken on all sides; found in 1967 near the foot of the acropolis. Ed.pr. Knoepfler, *Décrets érétriens* 312–316 no. 17 (ph.; French translation), who recognizes in this text an honorary decree for a benefactor who contributed to the supply of Eretria with grain and briefly comments on the grain production in Euboia.

[-------------------]ΑΣΠΑΡL.[----- -----------------------]
[------ καὶ πυρῶν? μ]εδίμνους χιλίους [ἐκόμισε? ------]

[-------- ὅπως ἂν ὡς ?βέ]λτιστα πάντα [γένηται? ------]
[--------------------------------] μὲν ἤνεγ[κε ----------------]

1119. Eretria. Proxeny decree for an anonymous, son of Dioskourides (Sosibios of Alexandria?), ca. 250–150 B.C. *IG* XII 9 238. This text was published without photo by K.Kourouniotis, *AEph* (1911) 34 no. 21; the stone is now lost. On the basis of Kourouniotis' transcription and the formulas of other proxeny decrees. Knoepfler, *Décrets érétriens* 323–327 no. 19 (ph.; French translation), presents a new restoration of the text, which is the only Eretrian proxeny decree written on a base. The formulas suggest a much earlier date (ca. 250–150 B.C.) than the one assumed by Kourouniotis (1st cent. B.C.). K. tentatively identifies the honored person with Σωσίβιος Διοσκουρίδου Ἀλεξανδρεύς, a courtier of Ptolemy III and Ptolemy IV, honored in Knidos (*OGIS* 79), Delos (*IG* XI 4 649), Tanagra (*IG* VII 507), and Orchomenos (*IG* VII 3166).

[Οἱ πρόβουλοι καὶ οἱ στρατηγοὶ εἶπαν? name Διοσκουρίδου ethnic ἀγα]-
[θ]ὸς ὢν δ[ιατελεῖ περὶ τὸν δῆμον τὸν Ἐρετριέων καὶ λέγων καὶ πράττων ἀεὶ τὰ συμφέροντα]
τῆι πόλει [καὶ χρείας παρεχόμενος τῶι δεομένωι τῶν πολιτῶν?· δεδόχθαι τῆι βουλῆι]

καὶ τῶι δήμωι· [πρόξενον εἶναι καὶ εὐεργέτην τοῦ δήμου τῶν Ἐρετριέων name]
[.]ṿ Διοσκου[ρίδου ethnic καὶ αὐτὸν καὶ ἐκγόνους καὶ εἶναι αὐτοῖς γῆς καὶ οἰκίας]
[ἔγκτη]σιν καὶ πρ[όσοδον πρὸς τὴν βουλὴν καὶ τὸν δῆμον, ἐάν τινος δέωνται, πρώτοις]
[μετὰ τὰ ἱ]ερὰ καὶ προ[εδρίαν ἐμ πᾶσι τοῖς ἀγῶσι(ν) οἷς ἡ πόλις τίθησι(ν) καὶ ἀτέλειαν]
[καὶ εἰσάγουσι]ν καὶ ἐξάγ[ουσιν καθάπερ καὶ τοῖς ἄλλοις Ἐρετριεῦσι(ν)· εἶναι δὲ αὐτοῖς]
[καὶ ἀσφάλ]ειαν καὶ [ἀσυλίαν καὶ πολέμου καὶ εἰρήνης παραγινομένοις εἰς τὴν πόλιν· ἐπιμε]-
[λεῖσθαι δὲ αὐτῶν τοὺς] ἄρχον[τας τοὺς ἀεὶ ἐν ἀρχῆι ὄντας ὅπως ἂμ μηδ' ὑφ' ἑνὸς ἀδικῶνται]·
[--]

3. δ[ιατέλει], K. || 6. δεῶνται, K.

1119 bis. Erẹtria. Honorary inscription for Kleoneikos, 1st cent. B.C./1st cent. A.D. *IG* XII 9 281. E.Mango in *Zona archeologica* 279–288 (ph.), argues that the statue of Kleoneikos was erected in the exhedra of the palaistra of the gymnasium (room F) and comments on the iconographical type of the statue, which alludes to young age, rhetorical education, and athletic training.

1120. Eretria. Dedication (?), Hellenistic period. *SEG* XXXIV 906. Knoepfler, *Décrets érétriens* 240/241 (ph.), recognizes in LL. 2 and 4 two Eretrian demotics, which belong to the same district (χῶρος) but not to the same tribe, and suggests the following restoration: [--- Φι]λο[ξ]ένου Ἀφαρ[εῦθεν], | γραμματεύον[τος] | Δαφνίωνος Φηγ[ουντόθεν]

1120 bis. Eretria. Epitaph of Leophorbides, 4th cent. B.C. *IG* XII 9 449. Knoepfler, *Décrets érétriens* 125 (ph.), points out that the cippus is broken on the left; he restores the name [Λεωφ]ορβίδης (Ὀρβίδης, *IG*). This person may be the father of Epiteles in our lemma no. 1111.

1120 ter. Eretria. Epitaph of Olympines (?), early 4th cent. B.C. C.Dunant in *Eretria* VI (Bern 1978) 44 no. 107 (ph.). Knoepfler, *Décrets érétriens* 245 (ph.), republishes the text as follows:

[Ὀλυμ]πίνης Ἐστῆ[θ]εν

[Ὠρω]πίνης ἔστη[κ]εν, D.; Ἐστῆ[θ]εν = Ἰστια(ι)ῆθεν, K.

1121. Eretria. Epitaph of Zoilos erected by the association of the ὀγδοϊσταί, ca. 150 B.C. *SEG* L 876. M.Sève, *RPh* 75 (2001) 148/149, comments on the new word ὀγδοϊστής and on related terms (τετραδιστής, ἑβδομαϊστής, ἐνατιστής, δεκαδιστής, δεκαδίστρια, εἰκαδεῖς, εἰκαδιστής, and νουμηνιαστής).

1122. Eretria. Panathenaic amphoras, 363/2 and 360/59 B.C. *SEG* XLIII 108 J–L. M.Benz, *AK* 44 (2001) 3-12 nos. 1–3 (ph.), republishes these amphoras [in *SEG* XLIII 108 K (no. 3) read Χαρικλείδ[ης], not Χαρικλείδης]. The unique feature of their iconography is the representation of female personifications (Charis?, the personification of the games?) [or of Heorte, since neither Agon nor Panathenaia is female, Chaniotis]. These vases were probably displayed in the peristyle in front of the banquet rooms. For Panathenaic amphoras see also our lemmata nos. 61 and 2205.

1123. Histiaia/Oreos. Epitaph of Glaukias, undated [Hellenistic?]. Upper part of a naiskos stele with the representation of a young hunter holding a λαγωβόλον in his left and a bird in his right hand. Mentioned by S.Katakis, *AD* 52 B2 (1997) [2003] 418 (ph.), who reports that the name of the deceased person is Γλαυκίας Ἀριστογείτωνος.

1124. Karystos (?). Catalogue of πρόβουλοι, ca. 117–138 A.D. *IG* XII 9 11 + add. (p. 176) + *IG* XII Suppl. p. 174; *SEG* XXXIX 1825. See our lemma no. 2217.

1125. Styra. Inscribed lead tablets, ca. 475 B.C. In a discussion of personal names in –ιων (cf. our lemma no. 2322), S.Tokhtas'ev, *Hyperboreus* 6 (2000) 134/135 (in Russian; German summary), explains the name Σαϊτυβίων as an artificial construction which derives from the pet name *Σαΐτυς.

1126–1128. Zarax. Inscriptions, 7th–4th cent. B.C. In her report on the excavation of buildings near Zarakes Karystou (ancient Zarax, territory of Eretria) A.Chatzidimitriou, *AD* 52 B2 (1997) [2003] 407–409 (ph.), mentions several inscriptions which suggest a cultic function for the building.

1126: 407 (ph.); cf. G.Touchais, *BCH* 123 (1999) 793 (ph.). **Inscribed vase, ca. 650 B.C.** Fragment of a relief pithos with the representation of a Centaur found in a building of the late Geometric period (building II, possibly a shrine); an inscription was engraved after firing on a zone under the relief panel [on the photo one recognizes ἱερὸς Ζ..[—], Chaniotis].

1127: 409. **Inscribed vases, Classical period.** Skyphoi (no number given) found in a building of a religious function (building IV), built in the late Geometric period and rebuilt in the late Classical period; the letters IE (a form of ἱερός) are engraved on their bases.

1128: 409 (ph.). **Bronze weight, Classical period.** Inscribed bronze weight with representation of a ram's head in relief: Ἀπόλλωνος Δηλίο

CRETE

1129. Crete. Federalism. M.V.Sekunda in R.Brock - S.Hodkinson (edd.), *Alternatives to Athens. Varieties of Political Organization and Community in Ancient Greece* (Oxford 2000) 326-347, argues that the factors which promoted federalism in west Crete included the consciousness of common ethnicity, the presence of a common enemy, and the common knowledge of mountain passes; in this context he discusses the epigraphic evidence for the Κοινὸν τῶν Ὀρείων (*IG* II² 1130; *IG* V 1 723 and 725?; *I.Cret.* II XVII 1).

1130. Crete. Geography. P.Counillon, *REA* 103.3/4 (2001) 381–394, discusses the Cretan section in the *Periplous* of Ps.Skylax, comparing the information provided by this text with the epigraphic evidence (especially *SEG* XXVI 624 col. III LL. 100–122; XLI 731 and 742; *I.Cret.* I XVI 17; III IV 9; IV 182 and 186 A; cf. Chaniotis, *Verträge* nos. 2, 4, 31, 37/38, and 44; *Milet* III 1 140).

1131. Crete. Religion. By comparing Cretan cults mentioned in Kallimachos' poetry and in Hellenistic inscriptions (Εἰλείθυια Ἰνατίη: *I.Cret.* IV 174 B L. 76; cf. *I.Cret.* I VIII 12; Ἄρτεμις in Amnisos: *I.Cret.* I II 1; Ζεὺς Θενάτας: *SEG* XXXIII 717/718; XLI 743; XLV 1258; the festival Θεοδαίσια; the cult of Βριτόμαρτις: *I.Cret.* I VII 4; I IX 1 A L. 29; I XVI 5 L. 75; I XVIII 9 C L. 7; *SEG* XXIII 547; the cult of Δίκτυννα: *I.Cret.* II XI 1; II XVII 1), A.Chaniotis in *Ἰθάκη* 213-217, argues that the Alexandrian poet was not inspired by antiquarian research, but treated the cults and rituals of contemporary Crete, which were known to him either as the result of a personal visit or through Cretan informants.

1132. Crete. Romans on Crete. M.W.Baldwin Bowsky, *Eulimene* 2 (2001) 97-119, publishes a new Latin honorary inscription for M.Antonius E[---] (Gortyn; 1st cent. A.D.), identifies [Ἀν]τώνιος Βαρήιος in *SEG* XLI 965 as a Cretan, and collects the evidence for the nomen Antonius on Crete (*SEG* XLV 1291; *I.Cret.* I XXIII 6 A; IV 221 A, 302, 443). This name reflects the presence of supporters of the triumvir Marc Antony on Crete. In this context B. discusses the political and economic connections of the Antonii and sets the cult of Isis and

Augustus in the context of the commercial community established on the island before and after the battle at Actium. On a basis of a study of Roman nomina in Crete (discussion of 77 persons in a prosopographical appendix on 45–68), ead. in *Electrum* 51 (2001) 31-72, suggests that the conquest of Crete by Metellus in 67 B.C. was followed by the settlement of veterans who had commercial connections with the Greek East as well as with Campania. It was from among this population that Pompey later recruited soldiers for the battle of Pharsalos.

1132 bis. Agios Thomas. Rock–cut graffiti, Roman Imperial period. *I.Cret.* I XXXI 3. In view of the fact that names with the suffix –ω deriving from Latin names are very rare, H.Solin, *art.cit.* (our lemma no. 741) 231, recognizes in the graffiti Ἀβασκαντω (i) and Βασσω (h) male names in the dative (Ἀβασκάντῳ and Βάσσῳ) and not the female names Ἀβασκαντώ and Βασσώ (*I.Cret.*, *LGPN* I s.v.). [However, the other personal names in this group of graffiti are either in the nominative (a?, e, f) or in the genitive (a?, l/m), never in the dative; in this context female names in –ω are as probable as genitive forms in the Cretan dialect (Ἀβασκάντω and Βάσσω, Chaniotis].

1133. Arkades? (area of: Nipiditos). Epitaph of Athenais, 2nd cent. A.D. *I.Cret.* I V 49. Republished by A.Chaniotis, *Tekmeria* 6 (2001) [2002] 124/125 (English translation), who restores the names and points out that the ancient cemetery at Nipiditos may in fact be part of the territory of Lyttos and not of Arkades: Ἀθην[αΐ]ς Νεο[πτ]ολέμ[ου], | εὐψύχε[ι]

Ἀθην[----]ιενεο [-- Πτ]ολεμ[αί- --] | εὐψυχε[---], *I.Cret.* || 2–3. this is the first attestation of the name Neoptolemos on Crete, C.

1134. Gortyn. Epigraphic research. V.La Rosa, *Creta antica* 2 (2001) 199–203, publishes two letters sent by F.Halbherr to D.Comparetti in March 1914 with a report on his epigraphic research in Gortyn. In these letters Halbherr refers to at least five or six inscribed blocks which he saw in the fissures between the blocks of the 'Law Code'. These inscriptions are not mentioned in the notebooks of Halbherr and L.Pernier, probably in order to protect the integrity of the monument. One has to assume that these inscriptions are still inside the big circular wall which makes up the great inscription of Gortyn.

1135. Gortyn. 'Law Code', 5th cent. B.C. *I.Cret.* IV 72 (*SEG* XLVIII 1206*; XLIX 1220; L 900). H.and M.van Effenterre in *Symposion 1997* 21–31, give an overview of the terms used for property and 'belonging' ('appartenance') and for the disposition of property in the 'Law Code' and stress the lack of a systematization and of theoretical reflections. R.Martini, *ibid.* 33–39, discusses the transitory clause in col. V 1–9. A comparison of the legal procedure at Gortyn with the legal prodecure in legal documents of other pre–modern societies (the code of Hammurabi, the lex Salica of the Franks, the Lombard laws in Rothair's edict, and the code of

China as it stood in the 19th cent.) by M.Gagarin, *ibid.* 41–52, shows that the 'Law Code' is primarily concerned with judicial procedure, and in particular with litigation, with judicial debate and argument. Open forensic debate and free judicial desicions are central to the Gortynian legal system but play little or no role in the legal systems portrayed in the non–Greek law codes.

The use of the terms δῶλος and ϝοικεύς in this document is studied by S.Link, *Dike* 4 (2001) 87-112, who urges that they are synonymous and that there was a single category of unfree persons in Gortyn (and in Crete, in general), i.e. only private slaves [but see C.Brixhe's study summarized in *SEG* XLIX 1220]. According to L. the Hellenistic inscriptions, which use different terms (e.g., ὑπόϝοικοι, οἰκετήια, ἀφαμία; cf. *I.Cret.* I XVI 1 = Chaniotis, *Verträge* no. 18; *I.Cret.* I XVI 17 = Chaniotis, *Verträge* no. 37; *SEG* XLI 742 = Chaniotis, *Verträge* no. 38) neither prove the existence of different categories of unfree population, in particular the existence of an unfree population in communal ownership, nor should they be used for reconstructions of the situation in the Classical period. [A new Hellenistic treaty, which will be published by B.Apostolakou, attests μνωΐα and οἰκετήια as two separate categories of dependent population, thus disproving L.'s views at least for the Hellenistic period; but until this text is published there is no point in critically reviewing L.'s dicussion of the literary sources and the inscriptions on Cretan slavery, Chaniotis].

The Scuola Archeologica Italiana di Atene published under the title *La grande iscrizione di Gortyna. Centoventi anni dopo la scoperta, 1884-2004* (Athens 2004) a volume in commemoration of the discovery of this inscription. The history of the discovery and an overview of research by G.Marginesu (11-28) is followed by a reproduction of the text of *I.Cret.* IV 72 with the translations of E.Peraki (Greek), D.Comparetti (Italian), A.Maffi (Italian), R.Dareste (French), F.Bücheler and E.Zitelmann (German), and A.C.Merriam (English). For a systematic review of recent studies on the 'Law Code' see A.Maffi, *Dike* 6 (2003) 161–226.

1136. Gortyn. Fragment of a legal text, 5th cent. B.C. Fragment of a limestone block broken on all sides; found in the so-called 'Pretorio'. Ed.pr. A.Magnelli in A.Di Vita (ed.), *Gortina V.3. Lo scavo del Pretorio (1989–1995).* T. II. *I materiali* (Padova 2001) 626 no. 1 (ph.).

[----]ΕΜΑ̣[------]
[--- τ]ὸμ πριάμε̣[νον ------]
[--- τὸν κατ]αθέμενον [---]
[---]ΑΡΠΟΜΕΝΟΕ[---]
[---]Ε .ΕΜΑΝΑ[------]
[---]ΟΡΟ[------]

3. 'colui che ha ricevuto in ipoteca', ed.pr. || 4. [τõ κ]αρπõ μὲν ὁ or [τõ κ]αρπομένõ, ed.pr.

1137–1140. Gortyn. Honorary inscriptions for athletes, ca. 100–150 A.D. Four inscriptions found in the baths of the so-called 'Pretorio'; as recent excavations have shown, this building complex was a gymnasium with a stadium annexed to it (1st B.C.–2nd cent. A.D.). Ed.pr. A.Magnelli, *op.cit.* (cf. our lemma no. 1136) 635–641.

1137: 635–637 no. 11 (ph.). **Honorary inscription for the pankratiast and periodonikes Diogenes.** Left part of a block; an inscription in tabula ansata (now almost entirely lost); found in the baths.

Διογένης [τοῦ --------------------]
ἀνὴρ παγ[κρατιαστὴς νεικήσας]
τὴν περί[οδον --------------------]
καὶ τὸν ἱ[ερὸν πενταετηρι]-
κὸν ἀγῶν[α τοῦ κοινοῦ τῶν Κρητῶν]

3. in fine, [ἐν τῇ περιόδῳ?], ed.pr.

1138: 638/639 no. 12 (ph.). **Honorary inscription for an athlete.** 23 in part joining fragments of a marble plaque.

[-------------]
[-------------]Σ̣
[---]Α[------]Ε̣νΜΙΑ
[---]ΟΣ[------]Ε
ΙΟΝΤΟ[---] Ὀλ[ύμπια] ἐν
Ζμύρ[νῃ - ---]Τ̣Ε[---]ΥΣ

2. [Σεβάσμια Ν]έμια?, ed.pr.

1139: 639 no. 13 (ph.). **Honorary inscription for a pancratiast and periodonikes.** Lower part of a marble plaque.

[------------ π]ανκρατ[ιαστής]
[νεικήσας τὴν] π̣ερίοδο̣[ν -----]
[-----------------------------------]

1140: 641 no. 14 (ph.). **Honorary inscription for a pancratiast and periodonikes.** Two non joining fragments of a marble plaque, broken on all sides.

[----------------- πα]νκρα[τιαστής]
[νεικήσας τὴν] π̣ε̣ρ̣ί̣ο[δον ---------]
[---]ΗΝΕ̣[----------------------------]
[-------------------------------------]

1141. Gortyn. Dedication to Hermes, ca. 100–50 B.C. Middle part of a limestone base from the area of Gortyn; now kept in the store-room of the Italian Archaeological School in Agioi Deka. Ed.pr. A.Magnelli in S.Bianchetti (ed.), *ΠΟΙΚΙΛΜΑ. Studi in onore di Michele R. Cataudella in occasione del 60o compleano* (La Spezia 2001) 679–685 (ph.; Italian translation), with a discussion of the perception of Hermes as the patron of the agora and of fertility.

[---].λιανὸς Διονυσ[ί]-
vacat ο[υ] or ο[ς]
[---] ἀγορανομήσας
[---] Ἑρμῆν πολύκαρπον

1. Initio, the first letter is an I, H or Y; either a name (cf. Παρδαλλιανός in Lyttos) or the name of a Roman citizen (cf. *I.Cret.* IV praef.: Τιβ. Σκανδιλιανὸς Ζόσιμος), ed.pr. ‖ 3. *I.Cret.* IV 254 is another dedication to Hermes by agoranomoi, ed.pr.

1142. Gortyn. Epitaph of Amyntas, 2nd/1st cent. B.C. Upper left part of a limestone stele; found in the so–called 'Pretorio'. Ed.pr. A.Magnelli in *op.cit.* (our lemma no. 1136) 627 no. 4 (ph.): Ἀμύν[τας] | Σωτ[---]

2. Σωτ[άδα], Σωτ[ίμου], Σωτ[ίωνος] et sim., ed.pr.

1143/1144. Gortyn. Christian epitaphs, 6th cent. A.D. Fragments of marble plaques found in the so–called 'Pretorio'. Ed.pr. A.Magnelli, *op.cit.* (our lemma no. 1136) 647–650 nos. 25/26 (ph.).

1143: 647/648 no. 25. **Christian epitaph?** Two fragments of a marble plaque: A) [------]ΛΗΣΜ[------] **B)** [------] ἀμήν [------]

A. Possibly [ἐκκ]λησ(ίας) μ[ηνὶ --], indicating that the deceased person belonged to a Christian congregation, ed.pr.

1144: 648–650 no. 26. **Epitaphs.** Fragments of a marble plaque inscribed on both sides:
A: [..]Ο[--- ἐτελεύτησεν?] | ἐτῶν [--- μηνὸς or μηνὶ Ἰανου- or Φεβρου]|αρίου [ἡμέρᾳ ---] | ἰνδι[κτιῶνος ---]
B: [------] .Α | [------]ΠΑΡ|[------] γλυκυ|[τατ- ------]εν

A. 4. ἰνδ[(ικτίωνος), ed.pr. [but the second iota is visible on the photo, Chaniotis] ‖ **B.** 2–4. παρ|[θένῳ?] γλυκυ|[τάτῃ], ed.pr. ‖ 4. [μνήμης ἕνεκ]εν?, ed.pr.

1145–1152. Gortyn. Fragments, 2nd cent. B.C.**–4th cent.** A.D. Eight fragments of stone inscriptions found in the so–called 'Pretorio'. Ed.pr. A.Magnelli, *op.cit.* (our lemma no. 1136) 631–644 (ph.).

1145: 631 no. 5. **Incertum, 2nd/1st cent.** B.C. Fragment of a marble plaque broken on all sides: vacat | [---]ΣΑ[---|---]ΛΑ[---]

1146: 632 no. 7 (ph.). **Incertum, 1st cent.** A.D. Lower part of a marble plaque: [---]ΑΣ.[---] | vacat

1147: 634 no. 9 (ph.). **Incertum, 1st/2nd cent.** A.D. Two non–joining fragments of a marble plaque: **A:** [---]ΙΠΟ[---] **B:** [---]Κ[---]

1148: 641 no. 15 (ph.). **Incertum, ca. 150–200** A.D. Fragment of a marble plaque, broken on all sides: [------]ΚΕ[------]

1149: 641 no. 16 (ph.). **Incertum, ca. 150–200** A.D. Fragment of a marble plaque: [------].CΜ[------]

1150: 642–644 no. 18 (ph.). **Incertum, 3rd cent.** A.D. Two non–joining fragments of a marble plaque: **A:** [------]ΡΑΤ[------] **B:** [------]ΤΟ[------]

A. E.g., [πανκ]ρατ[---] or [αὐτοκ]ράτ[---], ed.pr.

1151: 644 no. 19 (ph.). **Incertum, ca. 250–300** A.D. Small fragment of a marble plaque broken on all sides: [-----]ΥΝΙΟ[----|------]

1. Perhaps a form of Γορτύνιος, ed.pr.

1152: 644 no. 20 (ph.). **Incertum, 4th cent.** A.D. Fragment of a marble plaque broken on all sides: [------]Ν[------] | [------]ΤΥ[------]

1. Perhaps a form of Γόρτυν or Γορτύνιος, ed.pr.

1153–1156. Gortyn. Graffiti on vases, 1st–7th cent. A.D. Four fragments of vases found in the so–called 'Pretorio'. Ed.pr. A.Magnelli, *op.cit.* (cf. our lemma no. 1136) (ph.) 632–654 (ph.).

1153: 632–634 no. 8. **Inscribed amphora, 1st cent.** A.D. Fragment of an amphora inscribed after firing: Κρη[---] | Γορ[τυν---] | ἀπελε[ύθερος] | Τυχα[-----] ‖ ΑΚΔ vac.

1. Κρη[τικός], a personal name, ed.pr. [perhaps in the genitive (cf. *SEG* XLV 1244 P46); another possibility is Κρή[σκεντος], Chaniotis] ‖ 2–3. Γορ[τύνιος?] | ἀπελε[ύθερος], ed.pr. [rather Γορ[τυνίων] | ἀπελε[ύθερος] or ἀπελε[υθέρου], Chaniotis] ‖ 4. τύχα [---] (a reference to the quality of the production) or part of a personal name (e.g., Ἐπιτυγχάνων), i.e. the name of the freedman, ed.pr. [one expects the name of the freedman before and not after the word ἀπελεύθερος, ('Kre[--], a freedman of the Gortynians'); in that case, we have here the name of a second person (e.g. Τυχα[μένης]); for the significance of personal names on Cretan amphoras see *SEG* XLV 1244,

Chaniotis] ‖ 4. perhaps ξ(έσται) κδ΄ (24); cf. *Agora* XXI p. 63 pl. 35 nos. Ha 43 and 45/46 (1 ξέστη = 1/6 of a Roman congius), ed.pr.

1154: 650 no. 27. **Graffito, 6th/7th cent.** A.D. Neck of a vase (*spatheion*), possibly of African origin; inscribed after firing: ΕΟΡΩ[------]

1155: 653 no. 31. **Graffito, undated.** Fragment of a closed vase inscribed before firing: [---]ΝΚΟ[---] | [---]ΡΧΙ[---]

1156: 654 no. 32. **Graffito, undated.** Fragment of a vase inscribed after firing: Ν

1157–1163. Gortyn. Dipinti on amphoras, 2nd–5th cent. A.D. Seven fragments of amphoras with inscriptions painted in red; found in the so–called 'Pretorio'. Ed.pr. A.Magnelli, *op.cit.* (our lemma no. 1136) 642–652 (ph.).

1157: 642 no. 17. **Dipinto, 2nd cent.** A.D. Lip: [----]ΜΑΡΚΕΛ[----] | [----]ΜΗΣ[----]

1. Μάρκελ{λος}, probably the name of a trader, ed.pr. ‖ 2. or possibly [Καντα]νιτ[ης], ed.pr.

1158: 645–646 no. 21. **Dipinto, late 4th cent.** A.D. Shoulder: ς

'Il segno ς potrebbe venire interpretato come γ (= 3 misure) oppure come stigma, equivalente di solito a 6 misure,' ed.pr.

1159: 646 no. 22. **Dipinto, 4th/5th cent.** A.D. Neck: +

A cross rather than a numeral or the sign X, ed.pr.

1160: 647/648 no. 23. **Dipinto with Christian acclamation, 5th cent.** A.D. Two joining fragments of shoulder and neck of an amphora, probably of Aegean production; a dipinto on the shoulder: Χρυστῦ | Ἰησοῦ

'La lettura e molto incerta specialmente quella della seconda linea per cui non si puo escludere del tutto ΛΙΚΟΥ'; the names of Jesus Christ appears on Syrian and Eastern amphoras; ed.pr.

1161: 647 no. 24. **Dipinto, ca. 400–450** A.D. 19 fragments of an amphora, probably of Aegean production: [---]ΜΓ

Possibly [Χ]ΜΓ, i.e. Χ[ριστὸν] Μ[αρία] γ[εννᾷ], ed.pr. [for this abbreviation see *SEG* L 771 and 1084(3) with references, Chaniotis].

1162: 650 no. 29. **Dipinto, undated.** Small fragment of a closed vase: [--]ου[--]

1163: 650 no. 30. **Dipinto, 5th/6th cent.** A.D. Fragment of a Syrian (?) amphora with a painted symbol (numeral?):

1164. Gortyn. Lamp signature, ca. 100–125 A.D. Basis of a clay lamp with a signature inscribed before firing; found in the so–called 'Pretorio'. Ed.pr. A.Magnelli, *op.cit.* (our lemma no. 1136) 634 no. 10 (ph.): Λουκίου

Cf. *SEG* XXXVI 813, ed.pr. [for lamps of this Corinthian workshop on Crete see also *SEG* XLVIII 1212, Chaniotis].

1165. Gortyn. Inscribed loom weights, late 2nd cent. B.C. Two clay loom weights inscribed before firing; found in the so–called 'Pretorio'. Ed.pr. A.Magnelli, *op.cit.* (our lemma no. 1136) 627 nos. 2/3 (ph.): A: Νέα B: Π

1166. Gortyn. Bronze balance, ca. 650–700 A.D. Fragment of a bronze scale inscribed on two sides. Ed.pr. G.de Tomaso, *op.cit.* (our lemma no. 1136) 606/607 (ph.) and A.Magnelli, *ibid* 650–652.

A: Κ IIII IIII Λ IIII IIII IIII IIII IIIII IIII [---] B: Λ IIII IIII IIII IIII IIII IIII IIII IIII IIII IIII IIII IIII [---]

A. Κ = 20 librae, Λ = an abbreviation of λ(ίτρα); 'una scala crescente da 20 a 30 libbre', M. ‖ B. Λ = 30; 'il numerale Λ (= 30) indica il passagio a una gradazione maggiore: la tacche di questa rappresentano infatti 12 unita ponderali divise in 4 sottomultipli e questo equivale a dire che, in una probabile scala da, 30 a 55, l'unita di misura era circa 1/4 di libbra', M.

1167. Gortyn (area of: Metropolis). Christian mosaic inscription under the bishop Vetranius, ca. 553–597 A.D. *SEG* L 904. For this text see now the ed.pr. by R.Farioli Campanati in ead. (ed.), *Le grandi isole del Mediterraneo orientale tra tarda antichità e medioevo in memoria di Luciano Laurenzi, Ravenna, 19–21 settembre 1998* (Ravenna 2001) 117–121 (ph.), who attributes to the bishop Vetranius the monograms on capitals in the church of St.Titos (*I.Cret.* IV 475); Vetranius is otherwise unattested; his term should be dated between ca. 553–597 A.D.

1168. Hierapytna. History. With *Hierapytna. Storia di una polis cretese dalla fondazione alla conquista romana*, F.Guizzi, *MAL* Ser. 9.13 (2001) 277-444, presents an

exhaustive and well founded study of the history of Hierapytna, primarily in the Hellenistic period. The subjects discussed include the name of Hierapytna (283–287) and the foundation legends (287–303), the territory and its frontiers (304–322), the political institutions (323–330), the social organisation (330–337), the monetary magistrates (337–339), the economy (340–356) [cf. *SEG* L 1205 on 350/351], and the foreign relations (357–408). The Hellenistic inscriptions take the lion's share in his discussion. The following texts are analysed in detail: *SEG* XXVI 1049 = Chaniotis, *Verträge* no. 59 (314–317); *SEG* XXXIX 967 (332–334); *I.Cret.* I VIII 13 = Chaniotis, *Verträge* no. 50 (382–384); *I.Cret.* I XVI 5 = Chaniotis, *Verträge* no. 61 A (314–316); *I.Cret.* III III 4 = Chaniotis, *Verträge* no. 28 (364–367); *I.Cret.* III III 5 = Chaniotis, *Verträge* no. 74 (367–369); *I.Cret.* III III 8 (302/303); *I.Cret.* III IV 1 = Chaniotis, *Verträge* no. 5 (325/326, 347–350, 358/359); *I.Cret.* III IV 9/10 = Ager, *Arbitration* no. 158 I/II (320–322, 372–381); *I.Cret.* IV 174 = Chaniotis, *Verträge* no. 27 (364/365); *Staatsveträge* 501/502 (385–389), 551 (394–397).

For a new Hierapytnian decree see our lemma no. 1056.

1169. Hierapytna. Inscribed grave reliefs. N.P.Papadakis, *Γλυπτὰ ἀπὸ τὴν ἀρχαία Ἱεράπυτνα. Περιγραφικὸς κατάλογος* (Ierapetra 1998), presents a catalogue of works of sculpture in the Museum of Ierapetra (ph.), which include two inscribed reliefs: *SEG* XXXII 875 (78/79 no. 38) and *SEG* XXXII 879 (80/81 no. 515). [The latter text is the epitaph of the gladiator Μαργαρείτης; to the examples for the name Margarites ('the pearl of the arena') used by gladiators given by Robert, *Gladiateurs* 296 and 301, add *SEG* XXXIX 1339 L. 10 and XLV 1592; for gladiatorial combats in Crete (Gortyn) see *I.Cret.* IV 305, 309?, and 374/375; gladiatorial scenes often decorate lamps found in Crete; see P.Sapouna, *Die Bildlampen römischer Zeit aus der Idäischen Zeusgrotte auf Kreta* (Oxford 1998) 144-146 and nos 168-188, 191/192, Chaniotis].

1169 bis. Hierapytna. Stamped amphoras, late Hellenistic period. V.E. Stefanaki, *Eulimene* 2 (2001) 129–142, identifies two bronze coins with the legend IE and a representation of a bee as Hierapytnian coins; the symbol is similar to the one which appears on the few Hierapytnian amphora stamps known from Trypitos on Crete (*SEG* XLVII 1410 and L 876), Kallatis (L.Buzoianu, N.Cheluta–Georgescu, *Pontica* 16, 1983, 167 no. 3: Πασίων), and Alexandria (*SEG* XLV 1244 and L 885; a new stamp with the abbreviation Ἱε(ραπυτνίων)). The identification of the coins as Hierapytnian coins allows a better dating of the stamped amphoras, which should not be placed in the 3rd cent. B.C., but after 145 B.C., probably at the end of the 2nd cent. B.C. [This suggestion fits well into the general picture of the development of Cretan economy, with an increasing interest in trade in the late Hellenistic period (late 2nd/early 1st cent. B.C.), Chaniotis].

1169 ter. Istron. Decree concerning the asylia of Kos, 242 B.C. See our lemma no. 1056.

1170. Kisamos. Proxeny decrees of Polyrhenia (?) for an unknown man and for T.Flavius Q.f., early 2nd cent. B.C. *SEG* L 911. S.Markoulaki, A.Martínez Fernández, *Κρητικὴ Ἑστία* 8 (2000/01) 147–158 (ph.), present a more extensive version (in Greek) of the article summarized in *SEG* L 911; discussion of the dialect forms ἦμεν/ἤμην and of the formula μετέχειν θίνων καὶ ἀνθρωπίνων which is used in Cretan citizenship awards .

1171. Knossos. Christian prayers on a dish, early 7th cent. A.D. *SEG* XLVIII 1216. 33 sherds of a clay dish with graffiti on the interior and exterior found in a deposit. Republished by J.W.Hayes, *art.cit.* (our lemmata nos. 1172–1177) 443 no. B1 (dr.). We present again the texts incorporating the restorations suggested by E.Skountakis (forthcoming in *Tekmeria* 8).

A: † Κύ[ριε ἐν]δυνάμοσον τοὺς ἐν [---]χω δουλεύων[τας --- ἀ]μήν

B: † Κ(ύριο)ς ὁ Θ(εό)ς κατ[εύθυνον?] ἡμᾶς κτήσασθε οἰπομ[ον]ὴν κὲ ἀγάπην [ἐν παθή]μασην ;ἥν)α μετὰ προ[θυμίας σοὶ?] δουλεύσω· ἀ[μήν]

A. δουλεύων[τας], S.; δουλεύων, H. || B. restored by S.; κτήσασθε οἰπομ[ον]ήν = κτήσασθαι ὑπομονήν; [παθή]μασην = παθήμασιν; ΚΑΤ[---] ἡμᾶς κτήσας ΘΕΟΙΠΟΜ[..]ην κὲ ἀγάπην [ca. 6]ΛΑCΗΝΑΜΕΤΑΠΡΟ[---] δουλεύσω ἀ[μήν], H.

1172–1177. Knossos. Christian graffiti on pottery, early 7th cent. A.D. Fragments of vases found in a cistern–deposit in Knossos. Ed.pr. J.W.Hayes, *ABSA* 96 (2001) 445–454. See also our lemma no. 1171.

1172: 445 no. B14. **Fragment of a graffito (Christian prayer?), early 7th cent. A.D.** Fragments of a dish with a graffito on the interior: **A:** [---]Κ[Ω]ΝΙΤΑ[C]ΗΜ[---] **B:** [---]ΞΟΝ **C:** Φ

[B. Perhaps the end of the imperative of a verb ([φύλα]ξον); then the text is a prayer, Chaniotis].

1173: 445 no. B6. **Owner's inscription of Tryphere, early 7th cent. A.D.** 27 sherds of an undecorated red–slip dish produced in Asia Minor; a graffito in the exterior: Τρυφερὴ . Μ[.]ΝΑCΤΙΝ

μ[ο]νάστιν?, ed.pr.

1174: 445–447 no. B25 (dr.). **Owner's inscription of Fabia (?), early 7th cent. A.D.** Fragment of a bowl; a graffito on the interior: Φαβήα (?)

ΦΧΒΗΑ, ed.pr. [read on the dr., Φαβήα = Φαβία (?), Chaniotis].

1175: 447 no. B37 (dr.). **Christian graffito, early 7th cent.** A.D. Fragments of a jug with a graffito on the shoulder: [---]TH vacat † [---] | [---]YXH

[---]THN[---] | [---]YXH, ed.pr. [read on the dr. ‖ 1. the first letter may be a cross; in fine, certainly an elaborate cross ‖ 2. in fine, perhaps a form of εὐχή, Chaniotis].

1176: 447 no. B45 (dr.). **Christian graffito, early 7th cent.** A.D. Fragments of the shoulder of a jug (?) with a graffito: [---]H[---] | [---]ΠΑΡΟ[---]

1177: 454 no. B73 (dr.). **Christian graffito, early 7th cent.** A.D. Fragment of the shoulder of a closed vessel: [---]ACINḤ[---] | [---]PAỊ[---]

1178. Kydonia. Dipinto on amphora, Roman Imperial period. Fragment of an amphora; a dipinto on the shoulder. Ed.pr. H.A.Raab, *Rural Settlement in Hellenistic and Roman Crete* (Oxford 2001) 72 no. 101 (dr.): Ligature of HN followed by I

1179. Lyttos? (area of: Nipiditos). Epitaph of Athenais, 2nd cent. A.D. *I.Cret.* I v 49. For the possible attribution of this epitaph to Lyttos see our lemma no. 1133.

1179 bis. Phaistos. Decree concerning the asylia of Kos, 242 B.C. See our lemma no. 1056.

1180. Sybrita. Building inscription of a sanctuary of Hermes, c. 88–90 A.D. Limestone block broken on the right side, worn on the left; found in 1967 at Tzafouri, between the villages of Agia Fotini and Thronos (ancient Sybrita). Ed.pr. M.W.B.Bowsky, *ASAA* 79 (2001) 263–276 (ph.), with commentary on the prosopography, the activities of Roman administration in Crete under Domitian, and the position of Sybrita on a route which connected the plain of the Messara with northwest Crete. C.Pomponius (L. 6) can be identified with the proconsul of Crete and Kyrene C. Pomponius Gallus Didius Rufus (*An.Ép.* 1954, no. 188; 88/89 or 89/90 A.D.). B. rejects the possibility that the proconsul is the subject of ὑπέσχετο (LL. 5/6), since the person who carries out a promise is usually an heir (267). Consequently, T. Flavius (a priest?), the subject of all the verbs in LL. 4/5, built at his own expense and dedicated the temple, which he had promised to the city. Why the proconsul is mentioned. is not clear, possibly as an indication of imperial authorization for the work or because the temple was inaugurated in his presence (B.). A.Chaniotis, *EBGR* 2001 [2004] 199 no. 8, suspects that Γάϊος Πομπώνιος may be the subject of ὑπέσχετο; in that case the proconsul had promised the construction of the temple, but a wealthy individual in the city, somehow related to the proconsul

— as his name suggests, he may have received Roman citizenship through imperial patronage — took upon himself the financial burden.

['Υπὲρ τῆς τοῦ Αὐτ]ο[κ]ράτορο[ς Δομιτιανοῦ]
[vv? Καίσαρ]ος Σεβαστοῦ Γ̣ερ[μανικοῦ τύχης?]
[vv? καὶ δι]αμονῆς v Τῖτος Φλ̣[αούιος --- c. 6 ---]
vv? τὸ ἱερὸν τοῦ 'Ερμοῦ κατασ[κευάσας ἐκ τῶν]
vv? ἰδίων ἀφειέρωσεν, ὃ ὑπέ̣[σχετο τῇ --- c. 6 ---]
vv? πόλει Γάϊος Πομπώνιος [-------- c. 13 --------]

1–3. For dedications on behalf of the emperor's or the senate's fortune and permanence in Crete cf. *SEG* XXVIII 738 and 758; XXXII 869; XLV 1265; *I.Cret.* I VII 9, ed.pr. ‖ 3. in fine, a cognomen or the designation of an office (ἱερεύς?), ed.pr.; one expects Flavius' cognomen in the lacuna; there is no space for both the cognomen and a title, and it is improbable that Flavius would have omitted the title of his office; he probably did not make the dedication in an official capacity, C. ‖ 4. the temple of Hermes was built in Sybrita, supplementing if not replacing the sacred cave (or rather rock shelter) of 'Ερμῆς Κραναῖος at Patsos, ed.pr. [but the word ἱερόν (sanctuary) does not necessarily imply the building of a temple, Chaniotis] ‖ 5. ἀφ{ε}ιέρωσεν, ed.pr.; in fine, [τῇ Συβριτίων] seems too long, ed.pr. ‖ 6. in fine, one of the cognomina of C.Pomponius ('Ροῦφος?) or an abbreviated form of ἀνθύπατος, followed by a verb, e.g., καθιέρωσεν (cf. *I.Prusias* 42) ἐπεμελήθη (cf. *I.Kourion* 108, 118), rather than ἀνθυπάτευε, ed.pr.

SICILY

1181. Sicily. Byzantine inscriptions. In an overview of Sicilian Byzantine epigraphy, G.Manganaro, *MEP* 4/5 (2001) 131-178, adduces and (re)publishes many inscriptions, e.g. *IG* XIV 629 = A.Guillou, *Recueil* (cf. *SEG* XLVI 1302) no. 132 (M. 134; ph.). For the new texts, some edita now included in *SEG* for the first time, and inscriptions for which M. presents substantial observations or new readings, see our lemmata nos. 1184, 1189, 1197/1198, 1201, 1378, 1381, 1388/1389, 1392-1394, and 1396-1399 [all these texts should be added to Guillou's *Recueil*]; see also nos. 1473 and 2010.

On 134-137 M. reflects on the identity of a 'Byzantine epigraphy', commenting inter alia on the difficulty (often impossibility) of distinguishing Byzantine inscriptions from the preceding Christian texts ['Byzantine': i.e, texts dating to the period of Byzantine rule, which lasted from the conquest of Sicily by Belisarius in 535 A.D. to the Arab conquest taking place gradually in the course of the 9th cent. A.D. (fall of Palermo and Syracuse in 831 and 878 A.D., respectively); these chronological limits lead us to use the term 'Byzantine' as far as Sicily is concerned, rather than 'early Byzantine' as we do for other areas belonging to the Empire; evidently, the bulk of Sicilian Byzantine epigraphy is prior to 800 A.D., the chronological limit observed in *SEG*. For the 'Christian' inscriptions from Sicily see *SEG* XLIX 1255, Tybout].

1182. Sicily. Onomastics. In a review of *LGPN* III A (cf. *SEG* XLVII 2287), G.Manganaro, *Gnomon* 73 (2001) 201-203, presents an alphabetical list of 142 names on record in new inscriptions from Lipara (the inscriptions are now published in *I.Lipara*: see our lemmata nos. 1202-1372; see also *SEG* XLIX 1303) and Sicily (those published in Manganaro, *Sikelika*, and incorporated in *SEG* XLIX under Sicily).

1183. Acireale. Inscription on a Jewish bronze bread (?) stamp, undated. *JIWE* I 144 (*CIJ*[2] 53 no. 650 (e); *SEG* XLV 1347). G.Manganaro, *ZPE* 137 (2001) 195 (ph.), interprets this bronze object as a bread stamp. He reads the text flanking the menorah as Εὐπλέσι(ος): the stamp was to mark the (unleavened) bread baked for the Jew Εὔρεσις (Εὔρησις; potter's stamp: Εὐπλεσί, i.e., the genitive of female name Εὐρεσίς, *SEG*; in the same sense *JIWE*, but with accentuation Εὐρέσι, nominative Εὐρέσις). For the menorah, M. (ph.) refers to a 3rd/4th cent. A.D. limestone stamp probably from Palaestine or Egypt, now in the Royal Ontario Museum in Toronto, considered Christian because of a small cross at right: G.Galavaris, *Bread and the liturgy* (Madison 1970) 34/35 [E.R.Goodenough, *HThR* 57 (1964) 133-137; inscriptions ΠΡΟΙΒΟΥ (obverse, above and under the menorah) and † ΕΥ[--]ΘΩΥΕΥΟ (reverse, around a bull's head), unexplained by Goodenough; Galavaris considers the former a name, probably that of the owner. This seems likely: Πρόβου (Πρόβος = Latin Probus), Tybout]. See also our lemmata nos. 1192, 1196, 1384, and 1395, and, for another Jewish stamp, no. 1732.

1184. S. Agata Li Battiati. Inscription on a bronze grain measure, Byzantine period. P.Orsi, *Sicilia bizantina* (Rome 1942; ed. G.Agnello) 179. G.Manganaro, *art.cit.* (cf. our lemma no. 1181) 157 (ph.), adduces this object as a parallel for that mentioned in our lemma 1392. A monogram (☧) is flanked by two sigla: ΗΘ and ⊢⊢. M. suggests reading ἡ(μίναι) θ', λ(ίτρα) ἡ(μίεκτον), though admitting that this is 'solo una congettura'.

1185. Entella. Decrees by the people of Entella and Nakona, 254-241 B.C.? *SEG* XXX 1117-1123; XXXV 999; L 997* (*IGDS* 204-212). C.Ampolo (ed.), *Da un'antica città di Sicilia. I decreti di Entella e Nakone* (Pisa 2001; numerous ph. and maps), is the catalogue of an exhibition held at the Scuola Normale Superiore di Pisa (December 2001-February 2002). Anticipating a volume in preparation which will include new scholarly editions and studies, it presents straightforward versions of the texts (with diacritical signs, but no dots under letters or app.cr.) incorporating various corrections in readings made since the first editions in the early 1980s, Italian translations, and photographs (splendid color ph. of tablets nos. 6 and 8/9, and of the forgery no. 7, now all in Palermo; the whereabouts of the remaining objects remain unknown), as well as a series of mostly brief studies summarizing (and occasionally elaborating upon) the present state of knowledge [the substance of all these discussions can be found in the extensive lemma *SEG* XXXII 914; for later studies see the relevant lemmata in subsequent volumes, which can easily be traced from vol. L 997* backwards]. Except for tablet no. 7, a forgery based on no. 8 (cf. *SEG* XLIV 749; L 997), the tablets got a new classification on the basis of typological criteria (A: square tablet with triangular top; protruding frames along all sides except for the bottom, with one horizontal bar dividing square and triangle; B: rectangular tablet with triangular top; protruding frames at the sloping sides of the triangle: roof-like appearance; plumed helmet at top in the center, dividing LL. 1-3 in halves; C: rectangular tablet with protruding frames along all sides except for the bottom; no horizontal strip; Nakona A: rectangular tablet with protruding frame at top only). We present a *comparatio* enlarging that given in *SEG* XXXII 914 on p. 251 [below, and in future volumes of *SEG*, we will refer to the tablets by this new standard reference].

	Ampolo		Nenci	*SEG*		*IGDS*
Entella	A 1	pp. 12/13	5	XXX	1121	208
	A 2	pp. 14/15	8		1123	211
	A 3	pp. 16/17	9	XXXV	999	212
	B 1	pp. 18/19	4	XXX	1120	207
	C 1	pp. 20/21	6		1122	209
	C 2	pp. 22/23	1		1117	204
	C 3	pp. 24/25	2		1118	205
Nakona	A	pp. 26-28	3		1119	206
Forgery	VII*	pp. 30/31	7	XXXII	914 p. 252	210

We list the **main contributions:** C.Ampolo provides an introduction outlining the contents and core problems (VII-XVI); L.Porciani presents the texts and translations (11-31); M.I.Gulletta

reconstructs the confused vicissitudes and editorial history of the tablets (33-42; cf. also *SEG* XLIV 749); L.Porciani summarizes the two main views on the date (43-47; late 4th/early 3rd cent. or after the beginning of the first Punic War in 264 B.C.; the latter view prevails); U.Fantasia comments on the presence of Italian (Campanian/Oscan) merchants in Sicily since the late 5th cent. B.C. (49-58; cf. also *SEG* XXXII on p. 260; XLVII 1418; XLIX 1277; on 55/56 F. prefers interpreting Σάννειος in A 1 LL. 24/25 as a name rather than an ethnic or demotic (see *SEG* XLIX); apart from the Entella tablets little epigraphical evidence, inter alia *SEG* XLIV 776 (ph.; dr.) and XLIX 1295 (dr.)); F. also discusses the evidence for the institutions of Entella and Nakona (59-68; tabular survey on 66; he argues in favor of a relative chronology of the Entella decrees as presented in the catalogue: A 1-3, B 1, C-3); C.Michelini focuses on public buildings and cults in Entella (69-73; bouleuterion; sanctuary of Hestia; perhaps a gymnasium in view of the invitation to games in A 1 and C 1-3; a cult of the Eumenides can perhaps be deduced from the month's name Εὐμενιδεῖος in B 1 and C 2/3, unattested elsewhere; perhaps at Nakona a cult of Adonis: month's name Ἀδώνιος in B 1; see *SEG* XXXII on p. 259); B.Garazzo returns to the names and patronymics of the 11 magistrates and six private persons on record (75-80; as names with Oscan elements (cf. *SEG* XXXII on p. 260) G. lists Γναῖος, Εἴελος, Καίσιος, Κίπος, Μᾶμος, Μίνατος Κόρουιος, Ὄππιος, Πάκκιος and Σώϊος; for Μίνατος cf. our lemma no. 1190); L.Biondi focuses on linguistic characteristics (81-88; cf. *SEG* XXXII on pp. 259/260), A.Corretti on the calendar, metrology and numerals (89-92; cf. *SEG* XLVII 1419*; on 92 a table of Greek months in Sicilian cities); C.Ampolo comments on the grain donated to and bought by the Entellians in times of an agricultural crisis (93-96; cf. *SEG* XXXII on p. 256); M.Gargini - M.A.Vaggioli collect the evidence for the cities other than Entella and Nakona on record in the decrees (97-110; cf. *SEG* XXXII on p. 257; on 98 a color ph. of *SEG* XLV 1392, recording a Πετρεινός; cf. the Πετρῖνοι in A 1 LL. 19 and 23; for the reading τᾶμ Σχερίνων in A 1 L. 21 see *SEG* XL 785 and XLVII 1419; for the Μακελλῖνοι see our lemma no. 1377); M.Moggi - M.I.Gulletta analyze the contacts of Entella with these partner cities, both on a political and physical level (roads; 115-130); M.Gargini sketches a history of Sicily from the Archaic period to the mid 3rd cent. B.C. (131-139). The information on Entella (140-195) and Nakona (197-205) known from all sorts of other sources, is collected by various authors writing on single categories: literature, numismatics, nekropoleis, etc. In these contributions, inscriptions are rare: on 168 a ph. of some stamped tiles (see *SEG* XLV 1357*); on 177/178 C.A.Di Noto - R.Guglielmino mention *SEG* XLVII 1421 (ph.; dr.), in which they read the deceased woman's name as Τάχιμα instead of Τακιμα; on 203-205 C.Ampolo briefly analyzes the process of civil reconciliation described in the Nakonian decree B 1 [on the same subject see now also A.Dössel, *Die Beilegung innerstaatlicher Konflikte in den griechischen Poleis vom 5.-3. Jahrhundert v. Chr.* (Frankfurt a/M 2003) 235-247 (text and German translation) and A.Eich, *ZPE* 149 (2004) 95-98]. A comprehensive bibliography compiled by M.I.Gulletta concludes the volume (207-228).

C.Ampolo - A.Magnetto - L.Porciani, *ASNP* 6 (2001) [2003] 1-10 (ph.), comment on the three types of tablets, present notes and observations on readings resulting from re-examination of the tablets now in Palermo and previously unknown photographs from the archive of D.Lewis (the formerly anonymous 'informant' or *Anglicus interpres*), and discuss the physical order ('sovrapposizioni') of the tablets on their (clandestine) discovery, which can partly be deduced by imprints on the surfaces; results are provisional.

New readings: the notes on readings do not affect the substance of the texts (mostly elimination of square brackets or dots under letters); we present the most important corrections:
Entella A 1 L. 16: read ἐσβοαθοήσαντας (in the sense of ἐκβοαθοήσαντας) instead of ἐπιβοαθοήσαντας (M.Lombardo; see *SEG* XLVII 1419, also for the numerical signs; that in L. 23 may be or ; H is not excluded; the number, indicating medimnoi of grain, is not likely to be as low as e.g. 10);
Entella B 1 LL. 11/12: read ἐπίσταν|ται instead of ἐπιστῶν|ται;
Entella C 1 L. 6: read ΥΠΑΡΓΗΚΕΙ instead of ΥΠΑΡΓΗΡΕΙ (W.T.Loomis; see *SEG* XLIV 749, still followed in *Entella e Nakone*; = ὑπάρ(χ)ει?);
Nakona A: in L. 10 initio τῶμ instead of τῶν; in L. 20 probably ΑΛΛΑΡΟΙΣ, to be understood as an error for ἀλλάλοις (see *SEG* XXXII on p. 251 for earlier readings); in L. 22 the tablet has ΕΞΗΚΟΜΤΑ and ΔΕΡΘΕΩΝΤΙ: ἑξήκο⟨ν⟩τα and ⟨ἀ⟩ερθέωντι (ἑξήκο⟨ν⟩τα and ἀερθέωντι, *SEG* XXX 1119); in L. 34 the tablet has ΑΡΧΟΝΤΟΣ (ἄρχοντ(ε)ς, already correct in *SEG* XXX 1119).

1186. Entella (area of: Petraro?). 'Orphic' gold leaf, 5th/4th cent. B.C.? *SEG* XLIV 750; L 998*. G.Pugliese Carratelli, *PP* 56 (2001) 297-307, presents a text differing from those of C.Riedweg (*SEG* XLVIII 1236 bis) and A.Bernabé (*ibid.* app.cr.) in the following readings and restorations: in L. 7 [ταύτης τῆς λίμνης] instead of [ταύτης τῆς κρήνης]; in L. 12 [ὑὸς Βαρέας] (= 'Earth') instead of [ὑὸς Γᾶ]ς; in L. 13 [εἰμ' αὖος] instead of [εἰμὶ αὖος]; in L. 16 [ἐλεοῦσιν ὑπὸ χθονίωι βασιλῆι] instead of [ἐρέουσιν ὑποχθονίωι βασιλείαι] [we assume that in L. 16 initio τοι τοὶ δὴ is an error for τοὶ δὴ]; in L. 21 σεμ[ν instead of σεν. He rejects restoring a form of Φερσεφόνα in LL. 19 and 20 (see *SEG* XLVIII app.cr.), suggesting for L. 19 σύμβολα φ[υλάσσω --] or φ[ημί --]. 'Persephone', as well as the supposed 'underworld queen' restored in L. 16 (based on emendation of ἐλεοῦσιν ὑπὸ χθονίωι βασιλῆι in L. 13 of the Hipponion leaf (*SEG* XXVI 1139; XLVI 1318* [see now also G.Pugliese Carratelli, *PP* 57 (2002) 228-230]), equally rejected by P.C.) would bring in an element that, according to P.C., strictly belongs to the group of 'Orphic' texts found in Thourioi (*SEG* XXXVII; XLI 887*). P.C. argues that the long-standing division between a 'Mnemosyne'- and a 'Persephone' group (Thourioi) should be upheld [for the now prevailing contrary view see *SEG* L 1748]. He strongly rejects the 'unitarian' view of A.Bernabé (*art.cit.* in *SEG* L 1748, pp. 55-57) which uses variants and episodes from all leaves to reconstruct an archetypical 'voyage of the soul', stresses the differences and argues that these correspond to varying 'theologies' valid only in the cities where the tablets were found.

1187. Gela (area of: Vassallaggi). Commercial graffito on an Attic pelike, ca. 440-430 B.C. *IGDS* 169; Arena II 152. See now M.Pizzo, *NSA* 9/10 (1998/1999) [2000] 231 no. 2 and 331/332 (ph.; dr.), for the official publication of this inscribed vase found in 1956 in tomb 51 A of the southern nekropolis and dated ca. 440-430 B.C. (ca. 420 B.C., *IGDS* and Arena); no comment on the inscription [not even references to *IGDS* or Arena].

1188. Gela (area of: Vassallaggi). Stamp on a bronze strigil, ca. 430 B.C. Bronze strigil with a rectangular stamp; found in 1956 in tomb 41 A of the southern nekropolis. Presented by M.Pizzo, *NSA* 9/10 (1998/1999) [2000] 229 no. 13 and 375-377 (ph.; dr.; no text). The dr. shows: ΑΧ..Ṿ Τ ΑΙ ϤΠ

[Inscription sinistrorsum: Πριατυ̣[..]χα, Tybout]; 'nome di incerta lettura', P. (377).

1189. Gela (area of: Butera). Invocations of the Lord on a jar, 5th cent. A.D. *SEG* XVI 569. G.Manganaro, *art.cit.* (cf. our lemma no. 1181) 139-142 (ph.), presents these texts as follows:

1) [Κ(ύρι)ε βο]ήθη με Θεοριτεκα
2) Κ(ύρι)ε βοήθη τοῦ δούλου σου Χρυσ[ᾶ],
3) [Κ(ύρι)ε βοήθ]η τὸν ΥΑτον ὁ Θ(εός) †

1. Θεοριτεκα: probably an error for Θεοκρίτεια, M.; † [Βοήθ]η με Θεό⟨κ⟩ριτε κα[--], *SEG* || 2. ΤΟΥΛΟΥΣΟΥ, lapis; λου: error for δου, which is a current abbreviation for δού(λου), M. [consequently ⟨δ⟩ού(λου) would have been the correct transcription, Tybout]; ⟨δού⟩λου σου Χρυσ[--], *SEG* || 3. ΥΑΤΟΝ: error for αὐτόν, M.; τὸν υ[ἱᾶ] το(ῦ) ὁ Θεός, *SEG*|| on 142 (ph.) M. publishes another graffito on the shoulder of a fragmentary jar, now in the Museum of Agrigento: † Ν[--] and, somewhat lower, Κύ(ρι)ε βοήθ[η --]. Cf. also our lemma no. 1389.

1190. Gela (area of). Stamp on a brick, undated. B.Garozzo in *Entella e Nakone* (cf. our lemma no. 1185) 77 (cf. also 78 and 79), mentions an unpublished stamp on a brick from the area of Gela known to him from a photograph provided by G.Manganaro: Λευκίου Μινάτου; cf. the Μίνατος Κόρουιος (from Messina) on record in the tablet Entella A 1 LL. 27/28.

1191. Halaesa. Cadastral inscription, ca. 150 B.C. *SEG* XXXI 825; *IGDS* 197. G.Manganaro, *ZPE* 135 (2001) 69-72 (dr.), reads and restores this text as follows. For the text of ed.pr. S.Calderone we refer to *SEG* XXXI; in the app.cr. we give the *lectiones variae* in *IGDS*'s text, partly based on an earlier publication of M.

[---------------------------------- οἱ μισθωσάμενοι]
[εἰ καὶ τοῦ κλάρου μ]η̣δὲ τὸ ἥμισσον σπ̣[είρωντι, ἀποδίδοντον τῷ]
[ἐνια]υ̣τῷ τὰς δεκάτας· τούτων οἱ ἀντιπ[οιησάμενοι ἀτελείας κα]-
[ταβ]άλλοντον παρὰ τοὺς ταμίας ἐπιδ[έκατον καὶ ὀμνύντον οἱ]
[κατα]βάλλοντες ὡς ὑπεράνω γέγραπτα[ι ------- ἐπικλαρών]-
[τον] ο̣ἱ πρόβουλοι κριτὰς τοῖς ἀντιποιησ[αμένοις τρεῖς πολίτας]
[ἐκ βουλ]ᾶς καὶ συγκλήτου, τὰν μὲν ὑπὲρ δέ[κα μὴ νεωτέρους ἐτῶν]
[τριάκον]τα καὶ ἀφαιρέοντον ἕνα παρ' ἕνα, [ὡς αὐτοῖς δοκεῖ καλῶς]

[ἔχειν (?), ἕως] κα καταλειφθέωντι τρεῖς, τὰν δὲ ὑ[πὲρ -------- μὴ]
[νεωτέρους ἐτῶν ἴκ]οσι καὶ ἀφαιρέοντον ὡσαύτ[ως ἅπαντας ἕως κα]
[καταλειφθέωντι ἑπ]τά· ἁ δὲ κλάρωσις γινέσ[θω --------- μετα]-
[ξὺ τᾶν δέκα ἀφαιρεθέν]ταν ἕνα παρ' ἕνα καὶ δ[--------------]
[------------- κρι]τᾶν τὰν ζ̣[αμίαν (?) ----------------]

The inscription does not belong to the *Tabulae Halaesinae* (*IG* XIV 352; *IGDS* 196; *SEG* XLVIII 1240*). M. considers it a copy of a συνθήκα from ca. 150 B.C. but originally published on the occasion of the Timoleontian refoundation connected with the colonization of 338 B.C. || 2. [--]ε̣ τὸ ἥμισσον ΣΙ[--], *IGDS* || || 3. [--]το̣, *IGDS* || 3-4. τούτων οἱ ἀντιπ[οιησάμενοι κτλ.: 'those who claim exemption from payment of the *dekatai*', which were imposed on the μισθωσάμενοι; they were to deposit a tenth of the contested *dekata* with the treasurers. The rest of the inscription prescribes the selection procedure for three judges who should decide on the claims, M. || 4-5. ἐπιδ[έκατον -- κατ|αβ]άλλοντες, *IGDS* || 5-6. -- ἐξαιρέοντον | δὲ], *IGDS* || 6-7. ἀντιποιησ[αμένοις -- ἐκ τᾶς | ἁλίας τ]ε̣, *IGDS* || 7-8. δέ[κα ἀφ' ἅβας τρ|ιάκον]τ̣α, *IGDS* || 8-9. [τοὺς αἱρεθέντας | ἔστε], *IGDS* || 9-10. ὑ[πὲρ --|--]οσι, *IGDS* || 10-11. ὡσαύτ[ως ἔστε κα κα|ταλειφθέωντι κτλ., *IGDS* || 11-12. γίνεσ[θον --|--]ταν κτλ. ΚΑΙ[--], *IGDS* || 13. ΟΑΤΑΝ, *IGDS*.

1192. Himera. Inscription on a terracotta bread (?) stamp, undated [Roman Imperial period]. Rectangular terracotta stamp with images on five sides and an inscription on the sixth; now in the Museum of Termini Imerese. A.Brugnone, *Kokalos* 20 (1974) 258 (images; no text). G.Manganaro, *ZPE* 137 (2001) 192 (ph.), interprets the images (which he describes as a jar, a beaker, a trough, a flower and a human figure: perhaps a child, referring to cakes manufactured especially for children) as a set of baker's utensils. The stamp presents the baker's name in the genitive: Μούνδ(ου), i.e., Latin Mundus, a name typical of slaves and freedmen. Above the flower is a sign interpreted by M. as a K, i.e. κ(ρόκος) (saffron, as an ingredient of biscuits). See also our lemmata nos. 1183, 1196, 1384, and 1395.

1193. Hybla Geleatis/Gereatis and Hybla Heraia/Megala. G.Manganaro in (various authors), *Un ponte fra l'Italia e la Grecia. Atti del simposio in onore di Antonino di Vita (Ragusa, 13-15 febbraio 1998)* (Padua 2000) 149-154, focuses on the literary sources recording places named Hybla, especially the lemma Ὕβλα in Steph. Byz., where confusion reigns due to contamination of at least four (earlier) lemmata: the sites listed *ibid.* can be reduced to the two distinguished by Paus. 5.23.6, sc. Hybla Γερεᾶτις (or Γελεᾶτις; cf. Thuc. 6.62.5 and the Γαλεῶται connected with Hybla μικρά in Steph.) and Hybla μείζων. M. collects all sorts of evidence for these two Hyblai. The former is located on the southern slopes of Etna (= Paternò); according to Pausanias, it was a κώμη Καταναίων which possessed a sanctuary dedicated to θεὰ Ὑβλαία; M. identifies this goddess with Aphrodite on record in *IG* XIV 448 (151; for M.'s restoration see *SEG* XLV 1374). Hybla μείζων (or μεγάλα on coins, or Ἡραία in Steph.) is Megara Hyblaia on record inter alia in the Delphian list of thearodokoi (152; L. 105: for M.'s identification see already *SEG* XLVI 555* in fine).

1194. Hybla Heraia/Megala (area). Linguistics. L.Agostiniani in *op.cit.* (cf. our lemma no. 1193) 161-172, discusses some linguistic problems posed by inscriptions from the 'area degli Iblei', with special attention to the interaction between Greek and Sikel, which cannot always be distinguished from each other with certainty. The use of εἰμί + a name in the dative rather than the genitive on 'speaking objects' may be due to 'pressione di un uso linguistico allotrio' (163/164); see e.g. Arena II 75 = *SEG* XXIX 872 (XLVII 1423; Gela; contra Arena (1997; see *SEG* XLVII) A. argues that the form εἰμί (rather than ἐμί) is not necessarily alien to Gela; his text is that of *SEG* XXIX, with [N]ἐνδαι rather than [Δ]ένδαι; for other readings see *SEG* XLVII). Another example is Ρεδοραι ἐμί in *SEG* XLIII 620 (XLVIII 1242; Hera Hyblaia; either a male name Ρεδορας or a female name Ρεδορα). A. also comments at great length (164-167) on the form Κυπάρα in *SEG* XLV 1385 (XLVII 1449; Morgantina), confronting it with Κυπυρα (*SEG* XLII 876; Arena II 112/113; *IGDS* 175 (b); Terravecchia di Cuti; see also *SEG* XXVII 657, probably from the area of Palermo; Κυπυρα, not the hapax Κυπρα, is the normal form), to conclude that we have two names of different origin.

1195. Kamarina. Graffiti on amphoras, 600-550 B.C. *SEG* XXVIII 37 (5); XXXII 918 (B); XXXIV 939; XXXIX 1003 (3). In an article on the archaeological evidence for early Kamarina (6th/5th cent. B.C.) P.Pelagatti in *op.cit.* (cf. our lemma no. 1193) 173-190, on 184/185 discusses the Lakonian (*SEG* XXXII) and Attic amphoras bearing the names of the original owners, producers or merchants of the oil transported in them (ph. and dr. of all except of *SEG* XXXII). She dates these vases to the 1st half of the 6th cent. B.C., arguing that their typology excludes M.T.Manni Piraino's date of the graffiti (650-600 B.C.) based on the letter forms.

1196. Kamarina (area of: Caucana). Inscription on a bronze bread (?) stamp, Christian period. P.E.Arias, *NSA* (1937) 472; A.Ferrua, *Epigraphica* 2 (1940) 248 no. 1104; C.Mercurelli, *RAC* 21 (1944/1945) 71. G.Manganaro, *ZPE* 137 (2001) 194/195, publishes a photograph of this object, now in the Archaeological Museum of Syracuse. The first word is the Latin adverb *hilare* transliterated in Greek rather than a personal name: Ἵλαρε ζήσῃς ἐν Θεῷ ('nella serenità che tu viva in Dio!'). See also our lemmata nos. 1183, 1192, 1384, and 1395.

1197-1198. Kamarina? Inscriptions on bronze bread (?) stamps, Byzantine period. Two rectangular bronze stamps; that presented in our lemma no. 1197 is now in the Archaeological Museum of Syracuse. Ed.pr. G.Manganaro, *art.cit.* (cf. our lemma no. 1181) 146 nos. 1/2 (ph.). Cf. also our lemma 1388.

1197: no. 1. **'Christ wins'**: Χριστὸ̣ς νικᾷ

1198: no. 2. **'Life for all'**. Inscription sinistrorsum: Ζοὴν πᾶσιν

1199. Katane. Provenance of various inscriptions. Anticipating the publication of the corpus by K.Korhonen - G.Salmeri, *Le iscrizioni antiche del Museo Civico di Catania a Castello Ursino*, K.Korhonen, *Arctos* 35 (2001) 85-97, tracks down the provenance of a selection of Latin and Greek inscriptions now in the Museo Civico to the formation of three Catanian epigraphic collections created in the 18th century: Museo Biscari, the Benedictinian and the Recupero collection; part of the inscriptions were acquired in Rome. On 90-94, K. argues that *IG* XIV 461 and 543, both from the Biscari collection and classified under Catania, come from the Jewish catacomb of Monteverde in Rome; the simple formula of 461 (cf. *SEG* XXXIX 988; Ἐνθάδε κεῖτε Ἀστέρις νήπιος; 3rd/4th cent. A.D.) has close parallels in Monteverde (especially *JIWE* II 38 and 115/116; cf. also 8, 45, 123, and 133), but none in Catania; this supports the view of A.Ferrua (apud B.Lifshitz, *CIJ*[2] 650 (a)) that *IG* XIV 543 (*JIWE* I 146; cf. *SEG* XLVI 1243; 4th cent. A.D.) comes from Monteverde; in *JIWE*, D.Noy preferred Catania; however, *JIWE* I 147, of doubtful provenance according to Noy, belongs to Catania according to K. (see also our lemma no. 1200).

On 95/96, K. supports the Catanian provenance of seven Greek inscriptions from the collection Recupero: *IG* XIV 462, 478, 520/521, 552; A.Ferrua, *Note e giunte* -- (cf. *SEG* XXXIX 988) no. 427; and an insignificant fragment, virtually unpublished: K. 96 note 56 = F.Ferrara, *Storia di Catania sino alla fine del secolo XVIII* (Catania 1829) 384 no. 18: ΓΡΟCΒΥ¦ΕΙΝΕΑC [in his dissertation *La collezione epigrafica del Museo Civico di Catania* (Helsinki 2003), which can be downloaded from internet (ethesis.helsinki.fi/julkaisut/hum/klass/vk/korhonen/lacollez.pdf), K. on 57 note 221 points out that in L. 1 πρέσβυ[ς] should be read; meanwhile the printed version was published: see *Le iscrizioni del Museo Civico di Catania* (Tammisaari 2004) 57 note 217, Tybout].

On 90 note 22, K. points out that *IG* XIV 1745, 1852, 1919, and 1981, arbitrarily assigned to Rome (followed by L.Moretti in *IGUR* 670, 787, 865, and 923, respectively), in fact belong to Catania. See also our lemma no. 1431.

1200. Katane. Epitaph of Prisca (?), probably 4th cent. A.D. *JIWE* I 147; *CIJ*[2] 650 (b). K.Korhonen, *art.cit.* (cf. our lemma no. 1199) 93/94, presents this text, unrestored by previous editors, as follows: [-- Πρ]ῖσκα ǀ [ἔζ]ησεν ǀ [ἔτ]η δέκ[α] ǀ [--]ΤΩ menorah; 'la fine non mi è intelligibile' [in *Le iscrizioni del Museo Civico di Catania* (cf. our lemma no. 1199 in fine), K. on 262/263 no. 192 presents the text as follows: [--? Πρ]ῖσκα [--? ǀ ἔζ]ησεν [--? ἔτ]η δέκ[α -- ǀ ἐν Χρι]σ̣τῷ, and points out that this is a Christian epitaph in view of the formula and the design, representing a palm branch rather than a menorah, Tybout; perhaps ἔτ]η δέκ[α ǀ μῆνας ὀκ]τώ, Chaniotis]).

1201. Katane. Epitaph of the baby Georgios, 6th cent. A.D. Marble fragment from the nekropolis of the Via Dottor Consoli / Via Androne (see G.Libertini, *NSA* 10, 1956, 170-180). The stone is now built into the façade of a house (Via Basile 5). Ed.pr. G.Manganaro, *art.cit.* (cf. our lemma no. 1181) 138 (ph.).

☩ Μνημίον· ἐνθά[δε κῖτε] ǀ Γεώργιος παῖ[ς, ἀναπαυ]σ]ά̣μ(ενος) (?) μ(ηνῶν) θ', μ(ηνὶ) Μαΐῳ [---]

Initio: MNHM in ligature; abbreviation sign: ∫ (above the mu).

1202-1372. Lipara. Epitaphs, 4th/3rd cent. B.C.-1st/2nd cent. A.D. Edd.pr. L.Bernabò Brea - M.Cavalier - F.Villard, *Meligunìs Lipára* XI 1/2: *Gli scavi nella necropoli greca e romana di Lipari nell'area del terreno vescovile* (Palermo 2001), publish 170 epitaphs ([our lemmata nos. 1202-1372; no. 1368 vacat]; text in majuscules; occasionally no text), now all included also in the corpus L.Bernabò Brea - M.Cavalier - L.Campagna, *Meligunìs Lipára* XII: *Le iscrizioni lapidarie greche e latine delle isole eolie* (Palermo 2003). We will return to the latter volume [henceforth: *I.Lipara*] in *SEG* LIII. Below we give the texts in vol. XI 1/2, which we present in the superior readings of *I.Lipara* (ph. in *I.Lipara*, except for the stones in our lemmata nos. 1234 and 1296). In *I.Lipara*, for the bulk of the epitaphs (rectangular stone blocks) the author distinguishes between stelai *antiquiores* (nos. 86-331) and *recentiores* (nos. 332-553); the turning point is dated approximately to the transition of the 2nd into the 1st cent. B.C. (p. 56); stelai are assigned to one of these groups on the basis of typology and/or find contexts (grave furniture; frequent re-use of the blocks in more recent tombs); another group (nos. 554-649) is composed of stelai and large plaques which can neither be assigned to the *antiquiores* nor to the *recentiores*; in a final group (nos. 650-746) the stelai and large plaques bearing names including Roman *gentilicia* are listed. An early group consisting of parallelepiped cippi (nos. 6-85) belongs to the 4th/3rd cent. B.C.; some of the 'older stelai' may be contemporary with these cippi.

For the epitaphs *Meligunìs Lipára* XI pp. 202, 214 (= *I.Lipara* 8) and 215 (= *I.Lipara* 387) see *SEG* XXXII 920 and 924, respectively. For names in Liparan epitaphs see also our lemma no. 1182 [In the following, reference is made to the pp. of *Meligunìs Lipára* XI, and to the nos. of *I.Lipara*].

Cippi

1202: 202, 214 = *I.Lipara* 55. **Epitaph of Niko:** Νικῶς

1203: 331 = *I.Lipara* 67. **Epitaph of Phainareta:** Φαιναρέτας

Stelai 'antiquiores'

1204: 123 = *I.Lipara* 91. **Epitaph of Aineas:** Αἰνέα

1205: 213 = *I.Lipara* 94. **Epitaph of Aktios:** Ἀκτίου

1206: 332 = *I.Lipara* 98. **Epitaph of Apoll[--]:** Ἀπολλ[--]

1207: 393 = *I.Lipara* 99. **Epitaph of Apollo[--]:** Ἀπολλω̣[--]

1208: 45 = *I.Lipara* 102. **Epitaph of Apollonios:** Ἀ[πο]λ̣λ̣[ω]ν̣ίου

1209: 176 = *I.Lipara* 105. **Epitaph of Aris[--]:** Ἀρισ[τ--]δ̣ο̣ς̣

1210: 208 = *I.Lipara* 107. **Epitaph of Aristarchos:** Ἀριστάρχου

1211: 259/260 = *I.Lipara* 110. **Epitaph of Aristoboulos:** Ἀριστοβούλου

1212: 85 = *I.Lipara* 114. **Epitaph of Ariston:** Ἀρίστω[νο]ς

1213: 393 = *I.Lipara* 132. **Epitaph of Galeia:** Γαλεία̣[ς?]

1214: 540 = *I.Lipara* 133. **Epitaph of Gam[--]:** Γαμ̣[--]

1215: 339 = *I.Lipara* 135. **Epitaph of Gorgilos:** Γοργίλου

1216: 202, 207 = *I.Lipara* 137. **Epitaph of Damareta:** [Δ]αμαρέτας̣

1217: 545 = *I.Lipara* 148. **Epitaph of Dikaia:** Δικαίας

1218: 45 = *I.Lipara* 153. **Epitaph of Diokleidas:** Διοκλείδα

1219: 44 = *I.Lipara* 154. **Epitaph of Diokleidas:** Διοκλείδα

1220: 36 = *I.Lipara* 155. **Epitaph of Dion[--]:** Διον̣[--]

1221: 145 = *I.Lipara* 159. **Epitaph of Eu[--]:** Ευ[--]

1222: 114 = *I.Lipara* 160. **Epitaph of Eugen[--]:** Εὐγεν̣[--]

1223: 206 = *I.Lipara* 164. **Epitaph of Eutaxia:** Εὐταξίας

1224: 176 = *I.Lipara* 176. **Epitaph of Zopyra:** Ζωπύρας

1225: 200 = *I.Lipara* 177. **Epitaph of Zopo:** Ζωπῶς

1226: 213 = *I.Lipara* 179. **Epitaph of Zotikos:** Ζωτικοῦ

1227: 176 = *I.Lipara* 180. **Epitaph of Herakleia:** Ἡρακλείας̣

1228: 525 = *I.Lipara* 182. **Epitaph of Herakleidas:** Ἡρακλείδα

1229: 393 = *I.Lipara* 193. **Epitaph of Thrasymachos:** Θρ̣ασυμ̣[ά]χ̣ου

1230: 215 (no. 2) = *I.Lipara* 197. **Epitaph of Hieron:** Ἱέρωνος̣

1231: 331 = *I.Lipara* 203. **Epitaph of Isias:** Ἰσιάδος

1232: 83 = *I.Lipara* 204. Inscription on the back. **Epitaph of Kallis:** Κάλλιος

For a later inscription on the front see our lemma no. 1282.

1233: 213 = *I.Lipara* 212. **Epitaph of Kleon:** Κλέωνος

1234: 287 = *I.Lipara* 213. **Epitaph of Kleon:** Κλέωνος

1235: 116 = *I.Lipara* 226. **Epitaph of Maraia:** Μαραίας

1236: 285/286 = *I.Lipara* 227. **Epitaph of Megallis:** Μεγαλλίδος

1237: 215 = *I.Lipara* 229. **Epitaph of Menander:** Μενάνδρου

1238: 331 = *I.Lipara* 230. **Epitaph of Meniskos:** Μενίσκου

1239: 337 = *I.Lipara* 248. **Epitaph of No(u)menios:** Νομηνίου

1240: 521 = *I.Lipara* 251. **Epitaph of Xenis:** Ξενίδος

1241: 200, 219 = *I.Lipara* 253. **Epitaph of Xenylis:** Ξηνύλιος

1242: 337 = *I.Lipara* 259. **Epitaph of Oulis:** Οὔλιος

1243: 213 = *I.Lipara* 260. **Epitaph of Ophallos:** Ὀφάλλου

1244: 116 = *I.Lipara* 261. **Epitaph of Paramon[--]:** Παραμον[. 1-2 .]

Cf. the Index of *I.Lipara* on 488: 'Παράμονος vel Παραμόνα'.

1245: 331 = *I.Lipara* 262. **Epitaph of Parthenis:** Παρθενίδος

1246: 145 = *I.Lipara* 266. **Epitaph of Parmenon:** Παρμένων[ο]ς

1247: 260 = *I.Lipara* 273. **Epitaph of Saphpho:** Σαφφῶς

1248: 295 = *I.Lipara* 274. **Epitaph of Saphpho:** Σαφφῶς

1249: 123 = *I.Lipara* 275. **Epitaph of Sikela:** Σικέλας

1250: 178 = *I.Lipara* 276. **Epitaph of Sima:** Σίμα[ς]

1251: 85 = *I.Lipara* 278. **Epitaph of Syra:** Σύρας

1252: 145 = *I.Lipara* 279. **Epitaph of Syra:** Σύρας

1253: 462 = *I.Lipara* 280. **Epitaph of So[.]thos?:** ΣΩ[.]ΘΟΥ

1254: 213 = *I.Lipara* 285. **Epitaph of Phainylis:** Φαινύλιος

1255: 176 = *I.Lipara* 294. **Epitaph of Philista:** Φιλίστας

1256: 525 = *I.Lipara* 295. **Epitaph of Philista:** Φιλίστας

1257: 43 = *I.Lipara* 314. **Fragmentary epitaph:** [--]μου

1258: 213 = *I.Lipara* 316. **Fragmentary epitaph:** [--]ο[-]λας

1259: 393 = *I.Lipara* 321. **Fragmentary epitaph:** [--]ορος

1260: 341 = *I.Lipara* 326. **Fragmentary epitaph:** [--]τέονος

Stelai 'recentiores'

1261: 249 = *I.Lipara* 336. **Epitaph of Aglaos:** Ἀγλάου

On the back a X.

1262: 293 = *I.Lipara* 338. **Epitaph of Aketanos:** Ἀκητ|ανὲ χ[ρ]|ηστέ, χα[ῖ]|ρε

1263: 260 = *I.Lipara* 339. **Epitaph of Akoinas:** Ἀκοινας | Ἀρίστιδος

['Ακοινας: transcription of Latin Aquinas?, Pleket].

1264: 260 = *I.Lipara* 341. **Epitaph of Akropolis:** Ἀκροπό|λιος

1265: 176 = *I.Lipara* 342. **Epitaph of Alexas:** Ἀλεξᾶς

1266: 176 = *I.Lipara* 345. **Epitaph of Amomis and Prosdektos.**

Ἀμωμίδος κ(αὶ) Προσδέκτου

1267: 462 = *I.Lipara* 349. **Epitaph of Apellas:** Ἀπελλᾶ

This text was partly erased to make room for the epitaph in our lemma no. 1327.

1335: 714 = *I.Lipara* 607. **Epitaph of Nikasios:** Νικάσιος

1336: 601 = *I.Lipara* 612. **Epitaph of Nilos:** Νίλου

1337: 45 = *I.Lipara* 613. **Epitaph of Xi[--]:** Ξ̣ι̣[..3-4..]ιδος

1338: 526 = *I.Lipara* 616. **Epitaph?:** Π

1339: 603 = *I.Lipara* 619. **Epitaph of Polygnotos:** Πολυγνώτου

1340: 200/201 = *I.Lipara* 622. **Epitaph of Rapo[--]?:** 'Ρ̣απ̣ο[--] | Διοκλη[--]

1341: 599 = *I.Lipara* 624. **Epitaph of Sosibios:** Σωσιβίου

1342: 598 = *I.Lipara* 627. **Epitaph of Teisagoras:** Τεισαγόρα

1343: 601 = *I.Lipara* 632. **Epitaph of Phrynos:** Φρύνου

1344: 331 = *I.Lipara* 641. **Fragmentary epitaph:** [..].κλέος

ΗΡΑΚΛΕΟΣ, *Mel. Lip.* XI.

Stelai with Roman *gentilicia*

1345: 212 = *I.Lipara* 653. **Epitaph of M. Allienus Helikon.**

Μ(άρκου) 'Αλλιήνου | 'Ελικῶνος

1346: 295 = *I.Lipara* 654. **Epitaph of A. Allienus Ainon.**

Α(ὔλου) 'Αλλιήνο|υ "Ενωνος | Φιλέρως

Ενωνος, *I.Lipara* ["Ενωνος = Αἴνωνος; for Αἴνων cf. *IGDS* 36 (*SEG* XVI 571; XXXVI 856) L. 2, Lazzarini || or epitaph of Phileros, (slave of) A. Allienus Ainon?, Pleket].

1347: 27 = *I.Lipara* 655. **Epitaph of A. Allienus Capito.**

Α(ὔλου) 'Αλλιήνου | Καπίτωνος

1348: 28 = *I.Lipara* 657. **Epitaph of M. Allienus Secundus.**

Μ(άρκου) 'Αλλιήνου | Σεκούν|δου

1349: 466 = *I.Lipara* 658. **Epitaph of M. Allienus Sulla.**

Μ(άρκου) 'Αλλιή|νου Σύλλα

1350: 293 = *I.Lipara* 663. **Epitaph of Aurelius Zenon:** Αὐρηλίου | Ζήνωνος

1351: 714 = *I.Lipara* 665. **Epitaph of Aurelius Timon:** Αὐρηλίου | Τίμωνος

1352: 398 = *I.Lipara* 666. **Epitaph of Aurelia:** Αὐρηλίας | Κύπρου

1353: 599 = *I.Lipara* 668. **Epitaph of Aurelia Charilla:** Αὐρηλίας | Χαρίλλας

1354: 467 = *I.Lipara* 670. **Epitaph of L. Gongius Klados.**

Λ(ουκίου) Γονγίου | Κλάδου

1. Γόνπ̣ου, *I.Lipara* [Γονγίου, Lazzarini, who for the gentilicium Gongius refers to H.Solin - O.Salomies, *Repertorium nominum gentilium et cognominum Latinorum* (Hildesheim 1988; 1994[2]) 89].

1355: 525 = *I.Lipara* 673. **Epitaph of Quintus Eppius:** Κοΐντου | 'Επ̣πίου

1356: 203 = *I.Lipara* 674. **Epitaph of Iulius Carpion:** 'Ιο(υ)λίου | Καρπίω|νος

1. ΙΟΛΙΟ, lapis || on the other side the Latin epitaph *I.Lipara* 762.

1357: 387 = *I.Lipara* 675. **Epitaph of C. Iulius Neikephoros.**

Γ(αΐου) 'Ιουλίου | Νεικηφό|ρου

1358: 669 = *I.Lipara* 679. **Epitaph of Quintus Stephanephorios.**

Κ(οΐντου) Στεφανη|φορίου

1359: 215 = *I.Lipara* 680. **Epitaph of Rhodine Caecilia:** 'Ροδίνη | Καικιλία

1360: 218 = *I.Lipara* 683. **Epitaph of Cassia Aristylis:** Κασσίας | 'Αριστύλιος

1361: 213 = *I.Lipara* 688. **Epitaph of Clodius Zotikos:** Κλωδ̣ίου | Ζ⟨ω⟩τικ̣οῦ

2. ΖΙΟΤΙΚΟΥ, lapis.

1362: 524 = *I.Lipara* 700. **Epitaph of Clodia Sostrata:** Κλωδ[ί]ας | Σωστράτας

1363: 392/393 = *I.Lipara* 708. **Epitaph of L. Marcius Zoippos.**

Λ(ουκίου or -ος) Μαρκί[ου or -ος] | Ζωΐππο[υ or -ος]

1364: 115 = *I.Lipara* 709. **Epitaph of Marcia:** Μαρκία, | χαῖρε

1365: 215 = *I.Lipara* 710. **Epitaph of Marcia Agatha:** Μαρκίας | Ἀγάθας

1366: 27/28 = *I.Lipara* 722. **Epitaph of Pedokaia (Peducaea) Timo.**

Πεδοκαίας | Τιμῶς

1367: 213 = *I.Lipara* 724. **Epitaph of Pompeius Archandros.**

Πομπηίου | Ἀρχάνδρου

1368: **vacat**

1369: 342 = *I.Lipara* 726. **Epitaphs of Sextus Pompeius and Nysa Servilia.** (A) above (B): A: Σέξτου | Πομπηίου B: Νῦσα Σερβιλία

(B) is engraved later than (A) in a different hand, *I.Lipara*.

1370: 208 = *I.Lipara* 731. **Epitaph of Pomponius Laetus (?).**

Πο(μ)πώνιος | Λαῖδος

1. ΠΟΠΩΝΙΟϹ, lapis || 2. Λαΐδος, *I.Lipara* [however, a matronymic would be a singular exception in the series; rather Λαῖδος for Λαῖτος = Laetus, Tybout].

1371: 87 = *I.Lipara* 732. **Epitaph of T. Pomponius Theodoros.**

Τ(ίτου) Πομπωνίου Θεοδώρου

1372: 213 = *I.Lipara* 743. **Epitaph of Scribonia Philoko:** Σκρειβωνίας | Φιλωκῶς

1373. Lipara. Dipinti on vases. Edd.pr. L.Bernabó Brea - M.Cavalier - F.Villard, *Meligunìs Lipára* XI 1/2 (cf. our lemmata nos. 1202-1372), publish the following dipinti on vases found in tombs (ph.); all inscriptions are now also in *I.Lipara* (see *ibid.*), Appendix on 505-514 (ph.). We give the superior texts of *I.Lipara*.

Labels: 1) A: Δηιάνειρα, Νίκη, Ἡρακλῆς, Ἀχελῷος, Οἰνεύς; **B:** Θαλία, Σῖμος, Σκ(ί)ρτος (ΣΚΡΤΟΣ, vase; 78-80 = *I.Lipara* 507 no. 2; dipinti identifying the figures on a Sicilian red figured kalyx krater with two scenes probably based on Soph., *Trach.* and a satyr play of the same author; 350-340 B.C.); 2) ΙΓΕΙ (807 = *I.Lipara* 507 no. 7; dipinto on a fragment of a red-figured kalyx krater with two figures; the inscription may be purely decorative [we do not present a lekythos with some letters used as decorative fillers: 543 = *I.Lipara* 513 no. 60]); for labels see also below sub (4) in fine.

Acclamations: 3) ὁ παῖς καλός (388/389 = *I.Lipara* 508 no. 10; Attic red-figured krater of the Providence Painter; dipinto between the figures of Eos and Titios; 480-460 B.C.); 4) καλός· Ῥίνων, Λέαγρος {σι} (808/809 = *I.Lipara* 508 no. 12; Attic kantharos with the body shaped as two joining female heads; dipinto in Attic lettering around the vase on a fascia above the heads; above the fascia figures with labels: ΙΣΝΟ between two warriors and ΕΥ on a shield; 5th cent. B.C.).

1374. Lipara. Graffiti on vases. Edd.pr. L.Bernabó Brea - M.Cavalier - F.Villard, *Meligunis Lipára* XI 1/2 (cf. our lemmata nos. 1202-1372), publish the following graffiti on vases found in tombs (ph.); all inscriptions are now also in *I.Lipara* (see *ibid.*), Appendix on 505-514 (ph. except of no. 9 below). We give the superior texts of *I.Lipara*.

Owners' inscriptions:

1) Αὐτόβο[υλος] [rather Αὐτοβο[ύλου]] (814; *I.Lipara* 509 no. 17; graffito on the foot (inside) of an Lakonian krater; 6th cent. B.C.);

2) Δαμ[άτριος?] [rather Δαμ[ατρίου]] (814; *I.Lipara* 509 no. 18; graffito on the foot (inside) of a local pseudo-Attic black-glazed cup; the name is restored on the basis of its frequent occurrence in Lipara; alternatively, δαμ[οσία] may be read; early 5th cent. B.C.);

3) Μέγυλ̣[λος?] [rather Μεγύλ̣[λου]] (814; *I.Lipara* 509 no. 19; graffito on the foot (inside) of a black-glazed Attic cup; 5th cent. B.C.);

4) [-?]ΓΟΝΕ[-?] (814; *I.Lipara* 509 no. 25; graffito on a fragment of a local vase; 6th cent. B.C.);

5) ΕΜ (814; *I.Lipara* 510 no. 28; graffito under the foot of a black-glazed Attic cup; early 5th cent. B.C.; perhaps [- name in genitive -] ἐμ[ί]);

Commercial graffiti:

6) ΜΕ (814; *I.Lipara* 510 no. 29; graffito under the foot of a black-glazed Attic cup; 5th cent. B.C.; perhaps μέ[λαινα] or με[γάλη], sc. κύλιξ);

7) ΜΥ (814; *I.Lipara* 510 no. 30; graffito under the foot of a local pseudo-Ionic cup; late 6th cent. B.C.);

8) ΡΟ (814; *I.Lipara* 510 no. 31; graffito under the foot of a local pseudo-Attic black-glazed cup; Archaic period);

9) ΜΑ (814; *I.Lipara* 510 no. 32; graffito on a fragment of a small Attic black-glazed cup with stamped decoration; Classical period);

10) ΛΑ (814; *I.Lipara* 510 no. 33; graffito on a fragment of a local pseudo-Ionian cup; 550-500 B.C.);
11) ΑΥ or ΑΝ (814; *I.Lipara* 510 no. 36; graffito on the foot of a local black-glazed cup; undated).

1375. Lipara. Inscription on a bronze strigil, early 4th cent. B.C. Bronze strigil; in a recessed field an inscription between moon-shaped ornaments; found in a tomb. Edd.pr. L.Bernabó Brea - M.Cavalier - F.Villard, *Meligunìs Lipára* XI 1/2 (cf. our lemmata nos. 1202-1372) 533 (ph.); now also in *I.Lipara* (see *ibid.*), Appendix 513/514 no. 62 (ph.): Σώτειρα

This inscription, generally considered the epithet of a goddess of good luck or victory, is found on similar strigils manufactured in Praeneste and found in and outside that city (inter alia in Troina in Sicily), *I.Lipara*.

1376. Lipara. Owner's inscription (?) on a gold ring, ca. 250-50 B.C. Gold ring; inscription on the bezel; found in a tomb. Edd.pr. L.Bernabó Brea - M.Cavalier - F.Villard, *Meligunìs Lipára* XI 1/2 (cf. our lemmata nos. 1202-1372) 88 (ph.); now also in *I.Lipara* (see *ibid.*), Appendix 514 no. 65 (ph.): Ἀρτέμιτος

Divine name (Artemis), *I.Lipara* [rather the (human) owner: a woman called Ἄρτεμις, Tybout].

1377. Makella (Montagnola di Marineo). Graffito on a tile, Hellenistic period. Fragment of a tile found in an ancient building in Montagnola di Marineo; inscription in cursive majuscule, incised before firing. Ed.pr. F.Spatafora in *Entella e Nakone* (cf. our lemma no. 1185) 111-114 (ph.): Μάκελλα

The inscription enables us to locate Makella, known from other sources (cf. the Μακελλῖνοι on record in Entella tablet A 1 L. 22) but previously unidentified, in Montagnola di Marineo (southwest of Soluntum), ed.pr.; see also M.Gargini - M.A.Vaggioli, *ibid.* 101/102.

1378. Mazara del Vallo. Epitaph of Konstantinos, Mellosos and Niketas, 6th /7th cent. A.D.? *SEG* XLII 869. Republished by G.Manganaro, *art.cit.* (cf. our lemma no. 1181) 131-134 (ph.; translation; no new readings). M. argues that the three boys probably died as a result of an epidemic disease, December being 'un mese che spesso ancor oggi in Sicilia risulta pericoloso' (133) [the three died, however, on the very same day, which seems to point to a violent death or to an accident; for the latter cf. the stelai belonging to the famous 'Series Kappa' at Terenouthis: *SEG* XXXVII 1641; XLIX 2023*/2024*, Tybout]. M. points out that L. 4 (τούτων μνήσθητι Κ(ύρι)ε ἐν τῇ βασιλείᾳ σου) is an allusion to Luke 23.42 (Ἰησοῦ, μνήσθητί μου, ὅταν ἔλθῃς εἰς τὴν βασιλείαν σου).

1379. Megara Hyblaia. See our lemmata nos. 1193/1194.

1380. Messana. Corpus. I.Bitto, *Le iscrizioni greche e latine di Messina* I (Messina 2001 [henceforth *I.Messina*]), is a corpus presenting the texts and photographs and/or drawings of and commentary on 1) the Greek and Latin inscriptions from Messana now in the Museo Regionale at Messina (Part I: 11-137 nos. 1-60, presenting the inscriptions on stone and *instrumentum*; also included are nos. I-X: inscriptions now lost but known from other sources like plaster casts or drawings; nos. I, III, V, IX/X, 1-3, 7-9, 11, 13, 16, 18, 22-24, 26/27, 32, 35-37, 39, 42, 44, and 53-59 are Latin inscriptions); 2) the Latin inscriptions now lost and known from *CIL* X only (Part II: 139-165 nos. XI-XXVIII); a second volume, which will also contain full indices, will deal with the Greek texts now lost and known from *IG* XIV.

Almost all inscriptions are epitaphs: from the nekropoleis of San Placido, excavated by P.Orsi (*MAL* 24, 1916, 122-218; cf. *I.Messina* 13-66 nos. 1-18 and I-X), from that of the Orti della Maddalena, explored by P.Griffo (*NSA* 1942, 66-91; cf. *I.Messina* 67-85 nos. 19-28), or found elsewhere (87-117 nos. 29-45: all epitaphs except for nos. 36 (Latin dedication) and 38 (dedication to Asklepios and Hygieia)). Among the texts now lost are three *defixiones*: nos. VI-VIII = D.Jordan (cf. *SEG* XXXV 1813) nos. 112-114 = J.Curbera (cf. *SEG* XLIX 1264) nos. 52, 54 and 53, respectively). Few texts are interesting; the epitaph of an Ἀντιοχεύς, ἔμπορος τυχαίων (Tyche-statuettes; no. 34 = *IG* XIV 419/420; *IGR* I 486; *SEG* XXXI 835) and the dedication mentioned above (no. 38 = *SEG* XLII 870; also discussed ad no. 38 is the very similar text *IG* XIV 402 = *IGR* I 484; *SEG* XLVI 1264; now lost [but see now J.-Y.Strasser, *EA* 34 (2002) 149-159, who assigns both texts to Cilician Aigeai]) are well known. We also mention epitaphs of an ἀπελεύθερος (no. 30 = *IG* XIV 408), an Ἀπαμεύς (erected for his θρεπτός; no. 15), a Κορίνθιος (no. 12), a Λύκιος ναύκληρος (no. 29 = *IG* XIV 404) and a Σεβαστεύς (no. 33). Some interesting names: Ἀβιανία (no. 6), Ἀγοράστη (no. 10), Αἴσαρις Σαττάρας (no. 41), Ἀστομάχις (no. 43), Ἐπαφρῦς (a θρεπτός; no. 15), Εὔσκις (no. 43), Ἱλάριτας (no. 10), M. Ἀντώνιος Σκόρπος (no. 12), Κλωδία Ῥωμαντίλλα and Κλώδιος Θησεύς (no. 20), Σέλλιος Πρακτικός (no. 19). Note the adjective ἀπρόσκοπτος in no. 29, and the piece of consolation (or rather resignation) no. 17: φίλοι, τοῦτο πᾶσιν παράκειτε· μὴ κλαίετε.

The remaining texts in Part I are a selection of stamps and graffiti on various objects in the Museum, mostly of uncertain provenance (119-137 nos. 46-60), except for no. 60 (graffito on an oscillum) [qualified by B. as 'inedito (?)'; perhaps identical with the similar inscription published by A.Ferrua, *Epigraphica* 3 (1941) 256/257 no. 10; cf. *SEG* L 988]. The Greek texts are inscriptions on bricks: stamps of types already known (nos. 46-50 and 52) and one graffito (no. 51); on 119-122 B. reports that the Museo Regionale possesses a large but as yet unsorted collection of inscribed bricks, tiles, etc. and presents a survey of those previously published by A.Salinas (partly included in *IG* XIV 2394 (1/2) [for (2) cf. *SEG* XLIV 1685]), P.Orsi (*loc.cit.* 180/181) and P.Griffo (*loc.cit.* 42); under nos. 46-52 B. presents some examples which may or may not be identical with the objects already published.

Among the Greek inscriptions on stone there are two insignificant inedita, both fragments of epitaphs: 28 (a) (on the other side of 28 (b)) and 45 [see also the vase inscriptions *SEG* XLIV 773/773 bis, the inscription on a weight possibly from the area of Messana *SEG* XLV 1383, and the Christian inscription

on a polykandilon XLV 1384, apparently excluded by B., Tybout]. We present a *comparatio* of the Greek inscriptions with the editions of Orsi and Griffo, and with A.Ferrua, *Epigraphica* 3 (1941) 253-269.

Orsi p.	*I.Messina* no.	Griffo	*I.Messina* no.	*IG* XIV	*I.Messina* no.
129	II	82 no. 1	19	402	cf. ad 38
134 (1)	4	83 no. 2	25	404	29
134 (2)	5	83 no. 3	28 (b)	408	30
137 (1)	6	83 no. 4	20	416	31
137 (2)	IV	84 no. 5	21	419/420	34
153/154	10				
154-160	VI	**Ferrua**		*IGR* I	
160	VII	252/253		484	ad 38
162	12	no. 1	41	486	34
166	14	253 no. 2	43		
167-169	VIII	254 no. 3	40	*SEG*	
172/173	15	254/255		IV 47	VIII
177	17	no. 5	33	XXXI 835	34
		256/257		XLII 870	38
		no. 10	60	XLVI 1264	38
		257 no. 12	10		

1381. Modica (area of: Rosolini). Invocation of the Lord, Byzantine period. Rectangular limestone block belonging to a wall in the 'cava di Ritiddini'. Ed.pr. G.Manganaro, *art.cit.* (cf. our lemma no. 1181) 142-146 (ph.): Κύ(ρι)ε βοήτι | τῆς ὑκ[ίας --]

1. βοήτι for βοήτει || [2. ὑκίας for οἰκίας; cf. our lemma no. 1948, Tybout].

1382-1383. Morgantina. Inscriptions on jars, undated / 4th cent. B.C. Inscriptions on the lips of two pithoi. Mentioned by M.Bell III in I.Berlingò - H.Blanck - F.Cordano - P.G.Guzzo - M.C.Lentini (edd.), *Damarato. Studi di antichità classica offerti a Paola Pelagatti* (Milan 2000) 251 note 17 (ph. of the text in our lemma no. 1382; texts in majuscules). See also G.Manganaro, *ZPE* 137 (2001) 190/191 (ph. of the text in our lemma 1383); we present M.'s texts.

1382: M. 190. **Inscription on a jar, undated.** Two joining fragments found in 1969 and 1998, both in the eastern quarter of the city: [--] Λίγειος

'[--]ΛΙΓΕΙΟΣ ... The word may be a later form of the adjective λιγύς (shrill, clear-voiced ...), perhaps a name and so analogous to the feminine Ligeia. In its relevance to the pithos, this word is ... enigmatic', B.; M. reads Λίγειος without hesitation: a previously unattested variant of a family of

names derived frome λιγύς (cf. Λίγεια, Λιγυρίς, Λίγυρον, Λίγυρος and Λίγουρον). He suggests restoring e.g. [Δάματρι] Λίγειος.

1383: M. 190/191. **Inscription on a jar, 4th cent. B.C.** *IGDS* 190; *SEG* XVI 575; cf. M.Smith, *AJA* 63 (1959) 183/184; G.Manganaro, *Chronache di Archeologia e di storia dell'arte* 16 (1977) [1984] 151/152: 'Ιερὸς ἐλαιε̃ Λίνου

The pithos contained olives or oil from an olive yard sacred to Linos (a deity from the Apollinic sphere, attested inter alia in a dedication from Epidauros; *IG* IV^2 1 539: Λίνος Σωτήρ), M. (in the same sense already in his 1984 publication); 'Ιερὸς 'Ελαιελίνου, *SEG*, *IGDS*; the attempt of S. to read the second part as the name of a Punic deity is strongly rejected both by B. and M. [sceptical on M.'s interpretation L.Dubois, *IGDS ad locum*: 'Il vaudrait mieux admettre l'existence d'un théonyme indigène 'Ελαιελῖνος, jusqu'ici inconnu, d'apparence hybride puisque le début de ce mot semble bien être le radical du nom de l'olivier ἐλαία̃'].

1384. Morgantina. Inscription on a bread (?) stamp, late 3rd cent. B.C.? Rectangular six-sided terracotta stamp of pale gray fabric; images and/or letters on all six sides; found in 1958 in the sanctuary of Demeter and Persephone. Ed.pr. M.Bell III in *op.cit.* (cf. our lemmata nos. 1382/1383) 246-254 (ph.); republished by G.Manganaro, *ZPE* 137 (2001) 191 (ph.), with partly different readings and interpretations:

	Bell	**Manganaro**
a) monogram:	Μ(ορ)γ(αν)τ(ίνα)	Μίγ(κων)
b)	altar with Tanit-sign	altar (with flame) flanked by two trees
c)	vessel with a Λ in the centre	idem
d) circle with dot:	letter Θ = θ(εός)	millstone
e)	double axe	idem
f)	five-pointed star	idem

B. recognizes a similar monogram on the gold and silver issues minted during the Second Punic War with the legend Σικελιωτᾶν (rather the monogram of a mint-master, M.), considers (b) as evidence for good relations of Morgantina with Carthage and accordingly dates the object to 213-211 B.C., i.e., shortly before Morgantina's defeat by Rome in 211: a 'period ... most likely ... for Punic offerings in the sanctuaries of Morgantina' (249). The stamp is supposed to offer a collection of related, perhaps magical images, intended for dedication, rather than being a functional object. In (c), Λ either stands for the capacity of the vessel (λ' = 30; unit unknown; in the same sense M.) or for the person or the god associated with it.

Contra M., who adduces many parallels (192-195; inter alia our lemmata nos. 1183, 1192, 1196, and 1395; also Latin stamps) to show that the stamp was intended to mark pastry or bread. Three of the images are utensils indispensable for the baker and/or confectioner (millstone, water jar and axe), whose name is Μίγ(κων); M. refers to the lead seal *IG* XIV 2415 (19) (dr.) representing a jar accompanied by the inscription ὕδωρ.

1385. Naxos. Amphoras and an oscillum stamped 'Νάξιος', 4th-2nd cent. B.C. Ed.pr. F.Cordano in *Damarato* -- (cf. our lemmata nos. 1382/1383) 270-275, publishes a rectangular amphora stamp reading Νάξι[ος] (ph.; dr.) and a similar stamp on an oscillum with Νάξιος (dr.; two dolphins above the stamp); both objects are in the Museum of Naxos. C. also publishes a stamp of the same type now in the Archaeological Museum at Syracuse (dr.), and adduces parallels, all on amphoras: two from Syracuse (dr.): P.Orsi, *NSA* (1889) 379 (1), and the similar but somewhat larger stamp P.Orsi, *NSA* (1881) 382 (a); others from Palazzolo Acreide *IG* XIV 2393 (372), Lilybaeum (cf. *SEG* XXXVII 764), and Elis (*SEG* XXX 423; ph.). The amphora stamp from Naxos, found in an early 4th cent. B.C. context, appears to be the oldest in the series; all other examples date to the 3rd and occasionally perhaps to the 2nd cent. B.C.; a smaller, older type (4th/3rd cent.) can be distinghuished from a larger younger one (3rd/2nd cent.). The chronology suggests that the stamp should be assigned to Sicilian Naxos rather than to the homonymous Aegaean island (so e.g. A.Brugnone: see *SEG* XXXVII 764). Νάξιος either indicates a wine from eastern Sicily (region of Naxos/Tauromenion; cf. the later *Eugeneum* from Tauromenion) or is the name of a manufacturer or merchant: Νάξιος/Ναξία is attested as a personal name e.g. in Tauromenion, Athens, Amorgos, and Knidos; as a possible testimony for Syracuse C. mentions on 272 an unpublished Hellenistic amphora stamp reading Ξενοκράτεος | Ναξίου (dr.; Νάξιος may either be a patronymic or the name of a colleague of Xenokrates or an ethnic).

1386. Randazzo. Inscription on a bronze object, 5th cent. B.C. *SEG* XLV 1391. G.Manganaro, *ZPE* 137 (2001) 190 (ph.), suggests that this object may be the butt end of a spear (*sauroter*; see our lemma no. 504) rather than a torch. If so, the indication τετάρτας ἐπὶ δέκα (sc. the 14th *phratria*) refers to the military subdivision to which the spear belonged.

1387. Selinous. Sacred law, ca. 460-450 B.C. (or earlier). *SEG* XLIII 630; L 1021*. S.Georgoudi in G.Hoffmann (ed.), *Les pierres de l'offrande. Autour de l'oeuvre de Christoph W. Clairmont* (Zürich 2001) 152-163, offers some reflections on the Τριτοπάτορες. She presents the Greek text with a French translation of A LL. 9-17, holds the cult of the Tritopatores to be a public cult and believes in one category of Τριτοπάτορες ('les aïeux collectifs de cité'), who could be worshipped either as μιαροί (L. 10) or as καθαροί (L. 13). The Tritopatores are a sort of mirror reflecting both the purity and the impurity on which the community could live, without themselves being polluted and suffering from that pollution. G. suggests connecting the prescription in L. 17 (θυόντο hόσπερ τοῖς θεοῖς τὰ πατροῖα) with sacrifices both to the 'impure' and the 'pure' Tritopatores. The clause in L. 10 (hόσπερ τοῖς hερόεσι) refers to the two acts mentioned in LL. 10-12 rather than to 'l'ensemble de la procédure sacrificielle concernant les *Tritopatores miaroi*'.

A.Maffi in *Symposion 1997*, 209-214, wants to provide further arguments for the view, defended by many others, that in Col. B the αὐτορέκτας, who is subjected to a purification rite, is a homicide. He also argues that the document contains a law of the city rather than of a sanctuary

or (a) specific group(s), and that this law is not meant to remedy problems caused by internal strife (στάσις). Text and Italian translation of, and comment on B LL. 1-7.

1388. Selinous? Inscription on a bronze bread (?) stamp, Byzantine period. Bronze stamp in the shape of a cross; inscription sinistrorsum; on the vertical branch ΖΟΗΛ; on the horizontal branch ΓΙΑ. Ed.pr. G.Manganaro, *art.cit.* (cf. our lemma no. 1181) 149 no. 3 (ph.): Ζωὴ ὑγία. Cf. also our lemmata 1197/1198.

1389. Sofiana? Invocation of the Lord on a jar, Byzantine period. Graffito incised on the shoulder of a clay jar; now in the Archaeological Museum of Syracuse. Ed.pr. G.Manganaro, *art.cit.* (cf. our lemma no. 1181) 138/139 (ph.).

Κ(ύρι)ε βοήθι τῖς δούλις σοῦ Γανοῦς

Abbreviation sign: horizontal stroke above KE; ligature: ȣ || τῖς δούλις = τῆς δούλης; Γανώ: rare name [previously unattested?]; like Γανίτας (*IG* VII 359 L. 3; 2nd cent. B.C.) it may be derived from Γάνος, a city on the European coast of the Propontis (cf. Xenoph., *An.*7.5.8), which had become a center of amphora production in the Byzantine period. M. || cf. also our lemma no. 1189.

1390. Tauromenion. Catalogue of authors collected in the library of the urban gymnasium, late 3rd/2nd cent. B.C. (ca. 130 B.C.?). *SEG* XXVI 1123; XLVII 1464. D.Briquel in V.Fromentin - S.Gotteland (edd.), *Origines gentium* (Paris-Bordeaux 2001) 297-308, reflects on the two traditions about the foundation of Lanuvium: one concerns Diomedes (Appian, *BC* 2.20), the other Lanoios on record in *SEG* XXVI 1123 and probably originating in Centuripae, which proclaimed συγγένεια with Lanuvium (*SEG* XLII 837). B. argues that the tradition concerning Lanoios was the younger one and came into existence after 338 B.C., when the city was annexed by Rome and a connection between Lanoios and Aeneas, mentioned in 1123, became feasible. The connection between Lanoios and Sicily may date from the time of the Punic Wars.

B. refers to a French translation of 1123 Fragment III Col. A by M.Chassignet, *L'annalistique romaine* I (Paris 1996) s.v. Fabius Pictor, fr. 1.

1391. Thermae Himeraeorum. Various inscriptions. K.Korhonen, *Arctos* 35 (2001) 98-102, presents some notes on the history and on old editions of various Latin inscriptions now in the Museo Civico of Termini Imerese; on 100 he points out that *IG* XIV 331 (cf. A.Brugnone, *Kokalos* 20, 1974, 233/234 no. 7) comes from Thermae H. and was never transported to (and sent back from) Rome, as suggested by several scholars (followed by *IG*), starting with L.A.Muratori [for whom cf. *SEG* XLIX 1257].

H.Solin, *ibid.* 191 (cf. our lemma no. 2320), reflects on the Greek or Latin character of the name 'Αττίκων, unparalleled but legible with certainty in Brugnone, *art.cit.* 235 no. 8.

1392. Unknown provenance. Inscription on a bronze grain measure, early 6th cent. A.D. *SEG* VII 64; *IGLS* 1073. Republished by G.Manganaro, *art.cit.* (cf. our lemma no. 1181) 149-156 (ph.; translation), who assigns object and inscription to Sicily. M. supposes that the object was exported to Antiochia (where it was found), together with a cargo of grain; in 1924 it was offered for sale in the antiquities market at Alexandria. The κόμης Οὐαδίλας, undoubtedly a Goth, was active in Sicily between 507-511 A.D. (cf. *SEG* VII 64, app.cr. ad L. 1) and owned an estate (δεσποτ(ε)ία; for the term cf. *IG* XII 3 343; cf. *Syll.*³ ad 968) on the island, of which Εἰταλικός was steward. The latter had the grain measure (ξέστι(ο)ν) made and inscribed on the order of a governor (ἄρχων) who according to M. is the same Ouadilas; the capacity (24 'military *unciae*' (ὀνκίαι στρατιωτικαί), i.e., a *sextarius castrensis*) was validated (κα⟨τ⟩εξαγιασμένον) by 'Εορτάσιος, the official responsible (for this name M. refers to a Christian epitaph from Katane: *NSA*, 1915, 219/220 = A.Ferrua, *Note e guinte* -- (cf. *SEG* XXXIX 988) no. 414, of which he presents a photograph).

M.'s text is that of *SEG*, except for three minor corrections: L. 2 in fine read κα⟨τ⟩, in L. 4 ἴκο⟨σ⟩ι τε(σ)άρων (KAI, IKONI TEEAPΩN, bronze; κατ, ἴκοσι τεσάρων, *SEG*). Cf. also our lemma no. 1184.

1393. Unknown provenance. Christian seal-rings, prior to the Byzantine period. G.Manganaro, *art.cit.* (cf. our lemma no. 1181) 164/165 (ph.), mentions some Christian seal-rings, both inscribed and uninscribed, edita and inedita. The three bearing Greek letters are new: 1) silver ring; on the square bezel a vertical hasta with a *chi* in the center, flanked by two figures with small animals at their feet (Evangelists?); 2) bronze ring; on the circular bezel a head with nimbus between two *omegas*; 3) bronze ring; on the oblong bezel four letters, the first two written upside down: HLIA = HΓIA, ⟨ὑ⟩γία.

1394. Unknown provenance. Seal-rings with personal names, Byzantine period. Ed.pr. G.Manganaro, *art.cit.* (cf. our lemma no. 1181) 165-169 (ph.), publishes twenty-five odd rings, mostly with personal names in Greek or Latin engraved on the circular or oval bezels. Those with Greek texts are: 1) silver ring; inscription sinistrorsum: † Μαlρήαlς ΑΩ; 2) silver ring: Κ(ύρι)ε, βοlήθη | Μαρίας (LL. 1 and 3 under and above L. 2, respectively; L. 3 upside down and sinistrorsum); 3) silver ring: Πέlτροl†υ; 4) bronze ring; inscription sinistrorsum: † Κονlσταντlήνου; 5) bronze ring; inscription sinistrorsum: † 'Ιωlάμης (for 'Ιωάννης, with M representing a double N); 6) bronze ring: Νο(ν)ῶς (O on the hasta of N [with the second N replacing another letter on the ring? the text cannot be checked from the obscure ph.]); 7) bronze ring; monogram including the letters ANTOC: 'Αντ(ώνι)ος; 8) bronze ring; monogram representing the name 'Αντώνιος [the ph. shows a large T in the center, with A and N left and right, ȣ and ω above and below: 'Αντω(ν)ίου?, Tybout]; 9) silver ring: † 'Ρόσlκε (probably a vocative rendering the Latin gentilice

Roscius); **10)** silver ring: † Δονάτου (letters criss-cross, some upside down); **11)** silver ring: Βιν(ί)κιος (letters criss-cross, K sinistrorsum); **12-15)** four bronze rings inscribed Λέοντος with various forms and disposition of the letters. Possibly Greek is: **16)** iron ring with representation of an elephant under the letter A.

1395. Unknown provenance. Inscription on a limestone bread (?) stamp, undated. Rectangular limestone stamp with images and/or inscriptions on all six sides; now in the collection of ed.pr. G.Manganaro, *ZPE* 137 (2001) 192 (ph.): **a)** plough with letter M; **b)** jar with the letters H above, and NIA (sinistrorsum) below; M. takes these letters together to read Μηνία (genitive of Μηνίας); **c)** amphora on a tripod (?), with the letters EY above: εὖ, a wish of good luck going with the wine in the amphora; **d)** dolphin ('pesce augurale'); **e)** swastika; **f)** monogram, probably to be read as 'Ηρέα (genitive of 'Ηρέας, as on the lead stamp *IG* XIV 2415 (6); dr.). Again (cf. our lemmata nos. 1183, 1196, 1192, and 1384) M. argues that the object is a bread stamp, with which the bakers Hereas and Menias marked their products.

1396. Unknown provenance. Inscription on the cross-guard of a bronze dagger or sword, Byzantine period. Bronze object with a perforated central knob between two spherical endings (one lost): the vertical part ('cross-guard') between handle and sheet of a dagger or sword; inscriptions on two opposed sides of the knob. Ed.pr. G.Manganaro, *art.cit.* (cf. our lemma no. 1181) 169-172 (ph.; dr.), who points to *SEG* XLV 1373 (ph.) for a similar object (which he now unhesitatingly identifies as part of a dagger or sword, referring to a similar object from Corinth published by G.Davidson Weinberg, *Hesperia* 43, 1974, 514/515).

A: Βασηλείο̣υ̣ B: νοτ(αρίου)

A. Ligature ȣ.

1397. Unknown provenance. Magical documents, Byzantine period. G.Manganaro, *art.cit.* (cf. our lemma no. 1181) 157 (ph.), mentions an exorcistic text on a rectangular lead leaf: on one side a cross in the shape of an eight-petalled star similar to that serving as central ornament of the cross on side (B) of *SEG* XLIV 782; on the other six lines of letters, some of them written upside down; their sense is obscure [For surveys of apotropaic Christian documents in Sicily see *SEG* XLIV 741 and XLIX 1261; see also L 1014 and 1017].

On 160-164 (ph.), M. mentions some 4th/5th cent. A.D. bronze medallions with the image of the Divine Rider piercing a female devil (one with magical letters on the reverse), briefly refers to some texts on medallions he published earlier (*SEG* XLIV 741 in fine, nos. 1-7), and publishes a bronze ring with, between two pentalphas, the [apparently Latin] text Solo|mone [for other amulets featuring Σολομών see *SEG* XLIV 741 (in fine, no. 3), and 1563-1566 (for 1563/1564 cf. our lemma no. 2261), Tybout].

1398. Unknown provenance. Magical inscription on a bronze bracelet, Byzantine period. Bronze bracelet in the shape of a ribbon; inscription on the 'ribbon'. Ed.pr. G.Manganaro, *art.cit.* (cf. our lemma no. 1181) 160 (ph.): pentalpha † ѠKATAKONC̣[----]

The *omega*, often accompanying the names of Egyptian gods and demons, means 'great'; Κατ seems to be the transcription of the Egyptian divine name Κόθος; Ακον may represent the term Ακομ known from other magic texts, M., who interprets the bracelet as yet another document testifying to the penetration of Egyptian 'superstition' in Sicily; for bronze bracelets with prophylactic texts inspired by *Ps.* 90, he refers to *SEG* XXXIV 1668/1669 [see also XXIX 1606].

1399. Unknown provenance. Magical inscriptions on bronze horses, Byzantine period. Ed.pr. G.Manganaro, *art.cit.* (cf. our lemma no. 1181) 172-178, publishes some bronze horses (mostly anepigraphic; statuettes or horse-shaped leaves) serving as amulets for the protection of real horses from evil forces (ἀβάσκαντος ἵππος; see *OMS* III 1407-1408 and *BE* 1977 no. 572). One has a Greek inscription: φῦγε (for φεῦγε, sc. the Evil Eye; leaf, originally part of a harness; inscription sinistrorsum; Y under Γ in the shape of ∨ and ∧, respectively). See also our lemma no. 1473 and 2010.

CORSICA

1400. Aléria. Graffiti on vases, 450-250 B.C. J.Heurgon in J. and L.Jehasse, *Aléria. Nouvelles données de la nécropole* (Lyon 2001) 329-363, (re)publishes 118 graffiti on vases found since the publication by id. in J. and L.Jehasse, *La nécropole préromaine d'Aléria (1960-1968)* (Paris 1973); the nos. 114-231 continue those of the latter publication. Most of these letters, signs, marks or monograms cannot be identified either as Etruscan, Latin or Greek. We mention the few explicitly defined by H. as Greek names or *sigla* in the Indices on 361/362. **(Abbreviations of) names: 1)** TI (331 no. 116; Attic red-figured cup; graffito on the bottom, inside; 450-425 B.C.; abbreviation of a name; dr.); **2)** TI (332 no. 117; Attic black-glazed skyphos; graffito on the bottom, outside; 450-425 B.C.; see sub (1); dr.); **3)** KNII (332 no. 118; Attic black-glazed cup; graffito on the bottom, outside; 450-425 B.C.; the two latter signs represent a numeral); **4)** Y (335 no. 123; Attic black-glazed cup; graffito on the bottom, outside; 450-425 B.C.; dr.); **5)** MI (or sinistrorsum: IM; 338 no. 136; Attic bowl with the image of an owl; graffito on the bottom, outside; 425-400 B.C.; dr.); **6/7)** ⊓ (339/340 nos. 140/141; bowls; graffiti on the belly (no. 140) and on the bottom, outside (no. 141); ca. 400 B.C.; dr.). **Sigla: 8-10)** A (339 no. 137: Attic black glazed cup; 425-400 B.C.; 345 no. 154: unglazed cup; 325-300 B.C.; 358 no. 221: unglazed plate; 275-250 B.C.; graffiti on the bottom, outside (nos. 137 and 154) or on the outside (no. 221); dr.).

ITALY

1401. Aquileia (and area). Mosaic inscriptions in churches, early Christian period. See A.Zettler, *Offerenteninschriften auf den frühchristlichen Mosaikfußböden Venetiens und Istriens* (Berlin 2000) [2001], especially 165-257 for a catalogue of the dedications; we mention the few Greek inscriptions (from Aquileia, Grado and area), presented in majuscules and in 'normierte Lesart' [i.e., transcriptions flawed by inaccuracies, especially in accentuation] and accompanied by Latin translations; all have previously been published in G.B.Brusin - P.L.Zovatto, *Monumenti paleocristiani di Aquileia e di Grado* [but they were not included in Brusin's *Inscriptiones Aquileiae*, for which see *SEG* XLIII 641]. **Aquileia**: Monastero Church (170 nos. 5/6; 171 no. 8; 172/173 no. 13 (ph.) = B.-Z. 336 no. 8; 340/341 no. 18; 345/346 no. 30; 332-334 no. 4, respectively). **Beligna** (on the old road from Aquileia to Grado): Basilica di Fondo Tullio (181 no. 3 = B.-Z. 278 no. 9). **Grado**: Sant'Eufemia Cathedral 197/198 no. 10 = B.-Z. 483/484 = *CIL* V 1615). The dedicants in the Monastero Church indicate their provenance from villages in Syria: ἀπὸ κώμης Καπροτουρις (no. 6), ἀπὸ κώμης Χασων (no. 8), κώμη 'Ραβωνα (no. 13; the village name in no. 5 is incomplete); the dedicant of no. 13 bears the Syrian name Βαρβεουσος (Βαρβουσος, Z. [correctly read from the ph. by D.Feissel, *BE* 2002 no. 638, who points out that the Latin inscriptions in Z.'s monograph also reflect Syrian onomastics in names like Barbes, Martana or Barsaina; for F.'s study on Oriental (especially Syrian) toponyms in epitaphs from Concordia see *SEG* XXX 1149, Tybout]).

1402. Bari. For the possibly earliest epigraphical attestation of the city name see our lemma no. 1714.

1403. Bari (area of: Ceglie del Campo). Inscription on a vase, ca. 350-340 B.C. A.D.Trendall - A.Cambitoglou, *The red-figured vases of Apulia* II (Oxford 1982) 472 no. 75. In the context of a chapter on the Ἀχιλλεὺς Θερσιτοκτόνος, G.Morelli, *op.cit.* (cf. our lemma no. 1433) 75, 77 and 93-100, comments on the persons mentioned on this vase and especially on the pair Achilles and Thersites (decapitated).

1404. Canusium. Inscriptions on various objects. V.Morizio in M.Chelotti - V.Morizio - M.Silvestrini, *Le epigrafi romane di Canosa* II (Bari 1990 [for the Greek inscriptions in vol. I see *SEG* XXXV 1025/1026; *SEG* XLIII 644 (see our lemma no. 1405) should now be added]) (re)published some Greek inscriptions on *instrumentum* (ph.; dr.): **1)** 45 no. 1: stamp ΔA (for some form of δαμόσιος); see now F.Ferrandini Troisi, *art.cit.* (cf. our lemma no. 1412) 104 [the stamp is on a brick, not a 'coppa' as stated by F.T.]; 2nd/1st cent. B.C.?; **2-8)** 48-51 nos. 6-10 and 55/56 nos. 16/17: Rhodian amphora stamps (late 3rd/2nd cent. B.C.; no new types); **9)** 53/54 no. 14: Knidian amphora stamp (97-88 B.C.; type already known); **10)** 56/57 no. 18: oval stamp on a 'Greco-Italian' amphora; see also Ferrandini Troisi *loc.cit.* (Τύχων; 1st cent. B.C.?, F.T.; 4th-2nd cent. B.C., M.); **10/11)** 51/52 nos. 11/12: incised Δ (no. 11; δ(αμόσιον) *vel sim.*) and

rectangular stamp (ΕΡ[--]; possibly Ἔρως; no. 12) on unidentified amphoras (undated); **12/13)** 52/53 no. 13 and 54 no. 15 (dr. only) = *SEG* XXXV 1027 and 1028 (dipinto and graffito on amphoras), respectively; **14-18)** black glazed vases (undated): **14)** 76 no. 54: fragment (graffito: ΑΦ[--]); **15-17)** 77/78 nos. 55-57: three identical circular stamps around a central rosette on the bottom of three *paterae* (inscription on either side of a floral element: ΖΩΠΙΥΡΙΩ; an (abbreviated?) form of the name Ζωπυρίων); **18)** 78 no. 58: fragment of a skyphos (dipinto: [--?] Πασιφιλ[--|--?] Ἀνδρω[--]; Πασίφιλος?; a name like Ἀνδρωνίδας, -ῶχος?).

1405. Canusium. Bilingual Christian epitaph, ca. 450-early 6th cent. A.D. *SEG* XLIII 644. In a study on the architecture and the iconography of the paintings in hypogaeum A, A.Campese Simone, *RIA* 22 (1999) [2001] 69-81, on 79/80 (ph.) briefly discusses this epitaph (dipinto) in hypogaeum B, which provides an approximate date also for hypogaeum A.

1406. Herculaneum. Labels on fragments of wall painting, late 1st cent. B.C. *SEG* XL 823. M.Pagano, *MEFRA* 113 (2001) 913-923, returns to this painted frieze decorating a small room (with benches on two sides: probably a waiting room) in a building which he now positively identifies as the civic basilica of Herculaneum, built by the praetor and proconsul of Crete M. Nonius Balbus during the reign of Augustus. He now assigns it to this period rather than to the phase of reconstruction which took place between 62 and 79 A.D. [which makes the frieze a late Second Style decoration comparable to the Odyssey landscapes from the Esquiline or the Iliadic frieze in the Casa del Criptoportico in Pompeii; since this type of decoration does not occur in the Third Style, the date is early Augustan (probably before ca. 20-15 B.C.). For Greek labels on Roman wall paintings see now *SEG* XLV 2290, Tybout]. P. reproduces four drawings made shortly after the paintings were found in 1960 but unknown to him when he prepared his ed.pr. (*SEG* XL); two (I/II; P. 915/916) show clusters of fragments not belonging together and each bearing one inscription (I (i) is a Latin fragment belonging to another decoration from the basilica probably representing the poet [Mena]nder); another (III; P. 917) renders some joining fragments with figural scenes and four inscriptions; the fourth (IV; P. 918) shows one scene with one label; 12 labels out of a total of 19 are new. Discussion of other paintings in Herculaneum representing the city's founder-hero. Unlike in his very precise ed.pr., P. does not provide Greek texts, but only descriptions and interpretations; we transcribe the texts from the drawings, incorporating P.'s comments in the restorations. See also our lemma no. 1421 [Below, 823 refers to *SEG* XL 823].

I: a) [Ἡρακλ]ῆς Βού[σιρις] b) [---]Γ̣ΑΙΟΥ or [---]Τ̣ΑΙΟΥ
c) [---]ρηος d) Εὐρυ̣[σθεύς]
e) Κ̣ύκνο̣[ς] f) [---?]ΩΡ[---]
g) [---?]Ο̣ΥΠΛ̣[---] h) [Ἡ]ρακλῆς (= 823 no. 8)
l) Φόλος (= 823 no. 1, Below, (a))

II: a) Λιβύ̣[η] (= 823 no. 6) b) [Ἡρακλ]ῆς
c) Κ̣ΑΡΕ̣[---] d) [Ἴ]τωνος (= 823 no. 3)
e) Ἐ̣πίδαυρος

III: Right, below:
a) Ἡ̣ρακλῆς (= 823 no. 1, Below (c)) b) Ἀράης
Left, above:
c) Ὅμαδ[ος] (= 823 no. 1, Above (b)) d) Ἀλκυ[ονεύς] (= 823 no. 1, Above (a))

IV: Λεπρήο[ς]

I e. This inscription belongs together with II (d) and III (b): Herakles killed Kyknos near Itonos and chased Kyknos' father Ares; the inscription II (e) accompanies a schematically rendered city wall; Epidauros was possibly represented close to Itanos, P. || I. see app.cr. below sub III (c) || II c. [inscription under a figure of whom one foot is preserved] || d-e. see app.cr. above sub I (e) || III a-b. [inscriptions under figures: (a) under two (?) figures (two or three legs preserved), probably to be identified as Herakles and Kyknos; (b) under a man walking away from the fight: probably Kyknos' father Ares: see app.cr. above sub I (e)] || b. [Ἀράης: previously unattested variant of Ἄρης?; the dr., however, may be unreliable, since it shows ARAHΣ (with Latin R!)] || c. [--]ΟΜΑΣ[--?], *SEG* [above a centaur fighting a man: Herakles killing Homados]; Pholos (I (l)) belongs to the same episode of Herakles fighting the centaurs, P. || d. [the inscription apparently belongs to a scene of which the figures are lost; if the fragments on dr. III are correctly represented as joining together, we have three episodes in 'continuous narration': from left to right Itonos/Herakles/Kyknos/Ares, Pholos/Homados/Herakles, and Alkyoneus/Herakles] || IV. [= Λεπρέος; inscription above a door (?) in front of which Herakles sways his club, Tybout]; probably referring to the fight in which Herakles killed Lepreos (in the context of the Augias episode); the scene is the only representation of Lepreos in Roman art, P.

1407. Kaulonia. Fragmentary inscription, late 7th/early 6th cent. B.C. *LSAG*[2] 440 A (cf. J. and L.Robert, *BE* 1974, no. 728): Ἀνεμιᾶν (?) ('quelques lettres archaïques sur pierre', Robert). A.Magnetto, *ASNP* (Quaderni) 12 (2001) 510, mentions this fragment as one of two inscriptions not in the list of epigraphical testimonia from Kaulonia presented by M.T.Iannelli in G.Nenci - G.Vallet (edd.), *Bibliografia Topografica della Colonizzazione Greca in Italia e nelle Isole Tirreniche* X (Pisa-Rome 1992) 192. For the other text see our lemma no. 1409 in fine.

1408. Kaulonia. Stamps on tiles and other objects, 5th cent. B.C.-1st cent. A.D. M.Simonetti, *ASNP* (Quaderni) 12 (2001) 417-463, presents a catalogue of 89 stamped objects, both inedita and those (re)published in 1989 by H.Tréziny (cf. *SEG* XXXIX 1044: *non vidimus*; no texts except for the name Γνᾶθις, for which see below sub 7). We give the Greek texts; nos. 38-45 are in Oscan, nos. 46-48 and 73 in Latin; nos. 49-67, 70, and 74-89 are anepigraphic; S. interprets (abbreviated) names as those of manufacturers/workshop-owners; in the

case of stamps known from more than one object, we give the most complete text; stamps are rectangular (with or without a frame) unless stated otherwise.

Tiles: 1/2) A (418 nos. 1/2; circular; Hellenistic period; the single letter has a function in the workshop rather than being an abbreviated name; ph. of no. 2); **3)** Αγα (418/419 no. 3; late 5th/early 4th cent. B.C.; Lokrian demotic; cf. below sub 21-32; ph.); **4)** ΑΘ (419 no. 4; name?; representation of a tile (?), 'espressione parlante dell'officina'; circular; Classical period; ph.); **5-7)** Γνάθιο[ς] and Γνᾶθις (419/420 nos. 5/6 and 420 no. 7, respectively; 2nd/1st cent. B.C.; similar stamps are known from Lokroi and Hipponion; ph. of nos. 5 and 7); **8)** obverse (circular): Ηλ; reverse: Οη (421 no. 8; sinistrorsum; incised by hand after firing; 4th cent. B.C.?; name and numeral (78), respectively?; ph.); **9)** Θ (422 no. 9; circular; numeral?; 4th/3rd cent. B.C.; ph.); **10)** Θεσαλοῦ (422 no. 10; 1st cent. B.C./1st cent. A.D.; ph.); **11-13)** Κε (423/424 nos. 11-13; name?; 3rd cent. B.C.; ph. of nos. 11 and 13); **14/15)** Κολήβα or perhaps Κολήϝα (with the Samnitic sign for [f]; 424 nos. 14/15; no. 14 sinistrorsum; undated; similar stamps are known from Lokroi; ph.); **16)** Λε̣ (427 no. 16; Hellenistic-Roman period; name?; ph.); **17)** Μεμ[--] (425/426 no. 17; 3rd/2nd cent. B.C.; probably Μέμ[νονος]: type of tile stamp known from Rhegion; ph.); **18)** Ν (426 no. 18; circular; undated); **19)** Πα̣ (426 no. 19; circular; 3rd cent. B.C.; name?; ph.); **20)** Πολ dolphin (426/427 no. 20; 5th cent. B.C.?; name of manufacturer rather than a magistrate; the dolphin is the symbol of a cult rather than of a magistracy); **21-32)** Πυ (427-429 nos. 21-28; circular; nos. 21-25 sinistrorsum) and Πυρ (430-432 nos. 29-32; circular; dolphin on the stamps nos. 31/32): late 5th/early 4th cent. B.C.; Lokrian demotic (cf. above sub 3; ph. of nos. 21, 25/26, 29/30, and 32); **33)** Σωσῆνος (432/433 no. 33; ca. 3rd cent. B.C.; similar stamps are known from Rhegium, Lipara, Himera, Kephalaion and Soluntum [see *SEG* XXXIV 957 (4)]; ph.); **34-37)** Τι (433-435 nos. 34-37; nos. 36/37 circular; sinistrorsum; name; 5th/4th cent. B.C.; ph. of nos. 35/36).

Vases:

Dolia: 38/39) Σκιάπων (*SEG* IV 72; 444 nos. 68/69; undated).

Rhodian amphora stamp: 40) Ἀρταμιτί(ου), | Ἐπίγονος (445 no. 71; 240-206 B.C.; ph.).

Graeco-Italic amphora: 41) Νυμ (445/446 no. 72; 3rd/2nd cent. B.C.; name; ph.).

1409. Kroton. Three documents recording donations on bronze tablets, 6th/5th cent. B.C. *SEG* IV 71 (*LSAG*^{2} 261 no. 29; Arena IV 52; *IGDGG* II 100), 74 (*IG* XIV 636; *Syll.*^{3} 1214; *LSAG*^{2} 261 no. 28; Arena IV 51; *IGDGG* II 93 cf. Guarducci, *EG* III 296), and 75 (*LSAG*^{2} 261 no. 30; Arena IV 53; *IGDGG* II 94); XXXVIII 985; XXXIX 1045; XLV 1453 (where nos. 71 and 75 are assigned to the territory of Kroton, and no. 74 to Petilia Policastro); *Nomima* II nos. 55 and 57/58. L.Migliardi Zingale, *Dike* 4 (2001) 257-267, discusses and rejects the views of A.Bencivenni on these documents (*Simblos. Scritti di storia antica* II, Bologna 1997, 9-42). The δαμιουργός simply is the eponymous magistrate; he is not involved in the affairs recorded in these texts. Whereas B. interprets the documents as testaments (the donor gives his possessions ζώων (ζωὸς) καὶ θανῶν to the heir; the testament is made up in view of more or less imminent death and is supposed to be valid after death), M.Z. suggests interpreting them as simple donations: not *donationes mortis causa* but rather *inter vivos*, which are valid both during the donor's life and afterwards. The πρόξενοι are just witnesses to the transactions.

For *SEG* IV 71 and its possible provenance from Kaulonia see also A.Magnetto *ASNP* (Quaderni) 12 (2001) 509/510 (text; app.cr.; bibliography). See also our lemma no. 1411 sub (1).

1409 bis. Lamezia (area of). Inscription on a magic nail. See our lemma no. 1462.

1410. Lokroi Epizephyrioi. The archive of the Olympieion, early 4th-late 3rd cent. B.C. *SEG* XXVI 1141; XLVIII 1270*. F.Ghinatti in *Symposion 1997*, 175-207, repeats his views, as summarized in *SEG* XLVIII 1270: problems concerning the aspiration sign ⊢ in the tablets and some monograms; chronology of the tablets; the rotation scheme of tribes and phratries for the main magistracies; for the latter problem see also our lemma no. 1411.

I.D'Angelo, *Aevum* 75 (2001) 9-24, focuses on the identity of the βασιλεύς, who collects a συντέλεια from the city (Tablets 1, 13, 23, 25, and 30/31 in F.Costabile's publication: see *SEG* XLII 905). He surveys various earlier interpretations and in the end suggests identifying the king with Dionysios II, king/tyrant of Syracuse, who stayed in Lokroi in 356-350 B.C., rather than with Agathokles or Pyrrhos.

H.Tréziny in *Τέχναι* (cf. our lemma no. 770) 367-380, examines the evidence for the costs of wall-building and fortifications in the Greek world. On 367-372 he deals with the 17 tablets recording loans made for πυργοποΐα and ὀχύρωσις. On the basis of literary and epigraphical evidence for the costs of πύργοι in Athens, Syracuse and Motye he argues that the amount of money earmarked for πυργοποΐα in Tablet 12 is too high for it to have been used for a 'construction de tours'. T. favors a more general interpretation: construction of a fortification. Costs for the building of city-walls are low when compared to other military expenses and great building-programs: 'the city-wall remains a good investment for the city'.

For Tablet 16 see M.P.Pavese, *Fundus cum vadis et alluvionibus. Gli incrementi fluviali fra documenti della prassi e riflessione giurisprudenziale romana* (Rome 2004) Part I 4 ('Le Tabelle dell'archivio dell'Olympieion di Locri Epizefiri e l'incremento fluviale attestato nella Tabella 16').

See also our lemma no. 2285.

1411. Magna Graecia. Civic subdivisions. F.Ghinatti in M.Girone - F.Ghinatti (edd.), *Puglia di ieri, Puglia di oggi* (Bari 2001) 111-145, collects and discusses the testimonia for the civic subdivisions in various cities of Magna Graecia: symbols ('nomi-oggetto', not strictly belonging to Greek epigraphy; mostly on terracotta disks, found in Brundisium, Herakleia, Gravina, Lucera, Metapontum and Tarentum) and written indications of tribes, demes, and phratries in literary and epigraphical sources (in the latter frequently abbreviated: *sigla*; survey on 142/143). We mention the Greek inscriptions (nature of subdivisions unknown, unless stated otherwise): **1) Kaulonia** (?): Arena IV 52 (*SEG* IV 71 = *LSAG*^{2} 261 no. 29; *IGDGG* II 100; see our lemma no. 1409; cf. also A.De Franciscis, *Stato e società in Locri Epizefiri*, Naples 1972, 99 and 102; eight *sigla* similar to those of Lokroi); **2) Herakleia:** *IG* XIV 645 (*SEG* L 1040*; *Tabulae Heracleenses*, with eight *sigla* for tribes and 40 symbols for phratries: five phratries per tribe); **3) Lokroi Epizephyrioi:** *SEG* XLII 905 (archive of the Olympieion, with

sigla for 36 phratries and three numerically indicated tribes: 12 phratries per tribe; G. repeats his comments on the rotation scheme of tribes and phratries for the main magistracies, especially the presidency of the phratriarchs: see *SEG* XLVIII 1270 on p. 406; he reproduces these comments again in *Symposion 1997*: see our lemma no. 1410); **4) Metapontum:** *SEG* XXXVIII 997; XLV 1447 (two *sigla* for phratries); **5) Neapolis:** *IG* XIV 715 (*SEG* IV 94; *I.Napoli* 2), 721 (*I.Napoli* 9), 723 (*IGR* I 433; *I.Napoli* 11), 730 (*IGR* I 436; *SEG* XXXVIII 999; *I.Napoli* 29), 741 (*I.Napoli* 30), 742 (*I.Napoli* 42), 743 (*I.Napoli* 31), 744 (*IGR* I 439; *I.Napoli* 32), 748 (*I.Napoli* 52), 759 (*I.Napoli* 43; discussed on 131/132), and 783 (*I.Napoli* 137); *SEG* XIX 622 (*I.Napoli* 46) and XXXIX 1055 (*I.Napoli* 44; discussed on 128-131, with special attention to the χῶραι (L. 24) awarded to the honorand); names of 12 phratries, persisting into the Roman imperial period; yet another phratry (the Ἀντινοῖται) honored Antinoos after his death; on 132-136 comment on the θεοὶ φρήτορες and the activities/function of the phratries; **6) Poseidonia:** Arena IV 32 (*SEG* XLIII 655; four *sigla*); **7) Rhegium:** *IG* XIV 612 (*Syll.*³ 715), 614, and 616 (four *sigla*, probably of phratries); **8) Sybaris:** Arena IV 2 (*LSAG*² 456 no. 1 (a); *SEG* XXXV 1053*; one *siglum*); **9) Tarentum:** *IG* XIV 668 (*SEG* XXX 1223; (probably) three *sigla*; ca. 65 symbols); **10) Terina:** *SEG* IV 73 (XLI 886*; eight *sigla*).

G. announces that he will publish a similar survey for the cities of Sicily in *Kokalos*.

1412. Magna Graecia. Inscriptions on various objects. Under the title *'Problemi epigrafici della Puglia antica'* F.Ferrandini Troisi in M.Girone - F.Ghinatti (edd.), *op.cit.* (cf. our lemma no. 1411) 99-110 (ph. of all objects except for nos. 11 and 13/14 below), republishes (with minor variations) her previous study *'Epigrafi greche mobili tra età arcaica ed età ellenistica'* in (various authors), *Introduzione all'artigianato della Puglia antica* (Bari 1992) 207-217 [a summary of F.T.'s study on inscribed *instrumentum* from Tarentum mentioned in *SEG* XLII 956, including most of the inscriptions also discussed in the present article: below nos. 1, 3/4, 7-10, and 13]. F.T. collects and briefly discusses several Greek and Messapian inscriptions (graffiti) on various objects. We mention the Greek texts (99-104; from Tarentum unless stated otherwise; 6th-1st cent. B.C.): 1) Arena V 5 = *LSAG*² 284 no. 5 = *SEG* XLII 956 no. 94 (terracotta mould for statuette); 2) Arena V 2 = *LSAG*² 283 no. 1 (kylix); 3) *SEG* XLII 956 no. 90 (terracotta mould for statuette); 4) *SEG* XLII 956 no. 91 (terracotta mould for theatre mask); 5) *SEG* XL 909 (mortar; Tarentum [under 'unknown provenance' in *SEG*]); 6) *SEG* XXXVII 816 = *SEG* XLII 956 nos. 52/53 (two *paterae*; Ruvo); 7) *SEG* XLII 956 no. 49 (skyphos); 8) *SEG* XLII 956 no. 72 (terracotta loom weight); 9) Arena V 28 = *LSAG*² 284 nos. 11/12 = *SEG* XLII 956 nos. 112/113 (silver *fibulae*); 10) *SEG* XXXI 881 = XLII 956 no. 64 (lead medicine bottle); 11) Arena V 33 = *LSAG*² 284 no. 13 = *IG* XIV 672 (bronze caduceus; Brundisium); 12) *SEG* XLII 956 no. 20 (tile); 13/14) two inscriptions from Canusium: see our lemma no. 1404 (sub 1 and 10).

1413. Neapolis. Honorary inscription for the pankratiast T. Flavius Achibios, ca. 110 A.D. *I.Napoli* 51 (*IG* XIV 747; *IGR* I 446; *IAG* 68). C.Wallner, *Nikephoros* 14 (2001) 96-108, republishes the Greek text, with German translation. In L. 7 in fine he suggests returning to the old restoration Ἴσθμια, followed by δίς; the honorand does not carry the

title περιοδονίκης because at the time that title was not yet a current epithet. Instead, he calls himself παραδοξονίκης; even without a victory in the Isthmia he would have deserved the title περιοδονίκης on the basis of the performance recorded in the text. The Ἡράκλεια ἐπινίκια of the emperor Trajan (LL. 13/14), during which Archibios won the pankration in the category of the ἄνδρες, were celebrated in Rome on the occasion of Trajan's victories on the Dacians with triumphs in 102 and 107 A.D. C. prefers 107 [for Ἐπινείκια in general see *SEG* XLVIII 976, Pleket].

1414. Ostia. Dedication of the ark of the Torah, 150-200/late 3rd cent. A.D. *SEG* XLII 916; XLVII 1486; *JIWE* I 13. A.Runesson in B.Olsson - D.Mitternacht - O.Brandt (edd.), *The Synagogue of Ancient Ostia and the Jews of Rome. Interdisciplinary Studies* (Stockholm 2001 [for a review see D.Potter, *CR* 52 (2002) 433-435]) 85-88 (ph.), presents the Greek text and wonders what the implications are of the fact that the stone was re-used in a 4th cent. A.D. floor of the synagogue, when a new aedicula was constructed; the latter renovation made Mindius Faustus' reconstruction of the aedicula completely irrelevant. R. sees two possibilities to explain the re-use: high regard for the earlier donor Mindius or the stone was the property of another synagogue, the members of which brought it with them as they merged with those of the synagogue where the stone was found || L.M.White, *'Synagogue and Society in Imperial Ostia. Archaeological and Epigraphic Evidence'* in K.P.Donfried - P.Richardson (edd.), *Judaism and Christianity in First Century Rome* (Grand Rapids, Michigan/Cambridge, U.K. 1998) 30-68, repeats his views, for which cf. *SEG* XLVII; on 53-57 he discusses the Mindius inscription (text; translation; on 55 note 48, he repeats his reading δομάτων in LL. 3/4; *CIJ* 533 (in Latin) is republished on 57-63) || H.Solin in J.-M.Carrié, R.Lizzi Testa (edd.), *Humana sapit. Études d'Antiquité tardive offertes à Lellia Cracco Ruggini* (Turnhout 2002) 63/64, comments on the date (probably 150-200 A.D.; the late 3rd cent. A.D. for Mindius' dedication is uncertain), the Latin text (identity of the emperor(s)), and the linguistic situation of the Jews in Ostia (Latin prevailed; the predominance of Greek in our text is due to the liturgical context of the dedication).

1415. Ostia. Bilingual (Latin/Greek) epitaph, undated. Part of the lid of a sarcophagus found in the basilica of Pianabella. Ed.pr. D.Nuzzo in L.Paroli (ed.), *Scavi di Ostia* XII. *La basilica di Pianabella*, Parte I (Rome 1991) 71 no. A 123 (ph.); cf. *An.Ép.* (2001) [2004] no. 711 [This inscription came to our notice thanks to *An.Ép.*; the volume XII of *Scavi di Ostia* also contains the inscription presented in our lemma no. 1416, and some other Greek texts (not in *An.Ép.*), to which we will return in *SEG* LII, Tybout]: D(is) χαῖρε M(anibu)s

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1416. Ostia. Fragmentary funerary epigram, undated. Marble plaque broken on all sides; found in the basilica of Pianabella. Ed.pr. D.Nuzzo in *op.cit.* (cf. our lemma no. 1415) 102 no. A 328 (ph.); cf. *An.Ép.* (2001) [2004] no. 720.

---- | [--]νον δὲ καὶ α[--|--] ἰδίην οὖν ἐχ[--|--]ουε καὶ ἄδακρυς ελ[--||
--]νη φθιμένων λει///[--|--]///ν λιπόμεσθα σετ[--|--]αξ πλείην δọ[--] | ----

4. ἀδάκρυσε λ[--], *An.Ép.*, where it is pointed out that ἄδακρυς occurs only once in inscriptions from Rome: *IGUR* 1409; corr. Pleket.

1417. Petelia. Mosaic inscription, 1st cent. B.C. Inscription in a black-and-white mosaic in a *domus*. Mentioned by E.Lattanzi in *Problemi della chora* -- (cf. our lemma no. 970) 990 (ph.); cf. also C.De Simone, *ibid.* 1038: Σεκονδίων ἐπ(οίησε)

[Lunate epsilon, sigma, omega; nu with unequal vertical *hastae*; pi with equal *hastae*] || Σεκονδίων: hypokoristikon of Latin Secundus: 'un caso ... di bilinguismo e di adattamento al modello greco, culturalmente prevalente', De S.

1418. Pithekoussai. Stamps on local amphoras, 350-200 B.C. G.Olcese - M.Picon - G.T.Michael, *Bollettino di Archeologia* 39/40 (1996) [2001] 7-29, report on pottery found under the Church of Santa Restituta of Lacco Ameno. On 20-26, O. discusses stamped amphoras of local production, mentioning some of the stamps; these and other stamps are included in a catalogue of the amphoras subjected to chemical investigations (26-29); all texts are given in Latin letters, which we tentatively transform into Greek [supported by the dr. where possible; however, the readings of these abbreviated names - undoubtedly workshop owners - should be considered preliminary; the stamps are rectangular unless stated otherwise]: **1)** Ἀ̣ρ̣ιστοκ(--) (ph.; dr.; also Ἀ̣ρ̣ιστο(--), Ἀ̣ρ̣ισ(--) (dr.), and Ἀ̣ρ̣; the latter is a circular stamp); **2)** Βα (also Βαφ, not necessarily abbreviating the same name); **3)** Γλαῦκος (also Γλαυκ(--); sinistrorsum; dr. of both); **4)** Δαμα(--) (sinistrorsum; dr.); **5)** 'DEMAMAR' (possibly a form of δη(μόσιος) + abbreviated name Mamar [the stamp reading ΔΗΜΑΜΑΡ?]); **6)** EBIO (?) (the reading initio is uncertain; perhaps Βιο(--) [the dr. shows only IO]); **7)** Ζωιλ(--) (also Ζω(--); dr. of both); **8)** Ξένων (also Ξεν(--) (dr.) and Ξεν(--) Τρε(--) (dr.), the latter element being either the abbreviation of a name (Τρέβιος?) or of the Campanian wine Τρεβιλλικός); **9)** Πα̣ρ̣(--) (ph.; dr.); **10)** Τινθ(--) (sinistrorsum; dr.); **11)** ⊏ΕΛ (the first letter is read as digamma: Fελ(--?), an (abbreviated?) Oscan or Etruscan name; dr.).

1419. Pompeii. Graffito on a vase, 6th/5th cent. B.C. Fragment of an Attic black glazed vase (kylix?) with incised inscription; found in thermopolium VI, 10, 4; mentioned in a preliminary report by F.Coarelli et alii, *RSP* 12/13 (2001/2002) 225 (ph.).

[--]Ο̣ ⊗ Ι̣[--]

Among the numerous pieces of Attic pottery found in Pompeii this is the first with inscription, C. et alii.

1420. Populonia. Stamped amphora handles, late 3rd-early 1st cent. B.C. Ed.pr. C.Tilloca, *AC* 52 (2001) 229-254 (ph.; dr.), publishes nine Rhodian amphora stamps

found in Populonia (231-245 nos. 1-9; all of types already known) and discusses their importance as additional evidence for the commercial relations of this Etruscan city.

1421. Puteoli. Labels on fragments of wall painting, early 1st cent. A.D.? Fragments of wall painting with figures (nude warriors and persons clad in cloaks) and labels identifying them; found in a building on a slope of Vallone Mandria. See F.Garcea, *Bollettino di Archeologia* 39/40 (1996) [2001] 77, who mentions Boreas (ph.), Fialtes, and Heroes [the ph. shows Βορέας; 'Fialtes' should probably be restored ['Ε]φιάλτης: the Aloadai Ephialtes and Otos, who threatened the Olympians but were killed by Apollo, were ἥρωες as sons of Poseidon and Iphimedeia; alternatively, the giant Ephialtes, whose eyes Apollo and Herakles shot out, may have been meant; for Boreas in connection with the labors of Herakles see *SEG* XL 823 (= our lemma no. 1406) no. 7 (b) with app.cr. The labels may belong to a mythological center piece in a Third Style wall, fitting in with the early 1st cent. A.D. date tentatively given by G.; they are much more common, however, in late Second Style friezes, which would imply a late 1st cent. B.C. date; for an example from Herculaneum see our lemma no. 1406, Tybout].

1422. Pyrgoi. Graffiti on vases, late 6th/5th cent. B.C. Dedication and two trademarks on three fragments of Attic vases; now in the Antiquarium of Pyrgi-Santa Severa. Ed.pr. M.Morandi, *SE* 64 (1998) [2001] 370-375 nos. 33-35 (ph.; dr.): **1)** [---]στρατος : ἀνέ[θε̄κε(ν)] (370-374 no. 33; 'bilingual' plate with red-figured figural decoration on the outside and black concentric circles on the inside; graffito incised after firing along the rim of the inside; 510-500 B.C.); **2)** π̣α̣ (373 no. 34; trademark: graffito (monogram: A within Π) on the outside of the bottom of a black-figured skyphos (?); for the type see A.W.Johnston, *Trademarks on Greek vases*, London 1979, 103 type 17 B; early 5th cent. B.C.); **3)** λ̣α̣ or μ̣α̣ (375 no. 35; trademark; graffito incised on the outside of the bottom of a black glazed vase; for the type see Johnston, *op.cit.* 148 type 23 E; 5th cent. B.C.).

1423. Rome. For an inscription possibly from Rome see our lemma no. 2251.

1424. Rome. Jewry: the Greek of the Jews. For this topic see G.Walser in B.Olsson et alii, *op.cit.* (cf. our lemma no. 1414) 145-150, who asks himself **1)** why the Jews used Greek in their epitaphs and **2)** what language(s) they used in other contexts. Ad **1**: the majority of Roman Jews had Greek as their primary language but probably were bilingual (Latin and Greek); in three inscriptions (*CIJ* 86, 201 and 370) there are quotations from *Proverbs* 10.7 in the Greek Septuagint version. Ad 2: the Jews probably used several variants of Greek for various genres (speaking; prose; poetry; funerary inscriptions): 'polyglossia'.

P.A.Bengtsson, *ibid.* 151-165, studies the ca. 20 Hebrew/Aramaic epitaphs from the catacombs of the city (less than 1% of the total of Jewish epitaphs!). Many of these epitaphs contain also Greek words. B. presents the latter, with brief commentary and translation: *CIJ* 108 (*JIWE* II 551; ph.), 283 (*JIWE* II 535; ph.), 291 (*JIWE* II 33; ph.), 296 (*JIWE* II 183; ph.), 319 (*JIWE*

II 560; ph.), 349 (*JIWE* II 186; ph.), 395 (*JIWE* II 47; ph.), 397 (*JIWE* II 193; ph.), 497 (*JIWE* II 539; ph.), 513 (*JIWE* II 545), 732 (*JIWE* II 596; ph.), and 733 e (*JIWE* II 552).

See also our lemma no. 1425.

1425. Rome. Jewry: interaction of Jews with non-Jews. Cf. *SEG* XLV 1462. After some introductory definitions (assimilation; ac-, en- and inculturation; cultural domination and interaction) G.F.Snyder in K.P.Donfried - P.Richardson (edd.), *op.cit.* (cf. our lemma no. 1414) 69-90, studies the interaction of Jews with non-Jews in Rome and compares this with the mutual influence between Christians and Romans. He presents a sample consisting of the Jewish inscriptions (epitaphs; 2nd/3rd cent. A.D.) in the Vatican Museum (texts and translations on 75-78; the Greek inscriptions are *CIJ* 296, 300, 306, 325, 335, 361, 369, 374, 381, 385, 406, 451, and 540) and focuses on the symbols on these monuments (78-86) and on the language used (86-89). Jews did not accept major symbols from the Roman world, nor did they contribute any. They used the languages of the Roman world (primarily Greek and some Latin [see also our lemma no. 1424]), while Hebrew or Aramaic never became significant languages in the West, but they did contribute many personal names. Jews used Roman names, but did not adopt the name system. Christians, however, expressed themselves in symbols derived from Roman culture, partly re-interpreting them. Like the Jews they used the language of Rome and Roman onomastics (equally without adopting the name system), but they contributed very few personal names to the Western world.

1426. Rome. Jewry: synagogues. P.Richardson in K.P.Donfried - P.Richardson (edd.), *op.cit.* (cf. our lemma no. 1414) 17-29, studies the epigraphical evidence for the 13 synagogues on record in Rome. Eight probably developed in the 2nd/3rd cent. A.D.; R. focuses on the five oldest, testifying to the vigor of the Jewish community in the Augustan era: the oldest is probably the 'synagogue of the Hebrews' (*CIJ* 291, 317, 510, and 535 [see also *SEG* L 1058 in fine]); other congregations were named after contemporary powerful men, either out of gratitude for favors or merely a sign of political wisdom: Augustus (*CIJ* 284, 301, 338, 368, 416, and 496), his son-in-law Marcus Agrippa (*CIJ* 365, 425, and 503), Volumnius (governor of Syria on record in Jos., *BJ* 1.535-542; *Ant.* 16.277-283 and 344-369; *CIJ* 343, 402, 417, and 523) and King Herod (*CIJ* 173; see our lemma no. 1436; honored in this way probably mainly because he was considered king of all Jews everywhere). These latter four were all located in the suburb across the Tiber.

1427. Rome. Bilingual *senatus consultum* granting tax exemption and other privileges to Asklepiades and two other Greek naval captains (bronze tablet), 78 B.C. *IG* XIV 951; *IGR* I 118; *IGUR* 1; *CIL* I² 588; *RDGE* 22 (cf. *SEG* XLV 1918 and 2338) [in the following, line-nos. refer to the Greek text]. For a new edition of the Latin and Greek text see *CIL* VI 40890 (= VI Pars VIII.3; Berlin 2000); for the Greek section, it follows *IGUR* except for two small corrections: in L. 11 the stone has TON (read τὸν δῆμον τὸν Ῥωμα(ί)ων instead of τὸν δῆμον τῶν κτλ.); in L. 24 *CIL* corrects AOTOIC into α(ὐ)τοῖς (ἀοτοῖς, *IGUR*).

After an introduction on the editorial history of this document, A.Raggi, *ZPE* 135 (2001) 73-116 (ph.), presents the text (= *CIL* VI for the Greek text except for ■ few very minor differences not affecting readings), the English translation and ample discussion (including extensive summaries of the views of previous scholars) of the following subjects, with a strong focus on legal aspects throughout: 1) dating and authenticity: R. is 'inclined to believe ... that the inscription in our possession is the original of the Republican age' (86) rather than a copy made after ■ fire destroyed many of the bronze tablets on the Capitolium in 69 A.D.; 2) deposition and display: official copy deposited at the *aerarium*; tablet displayed on the Capitolium following a private initiative of the honorands, who were explicitly granted to erect it there (L. 25: ἐν τῶι Καπετωλίωι); perhaps they themselves opted for a bilingual version; 3) the grant of tax exemption; four provisions ensuring complete immunity for the honorands and their descendants: exemption from liturgies and direct taxes levied by the honorands' home cities (L. 12; ἀλειτούργητοι; ἀνείσφοροι; both terms refer to taxes paid to their own cities, not to Rome, even if the cities used these taxes to pay Roman taxes), restitution of taxes (εἰσφοραί) levied on property in their absence (LL. 12/13), no contributions to public debts incurred by their own cities (L. 22), and exemption from *vectigalia* or other taxes collected in the future by *publicani* or directly by Roman officials (L. 23); 4) restitutions to the honorands of estates and other property confiscated in their absence; reversal of judgements (LL. 9-22); 5) the provision on choice of jurisdiction: local courts of native city, Roman magistrate, court of free city which had been a friend of Rome (LL. 17-20); discussion of parallels (or differences) in the clauses of other documents, notably the edict of Octavian granting various benefits to Seleukos of Rhosos (*IGLS* 718; *RDGE* 58; *SEG* XLV 1918* [see also our lemma no. 1919, *comparatio numerorum*; also A.Raggi, '*The epigraphic dossier of Seleucus of Rhosus: a revised edition*', *ZPE* 147 (2004) 123-138]); the Kolophonian decrees for Polemaios and Menippos *SEG* XXXIX 1243/1244 testifying to the relationship between Rome and free cities (Romans could be on trial both in civil and criminal cases at a free city-court); the 5th edict of Augustus' Kyrene edict *de pecuniis repetundis*, *SEG* IX 8 V; the *Lex Fonteia* granting privileges to some Koans, *SEG* XLVI 1088 (parallels show that μεταπορεύεσθαι means 'to ask for justice', 'to summon to court'); the clause guarantees the honorands and their families ■ quick settlement of pending suits; 6) the grant of friendship of the Roman people (LL. 10/11: ἄνδρας ... φίλους προσαγορεῦσαι; L. 24: τὸ τῶν φίλων διάταγμα); no fixed links between the diplomatic privilege of *amicitia* and the fiscal and legal privileges granted; 7) grant of privileges to veterans? R. argues that the privileges were not granted on the basis of the honorands being considered veterans; they were *peregrini* and notables of their own cities, who supported Rome in the *Bellum Italicum* on private initiative.

1428. Rome. Dedication to Zeus Xenios, 1st cent. B.C.? *IG* XIV 990; *IGUR* 167. Starting from two archaizing anepigraphic reliefs in the Ny Carlsberg Glyptotek in Copenhagen M.Moltesen in G.Hoffmann (ed.), *Les pierres d'offrande. Autour de l'oeuvre de Christoph W. Clairmont* (Zürich 2001) 184-193, adduces some stylistically related reliefs including two with inscriptions: our dedication (189/190; ph.) and the dedication to Zeus *CIG* 34 (187/188; ph.),

said to come from the Peloponnese. Following earlier scholars, M. considers the strong possibility that this group of reliefs consists of 18th century pasticci of motifs taken from different Greek and Roman models.

1429. Rome. Q. Iulius Miletos builds a labyrinth and dedicates it to Serapis, reign of Septimius Severus (after 206 A.D.). *IGUR* 1567 (cf. Robert, *Hellenica* XI/XII, 11-14). J.-Y.Strasser, *Nikephoros* 14 (2001) 110-127, rejects Robert's interpretation of the ἀγών, visited by Miletos in Rome (LL. 4-6), as the *Ludi Saeculares* (called the Αἰώνια Ῥώμης in *IvO* 243; 248 A.D.) and suggests identifying it as the *Capitolia* (Καπετώλεια) celebrated in Rome in 206 A.D. For the date see Strasser, *ibidem* 127-135: discussion of *ILS* 5194 and a gold coin of Septimius Severus representing the stadium built for the *Capitolia*, several pairs of athletes and the emperor sitting under a baldachin. Detailed analysis of the meaning of προκαθέζεσθαι (προκαθεζομένου βασιλεύοντι Σεβήρῳ in LL. 5/6): the term occurs almost exclusively in the same area in which θέμις ('foundation' for the financing of a contest and its prizes, θέματα, and subsequently 'contest'), τετραετηρικός/τετραετηρίς and πενταετηρικός/πενταετηρίς occur, viz. southern Asia Minor (Lycia, Pamphylia, Pisidia, Cilicia; map on 121; τετραετηρικός, without θέμις, also in Carian Aphrodisias). Miletos comes from Lydian Tripolis, not so far from Laodikeia on the Lykos and Aphrodisias. Προκαθέζομαι (Latin: *praesideo*) is to be distinguished from ἀγωνοθετέω, though agonothetai are frequently known also to have presided over the contest concerned.

1430. Rome. Dedicatory epigram for Asklepios, 2nd/3rd cent. A.D. *SEG* XLIII 661; XLVII 1503. K.J.Rigsby, *ZPE* 134 (2001) 107/108, supports S.Follet's restorations Λοῦπο[ν] and Θύβρ[ις] in LL. 1 and 3, respectively (cf. *SEG* XLVII): 'Here the Healer on the Tiber cured Lupus', with *Thybris* (cf. Ovid, *Ep.* 7.145) as poetic adjective qualifying Asklepios rather than the river-god Tiberinus. In L. 8 R. reads χ' εἰλεουμένη θεόν ('and propitiating the god') instead of the unattested χειλεουμένη. LL. 2-4 imply that Asklepios worked a surprising miracle, curing tuberculosis (φθόη = φθίσις: consumption) in one hundred days and in winter at that (i.e., a generally deadly disease, frequently lingering on for years, was healed in the season most harmful to respiratory evils). Arria honored Lupus as her companion in some group (ἑταῖρος, L. 7): evidently both were Platonists (Πλατωνική is used in this sense rather than as a cognomen). Arria is the distinguished lady on record in Galen herself rather than her freedwoman (cf. *SEG* XLIII app.cr. ad L. 6). Her long standing identification with Arria the wife of M. Nonius Macrinus, known only from his thanksgiving for her health found by Lake Garda (*ILS* 3986), seems probable; the notions of illness and cure now extend to the Roman epigram.

1431. Rome (?). Epitaph of Dedalos, ca. 100-250 A.D. *IG* XIV 1529; *IGR* I 239; *IGUR* 1187. K.Korhonen, *Arctos* 35 (2001) 92, states that this inscription may be the only one among the Greek inscriptions in the Museo Civico of Catania which was correctly assigned to Rome in *IG*. On 92 note 32, he points out that in L. 6 Φρόντων πατήρ instead of Φρόντων

εἰατήρ should be read. For inscriptions in Catania erroneously assigned to Rome see our lemma no. 1199.

1432. Rome. Epitaph, 2nd/3rd cent. A.D. Fragment of a marble block reused as a column base. Ed.pr. G.Bevilacqua in G.L.Gregori (ed.), *La collezione epigrafica dell'Antiquarium Comunale del Celio* (Rome 2001) 241 no. 180 (ph.).

------ | [----]ωι | [καὶ] ἀσυνκρίτωι, | ἀνδρὶ ἀγαθῶι | Μάρκελλος υἱός

1433. Rome. Funerary epigram for Marcia Helike, 2nd/3rd cent. A.D. *IG* XIV 1839; *IGUR* 1268; *GV* 1164; *SEG* XXXII 1052. G.Morelli, *Teatro attico e pittura vascolare. Una tragedia di Cheremone nella ceramica italiota* (Hildesheim-Zürich-New York 2001) 35/36 no. 27, presents the Greek text, with brief comment. He rejects G.Arrigoni's view (see *SEG* XXXII) that in L. 12 the Amazon's name Penthesileia was not mentioned *metri causa*.

1434. Rome. Epitaph of Catiolia Justa, ca. 250–300 A.D. L.Paduano Faedo, *SCO* 19/20 (1970/71) 448/449. In a study of the typology of masks used by pantomimes, J.Jory, *BICS* 45 (2001) 1-20, identifies one of the four masks depicted on this sarcophagus - a mask with a closed mouth - as the mask of a pantomime (12; ph.).

1435. Rome. Funerary epigram for the poet and kitharist M. Sempronius Neikokrates, 3rd cent. A.D. *IG* XIV 2000; *IGUR* 1326; *IGR* I 346; *GV* 1049; *SEG* XL 869. C.Vendris in G.-J.Pinault (ed.), *Musique et poésie* -- (cf. our lemma no. 595) 109-121 (ph.; dr.), republishes the text (on 111) and comments on the artistic activities of Nikokrates (poetic performances accompanied by the kithara), his membership in the Dionysiac association in Rome, his professional change (from artist to the more profitable activity of a trader of female slaves) [cf. *SEG* XLIII 1316], and his participation in musical contests. Nikokrates' reference to the fact that even after his death the Muses hold his body is probably an allusion to the representation of Terpsichore and Polymnia on his sarcophagus.

1436. Rome. Jewish epitaph, 3rd/4th cent. A.D. *CIJ* 173; *JIWE* II 292; *SEG* XL 870. Following *CIJ* and others, P.Richardson, *art.cit.* (cf. our lemma no. 1426) 23-27 (translation), considers this inscription to refer to a 'synagogue of the Herodians' rather than the 'Rhodians'; he presents the following new reconstruction (for several earlier attempts at full restoration we refer to *JIWE* [like *SEG* XL ignored by R.]).

[XXX Name] XXX | [ἄρχων τῆς συνα]γωγῆς | [τῶν Ἡ]ροδίων | [ἔτη -]· εὐλογία πᾶσι

1. Not in previous editions; the XXX are design motifs (fillers) flanking a name either in the dative or, more likely, in the nominative, R. || 2. initio: or another synagogue function like γερουσιάρχης or γραμματεύς, R.; [-- συνα]γωγῆς, *CIJ*, *JIWE* || 3. the vertical hasta initio [cf. also *SEG* XL] suggests H rather than I, R.; [-- 'H]ροδίων, *CIJ*; [--] 'Ḥροδίων, *JIWE* || 3-4. in the room remaining initio a menorah or another Jewish symbol, R. || 4. initio: no restoration, *CIJ*, *JIWE*; the blessing formula is rare in Jewish inscriptions: no parallel in *CIJ* except for 204 [= *JIWE* II 301], R. [but see *JIWE* II 292 and J.S.Park, *Conceptions of Afterlife* -- (cf. our lemma no. 2343) 135-137 for some further references].

1437. Rome. Christian (Valentinian) funerary epigram for Flavia Sophe, 4th cent. (313-380?) A.D. *CIG* 9595 a (vol. IV p. 592); A.Ferrua, *RAC* 21 (1944/1945) 176-193; M.Guarducci, *MDAI(R)* 80 (1973) 182-184; G.Filoramo, *A History of Gnosticism* (Oxford 1990) 176; A.McGuire in R.S.Kraemer - M.R.d'Angelo (edd.), *Women and Christian origins* (New York-Oxford 1999) 267. Republished by P.McKechnie, *ZPE* 135 (2001) 117-124 (translation), who reproduces and discusses the translations given by the scholars mentioned above. For additional comments see S.Follet - M.Perrin, *An.Ép.* (2001) [2004] no. 187 (French translation) and A.Chaniotis, *EBGR* (2001) [2004] no. 119.

A: Φῶς πατρικὸν ποθέουσα, | σύναιμε σύνευνε Σόφι μου, |
λουτροῖς χρεισαμένη Χ(ριστο)ῦ | μύρον ἄφθιτον ἁγνόν, ||
αἰώνων ἔσπευσας ἀθρῖ|σαι θεῖα πρόσωπα, |
4 βουλῆς τῆς μεγάλης μέγαν | ἄνγελον υἱὸν ἀληθῆ |
[ἰς] νυμφῶνα μολοῦσα καὶ εἰ̣ς || [οἴκ]ους ἀνοροῦσα
[ἄφθαρτο]ς πατρικοὺς κ[----|----]ΟΝΕΣΤ[----]
[Σ------]ΗΠΡΟ[-------|----------------]
8 [Ο------------------|----------------]
[Φ------------------|----------------]
[Ι------------------|----------------]

B: Οὐκ ἔσχεν κοινὸν βιότου τέ|λος ἥδε θανοῦσα |
κάτθανε, καὶ ζωεῖ, καὶ ὁρᾷ | φάος ἄφθιτον ὄντως· ||
ζώει μὲν ζώοισι, θάνεν δὲ | θανοῦσιν ἀληθῶς· |
4 γαῖα, τί θαυμάζεις νέκυος γένος; ἦ πεφόβησαι;
vacat

Date: 4th rather than 2nd/3rd cent. A.D., McK., arguing that the openly Christian, more specifically Valentinian, character of the text is hardly conceivable before Constantine and after official preference for Catholics took shape in 380 A.D.; also, the name Φλαβία became the second most common Roman *nomen* from the early 4th cent., whereas making Sophe a freedwoman of a Flavian emperor is improbable; contra McK.'s chronological limits of 313 and 380 A.D., M.Perrin, who points to a letter of Constantine against various 'heretics', inter alia the Valentinians, published in 326 A.D. at the latest (Euseb., *Vita Constantini* 3.64/65; cf. Ø.Norderval, *SO* 70 (1995) 95-115) || A. acrostic yielding the name of the deceased Φλαβία Σόφι (= Σόφη), McK. following previous editors || 1. σύναιμε σύνευνε -- μου: 'my sister, my bride', recalling *Song of Solomon* 4.9; the phrase here al-

ludes to continent marriage, a style of life practised in many early Christian communities. The Valentinian ritual of the Bridal Chamber was connected with entering this way of life, which was like entering the life of the blessed in heaven, McK. || 2. abbreviation mark: < after XY || 3. ἀθρῖσαι = ἀθρῆσαι || 3-4. Sophe 'hastened to gaze on the divine faces of the aeons, the Angel of the Great Council, the true Son': in a mystery, seeing the aeons is the same thing as seeing the Angel of the Great Council, viz. Jesus; the 'Angel of the Great Council' alludes to *Isaiah* 9.6, McK. || 4. or γένος ἦ πεφόβησαι; ('Pourquoi es-tu effrayée devant etc.?'), S.Follet || 5. [οἴκ]ους, McK., who refers to the expression 'father's house' frequent in the Bible; [κόλπ]ους, Ferrua || 6. [ἄφθαρτο]ς, McK., following an alternative suggestion of A.Ferrua, who, like all editors, printed [ἀθάνατο]ς in the text || B. a second poem in another hand was engraved on the back of Sophe's gravestone, perhaps testifying to the fact that her burial place attracted ongoing visits, McK. || McK. briefly discusses *SEG* XLVII 1500 and *CIL* VI 37231 (which he both dates to the 4th cent. A.D.; *SEG* XLVII: Antonine period, following M.Guarducci) as further evidence for Valentinianism in Rome [as to *SEG* XLVII 1500, McK. only refers to Guarducci, being apparently unaware of the recent discussion on whether this text is pagan or Christian, for which see the summary *ibid.*, Tybout] || for B, Chaniotis adduces pagan epigrams claiming that the deceased had not really died, inter alia Merkelbach - Stauber, *SGO* I 02/09/28 (Aphrodisias; 4th/5th cent. A.D.), with the expression [ο]ὐρανὸν εἰσανό[ρ]ουσε (cf. in our text A L. 5); καθαρὸν δέμας in the Aphrodisian epigram may be an allusion to the continent marriage of the deceased, who was buried alongside her husband (cf. above ad A L. 1).

1438. Rome. Epitaph of Synpheron, ca. 350-400 A.D. Marble loculus slab found in the catacomb of St. Sebastian on the Via Appia. Edd.pr. R.Giuliani et alii, *RAC* 77 (2001) 190 no. Aa 14 (ph.).

Συν[φ]έρον | βιξιτ ἄν(ν)ις λς´ π̣ρ̣ὸ̣ δ´ εἰδῶν | Μαρτίων

---

1. Συνφέρον = Συνφέρων || 2. ANIC, lapis; πρό: small rho and omikron above pi || Latin text in Greek letters; for such texts see *SEG* XLIX 1349 || on 188 no. Aa 13 (ph.) a fragmentary Latin inscription preceded by A ☧ ω.

1439. Rome. Epitaph of Annaea Lucida, Christian period. *ICUR* 26493. M.Silvestrini in M.Pani (ed.), *Epigrafia e territorio. Politica e società. Temi di antichità romane* (Bari 2001) 120, interprets κανυσινάρα as indication of the occupation of Annaea Lucida rather than of her *origo*. She sold *canusinae*, i.e., mantles manufactured in Canusium; cf. the *negotians canusinarius* on record in a new inscription from Canusium, *ibid.* 113.

1440. Rome. List of actors and their performances, 1st cent. A.D. *IGUR* 223-230 (cf. *SEG* XIX 624). H.Rodríguez Somolinos in J.Mangas - D.Plácido, *Testimonia Hispaniae Antiqua* II A: *La península Ibérica en los autores griegos: de Homero a Platón* (Madrid 1998 [for the corpusculum *IGAI* included in this volume see *SEG* XLVII 1533 on p. 426]) 206-209 no. 33, reproduces *IGUR* 223 LL. 6-9 + 229 LL. 2-5 in the conjecturally restored version of G.Kaibel (*Hermes* 23, 1888, 275; reprinted and erroneously assigned to Rhodes in *IG* XII 1 125 a + g), gives a Spanish translation and reflects on the contents of Sophocles' lost tragedy Ἴβηρες. All texts of *IGUR* have also been included in B.Snell - R.Kannicht, *Tragicorum Graecorum Frag-*

menta I (editio correctior et addendis aucta; Göttingen 1986) 31-33; cf. also the addenda in S.Radt, *TrGF* IV (Göttingen 1999) 247.

1441. Rome. Inscription with a name, 1st/2nd cent. A.D. Upper left part of a marble block; on the surface a torus moulding. Ed.pr. P.Longo, *Terra dei Volsci. Annali del Museo Archeologico di Frosinone* 1 (1998) 99 no. 10 (ph.); cf. *An.Ép.* (2001) [2004] no. 596.

Κλ(αύδιος) Ἰουλιαν[ὸς --] | ----

Κλ(όδιος), ed.pr. [apparently an error for Κλ(ώδιος); why not the 'normal' orthography?, Tybout].

1442-1444. Rome. Signatures of Attic sculptors, shortly after 192 A.D. Three fragmentary statue bases found in the area of *Templum Pacis*. Ed.pr. E.La Rocca, *MDAI(R)* 108 (2001) [2002] 195-200 (dr.). The three new bases are very similar to the two already found in this place: *IGUR* 1571 (*IG* XIV 1253) and 1580, recording a Ganymedes and the athlete Pythokles sculpted by Leochares and Polykleitos, respectively (ph. of both); they belong to the series of famous statues transported from Greece by Nero for the decoration of the *Domus Aurea* and transferred by Vespasian to his forum; the five bases were made to support the statues restored after the fire which destroyed the temple of Pax in 192 A.D.

1442: 197/198. **Signature of Praxiteles:** [--]μ[-- | Πραξ]ιτέ[λους | Ἀθη]να[ίου]

1. The subject of the statue remains unknown; [Ἑρ]μ[ῆς] would be conceivable, ed.pr. || 2-3. the restoration seems certain, ed.pr.

1443: 198. **Signature of Kephisodotos:** Κηφι[σοδότου] | Ἀθ[ηναίου]

Either the father or the son of Praxiteles, ed.pr.

1444: 198-200. **Signature of Parthenokles:** Παρθενοκλέο[υς] | Ἀθηνα[ίου]

Parthenokles is a 3rd cent. B.C. sculptor known from inscriptions as the sculptor of three bronze statues found in Delos, Oropos, and Tanagra: see J.Marcadé, *RA* (1948) 688-699, ed.pr.

1445. Rome. Protective charm against the moonstruck on a silver amulet, 4th /early 5th cent. A.D. *SEG* XLIX 1387. D.Jordan, *Eulimene* 2 (2001) 156 no. 7 (dr.), reads in A L. 1 πρὸς σεληνιαζομένους instead of πρὸς σελ̣[ήν]ην παξομένους.

1446. Rome. Defixio against the 'Blue' circus faction on a lead tablet, 5th cent. A.D. (or later?). *SEG* XLVIII 1297. H. Solin, *Arctos* 35 (2001) 216 (cf. our lemma no. 2320), wonders whether 'Ρεφεκίτορος καταδείνῶ φακτωναρουσι (L. 25), interpreted by ed.pr. G.Bevilacqua as Refecitoros (= Refecitorus) factionarius, may be a (Greek) genitive of a (previously unattested) name Refector followed by an accusative plural (-ρουσι for -ρίους): 'Ich verfluche die *factionarios* des Refector'.

1447. Rome. Lead seals, 6th/7th cent. A.D. Ed.pr. F.Marazzi in M.S.Arena - P.Delogu - L.Paroli - M.Ricci - L.Saguì - L.Vendittelli (edd.), *Roma dall'antichità al medioevo. Archeologia e storia nel Museo Nazionale Romano, Crypta Balbi* (Milan 2001) 261/262 (ph.; dr.), publishes the following lead seals found in the Crypta Balbi; cf. *An.Ép.* (2001) [2004] nos. 513-516.

1) On the front a bust of the Holy Virgin, with child; on the back an inscription: Ἐλίου? (ca. 570-625 A.D.) [J.-C.Cheynet, in *An.Ép.*, wonders whether Νε(ί)λου should be read; cf. below no. 4];

2) On the front a bust of the Holy Virgin, with child; on the back an inscription: Ἀνδρέου? (7th cent. A.D.);

3) On the front a small cross above an inscription: Θεοτόl|κε, βοήθι | Βααvη; on the back a small cross above an inscription: κουβικ(ου)|λαρίῳ (καὶ) βασ(ιλικῷ) χαρτου|λαρίῳ (so J.-C.Cheynet in *An.Ép.*; κευβι[κο]|(λα)ρείῳ κ(αὶ) χαρ{ι}το(λαρίῳ) | ἀσ(εκρῆτ)ις (*a secretis*), ed.pr.; Βααvης is to be identified with the homonymous *cubicularius et chartularius*, serving under Constans II in 668 A.D. and on record in literary sources; parallels for this seal in G.Zacos - A.Veglery, *Byzantine Lead Seals*, Basel 1972, no. 1086 (b).

4) On the front a bust of the Holy Virgin, with child; on the back an inscription: Νήλου? (cf. above sub (1); ca. 560-625 A.D.?).

1448. Tarentum. The Asklepieion. M.Girone in M.Girone - F.Ghinatti (edd.), *op.cit.* (cf. our lemma no. 1411) 147-152, collects and discusses the evidence for the cult of Asklepios and his sanctuary in Tarentum (cf. Julian, *Gal.* 200 B, p. 140). Epigraphical data are rare: the cult (not necessarily the sanctuary) must be prior to the 4th cent. B.C., when two Tarentines are among the θεαροδόκοι in Epidauros (*IG* IV^2 1 95 LL. 44; G. 148); a graffito Ὑγιείας is found on a late 3rd/early 2nd cent. B.C. vase (*SEG* XLV 1475 on p. 395) which may be a medicine bottle ('porta-unguento') dedicated to the deity after healing (G. 149/150).

1449. Tarentum. Dedication to Taras, 2nd cent. A.D. *SEG* XXXIV 1020. J.-Y. Strasser, *Nikephoros* 14 (2001) 153/154, accepts L.Gasperini's view that the statue dedicated to θεὸς Τάρας is that of the god himself and not of Apollo (so *SEG*). There may be a link between the chthonic aspects of his cult (snake; omphalos) and the increasing importance of the Eleusinian deities in Tarentum (cf. the Ἐλευσίνια: see our lemma no. 1067 app.cr., initio and in fine), its mother-city Sparta and the Panhellenion.

1450. Tarentum. Epitaph of the retired athlete M. Aur. Serenos, before 212 A.D. *SEG* XXXIV 1022. Republished by J.-Y.Strasser, *Nikephoros* 14 (2001) 140-146 (no new readings), who argues that Serenos was citizen of Alexandria, Elis and Sparta, bouleutes in Delphi and secretary of the ξυστός i.e., of the general association of athletes (ed.pr.: councillor of Alexandria, Elis and Delphi and secretary of the association of athletes in Sparta). He died in Tarentum 63 years of age. He may have visited Tarentum as general secretary on the occasion of ■ contest in the city or he may have been on his way to Rome, where the headquarters of the association had been established, or to the Orient to visit and control contests in Greece, Asia or Egypt. S. refers to *CIG* 4155 from Paphlagonian Pompeiopolis (= Marek, *Stadt* (cf. *SEG* XLIII 900) 147 no. 37; a γραμματεὺς ξυστοῦ who died at the age of 25), to *IGUR* 404 (ἀρχιγραμματεὺς ξυστοῦ; born in Philadelphia, deceased in Rome), to *F.Delphes* III 1 209 (ἀρχιγραμματεὺς ξυστοῦ; citizen of Ephesos and Elis; citizen and councillor of Delphi) and to *AD* 17 (1961/1962) 206 (an ἀρχιγραμματεὺς ξυστοῦ, who after having survived a shipwreck, made a dedication to Zeus Kasios in Kassope). For the difference between ἀρχιγραμματεύς and γραμματεύς S. refers to *IGUR* 246 A LL. 20/21 and B LL. 4/5. For athletic games in Tarentum see our lemma no. 1067 app.cr. in fine [For M. Aur. Serenos see now S.B.Zoumbaki, *Elis und Olympia* (cf. our lemma no. 521) 238 no. A 187, Stroud].

1451. Tarentum. Graffito on a vase, shortly after 570 B.C. Corinthian aryballos (580-570 B.C.) decorated with two simplified figures of marching hoplites almost entirely covered by large round shields; inscription incised sinistrorsum on the opposite side, running around the vase in the large space from one hoplite's head to that of the other, then continuing downwards from πολύχαρμον on; found in clandestine excavations before 1938; in the Istituto d'Arte Ceramica in Grottaglie since. Ed.pr. F.G.Lo Porto, *PP* 56 (2001) 211-216 (ph.; dr.).

(Τὸ) ἀΐδιον ἐπο(ί)κε̄μα καὶ πολὺ, πολὺ, πολ̣ύ̣, πολύχαρμον

Alphabet typical of the Doric Tarentine dialect in the advanced 1st half of the 6th cent. B.C., ed.pr. ‖ '(Auguro l') eterna dimora e molto, molto, molto, molto gioiosa': a hyperbolic wish for well-being in afterlife written on a funerary gift; the joyful eternal home is a reference to Elysium (cf. Hom, *Od.* 4.561-568); the deceased was presumably a boy (the aryballos is ■ typical symbol of young gymnasiasts / athletes), ed.pr., who refers to the 'Orphic'-Dionysiac tendencies in southern Italy in the 5th/4th cent. B.C.

1452. Teano. Graffiti on vases, late 4th cent. B.C. Graffiti on two [probably local] vases from the nekropolis of Gradavola, for which see E.Gabrici, *MAL* 20 (1910) 5-152. (Re)published by A.De Filippis - S.Svanera, *Bollettino di Archeologia* 37/38 (1996) [2001] 129/130 no. 6 (and 141/142 note 29; ineditum) and 138 no. 16 (and 143 note 90) (majuscule texts only): **1)** Πλάτωρ οὐψε (no. 6; graffito incised on the interior of a black glazed plate, along the rim; the omega has ■ very rare form: -O-; οὐψε is an attempt to transliterate the Oscan *upsatuh* = 'made'; a very similar plate from the same nekropolis bears the signature Πλάτωρ ἐποίησε: Gabrici 29/30); **2)** 'Αθάνας (no. 16; graffito on the interior of a black glazed plate, along the rim; Gabrici (29) interpreted the word as a Greek proper ('Αθανᾶς), referring (on 30) to a signature on a cup from the same nekropolis reading Πλάτωνος Σικελιώτας 'Απολωνιεὺς ἐποίησε [in 2005, efforts to trace this vase in the collection of the Museum of Palermo had no results; probably Πλάτωνος is a patronymic, preceded by the (now missing?) name of the potter: [- name -] Πλάτωνος κτλ., Lazzarini]; contra P.Mingazzini, *CVA* Capua III, IV Eg, p. 223: dedication to Athena (genitive)).

1453-1461. Velia. Epitaphs, 4th-2nd cent. B.C. Nine (approximately) rectangular sandstone stelai found at (an) unknown date(s) in the 20th cent.; no indications of precise provenance; now in the local depot of the Soprintendenza Archeologica. Ed.pr. L.Vecchio, *MEP* 4/6 (2001) 229-254 nos. 1-9 (ph.; translations); all texts now also in id., *Le iscrizioni greche di Velia* (Österr. Akad. Wiss., philos.-hist. Kl., Denkschr. 316; Vienna 2003; ph.) [below: *I.Velia*].

1453: 231 no. 1; *I.Velia* 27. **Epitaph of Rheios, 4th/3rd cent. B.C.**

Ῥεῖος τοῦ Εὐ|κράτου

1. Ῥεῖος: rare name; cf. *SEG* XX 742 Col. I L. 30, ed.pr. [where, however, Ῥεῖος is a Roman gentilicium, Lazzarini].

1454: 233 no. 2; *I.Velia* 30. **Epitaph of Lysias and Erotis, 350-200 B.C.**

Λυσίου τοῦ | Ζωπύρου καὶ | 'Ερωτίδος

Date: 350-200 B.C., *MEP*; 3rd cent. B.C., *I.Velia* ‖ 3. 'Ερωτίς: daughter or wife rather than mother of Lysias, ed.pr.

1455: 233-236 no. 3; *I.Velia* 36. **Epitaph of Demon, 3rd/2nd cent. B.C.**

Δήμωνος τοῦ | Ἴβα

3. Ἴβας: rare name, probably of Semitic origin, ed.pr., who on 249-254 comments on other non-Greek names on record in Greek inscriptions from Velia: the Oscan names Βρύττιος (*I.Velia* 34) and Πακία (*I.Velia* 32 = *IG* XIV 660 = *SEG* XVI 584) [on Oscan names in Greek inscriptions see also *SEG* XLV 1435], and the Semitic name Ἄνα in an inscription from Palinuro, in the territory of Velia (M.Guarducci, *Apollo* 2, 1962, 3-7 [not in *I.Velia*]) ‖ the extant text may have been preceded by other lines, ed.pr.

1456: 236-238 no. 4; *I.Velia* 35. **Epitaph of Philistion and Themisto, 3rd/2nd cent. B.C.** Upper part of the stele shaped as a Ionic capital in relief.

Φιλιστίω|νος τοῦ | [Οὔ]λιος | καὶ Θε|μιστοῦς | τῆς Φι[--]

Either husband and wife or, if Φιλιστίωνος is to be restored in L. 6, possibly father and daughter, ed.pr. || 3. [for Οὖλις at Velia and Olbia in Gaul see *SEG* L 1071, and *I.Velia* pp. 91-93] || 6. names in Φι-- attested for Velians are Φιλικός, Φιλίσκος, Φιλωνίδης, and, of course, Φιλιστίων; in the latter case, Themisto could still be either Philistion's wife ('gamonymic'), as attested in other Velian epitaphs, ed.pr.

1457: 239 no. 5; *I.Velia* 38. **Epitaph of Thrasys and Hedyle, 3rd/2nd cent.** B.C.

Θράσυος ǀ τοῦ Δήμωνος, Ἡδύλης τῆς ǁ [Θ]ρ̣ά̣συος (?)

Either husband and wife or, if [Θ]ρ̣ά̣συος is correctly restored in L. 5, possibly father and daughter (alternatively man and wife: see our lemma no. 1456, app.cr. in fine), ed.pr. || the extant text may have been preceded or followed by other lines, ed.pr.

1458: 239-242 no. 6; *I.Velia* 39. **Epitaph of [-]patos and others, 3rd/2nd cent.** B.C.: [--]π̣ ǀ άτου, Σι ǀ μίου, Σο ǀ συβίου

1. E.g. Ἵπατος, Κλεόπατος, Πληθύπατος, Πρίπατος, Ὕπατος, vel sim. (cf. also our lemma no. 1460), ed.pr. || 3-4. Σοσύβιος: probably a dialectal variant of Σωσίβιος, Σουσίβιος, ed.pr. || probably at least three deceased, who are likely to have been relatives. The extant text may have been preceded or followed by other lines, ed.pr.

1459: 242-244 no. 7; *I.Velia* 43. **Epitaph of A[.]tios, 3rd/2nd cent.** B.C. Upper part of the stele shaped as a Ionic capital in relief: A[.]τ̣ιο̣ς or A[.]τ̣ιο̣υ

E.g. Ἄκτιος, Ἄλτιος, Ἄντιος or Ἄττιος, ed.pr.

1460: 244 no. 8; *I.Velia* 40. **Epitaph of [-]patos, 3rd/2nd cent.** B.C.: [--]πάτου

For possible restorations see our lemma no. 1458, app.cr. ad L. 1, ed.pr. || the extant text may have been preceded by other lines, ed.pr.

1461: 244-247 no. 9; *I.Velia* 44. **Epitaph of [-]thilie, 3rd/2nd cent.** B.C. Upper part of the stele shaped as a Ionic capital in relief: [--]θιλιη

1461 bis. Velia. Epitaph of [--]lonides and Sosandros (and Ariston?), Hellenistic period? *IG* XIV 661; *I.Velia* 49. J.G.Vinogradov, *art.cit.* (cf. our lemma no. 970) 146 note 43, suggests restoring in LL. 3/4 [καὶ] Ἀρίστων[ος ǀ το]ῦ ὑοῦ. Cf., however, *I.Velia* (see our lemmata nos. 1453-1461), where L.Vecchio reads and restores the whole text as [Ἀπολλωνίδο[υ] ǀ Σωσάνδρο[υ] ǀ Ἀρίστων[ος] ǀ υἱοί ([Φ]ιλωνίδο[υ] ǀ Σωσάνδρο[υ] ǀ Ἀριστων[ύμο]υ ὑοῦ, *IG*).

1462. Unknown provenance. Inscription on a magic nail, 4th/3rd cent. B.C. G.Bevilacqua, *art.cit.* (cf. our lemma no. 2348) 140, mentions an unpublished bronze nail from Calabria with the inscription αἰῶνος; now in the Museum of Nicastro [Lazzarini points out that this object was found in the area of Lamezia (Calabria)].

1463. Unknown provenance. Magical gem, 3rd cent. A.D. P.Zazoff, *Antike Gemmen in deutschen Sammlungen* III. *Braunschweig, Göttingen, Kassel* (Munich 1970) no. 127; *SEG* XLVIII 1305 in fine. G.Magnanaro, *art.cit.* (cf. our lemma no. 1181) 164 note 52, restores in L. 5 [ἣν ἔτε]κε Ἀλεξάνδρα (no restoration: κὲ Ἀλεξάνδρα̣, *SEG*).

GAUL

1464. Gaul. Inscriptions on glass vessels, 1st/2nd cent. A.D. D.Foy, M.-D. Nenna, *Tout feu, tout sable. Mille ans de verre antique dans le midi de la France* (Aix-en-Provence 2001), is the catalogue of an exposition held in Marseilles. In the accompanying essays F.-N. briefly comment on signatures (67/68; serving as workshops' marks guaranteeing a high standard quality rather than as real signatures of individual artists) and adhortative acclamations (176; κατάχαιρε καὶ εὐφραίνου [cf. our lemmata no. 1485 and 2231/2232]; εὐφραίνου ἐφ' ᾧ πάρει [cf. our lemmata nos. 2233-2235]; κέρδος καὶ εὐφροσύνη, *vel sim.*) on mould-blown vases. Three vases with Greek inscriptions are apparently unpublished: 1) [κατάχαι]ρε καὶ ε[ὐφραίνου] (fragment of a beaker; Gulf of Fos; ca. 50 A.D.; 81 no. 73; ph.); 2) Ζῆθος (on the bottom of a square bottle, above an elephant; Nîmes; 1st/2nd cent. A.D.; 120 no. 58; dr.); 3) εὐφραίνου ἐφ' ᾧ πάρει (ovoid beaker; Marseille (area of); ca. 50 A.D.; 178 no. 283).

1465. Gesoriacum (Boulogne-sur-Mer). Inscription on a glass cup, 4th cent. A.D. Glass cup found in an ancient cemetery; representation of Abraham sacrificing Isaac and a large chrisma flanked by the sun, moon and the stars; inscription along the rim. Ed.pr. H.Chew, *Revue du Louvre. Le revue des musées de France* 51, 2 (2001) 13-17 (dr.); cf. *An.Ép.* (2001) [2004] no. 1397: Vivas in (a)eterno Ζ(ήσῃς)

Manufactured in a workshop in Cologne, active between 330 and 370 A.D., ed.pr. [the correct reading is ζ(ήσαις), Chaniotis].

1466. Olbia. Two dedications. K.Fleury-Alcaraz, *Archeologia* 381 (2001) 34-39, presents a brief survey of excavations in and research on Olbia. She mentions two inscriptions: an architectural block inscribed Ἀφροδίτης (J.Coupry, *Gallia* 27, 1969, 451; cf. J. and L.Robert, *BE* 1970 no. 666: altar?; the inscription allowed identifying a small building as a sanctuary of Aphrodite) and a block with the inscription Ἥρως (color ph.; J.Coupry in M.Bats et alii, *Mar-*

seille grecque et la Gaule. Actes des colloques de Marseille, 18-23 novembre 1990, Aix-en-Provences 1992, 158); cf. J.-C.Decourt, *BE* (2002) no. 546, who questions Coupry's identification of this anonymous *heros* with Herakles.

1467. Vix. Attachment marks on the 'krater of Vix', ca. 530-520 B.C. *LSAG*[2] 202 no. 66 (cf. 462 B); *IGDGG* I 44 (*SEG* XIII 483). C.Rolley, *REG* 114 (2001) XV/XVI (dr.), returns to the attachment marks engraved on the elements of the frieze of the krater. Previous scholars assigned them to a single alphabet: Lakonian (Sparta or Tarentum; L.Jeffery), western Chalkidian (G.Vallet) or Lokrian/Syracusan (M.Guarducci). However, the principal letter sequence ϙΣΤΧΨ (occurring twice, with the P, Y, and Φ excluded, perhaps for fear of confusion) excludes the 'red' alphabet (and consequently Sparta, Tarentum, the Achaian colonies in the west, Lokroi and Syracuse). There are two different forms of Γ, Δ and F, probably due to different hands of bronze workers trained in writing in different places; R. argues that we have a mixture composed of letters taken from the Chalkidian alphabet of the west and the Ionian alphabet, less known in its western forms (the style of the krater excludes a provenance of the bronze workers from Ionia). The mixture of two alphabets, unparalleled in inscriptions on stone or bronze, fits in with a workshop which was probably itinerant and composed of heterogeneous craftsmen.

SPAIN

1468. Spain. Dipinti and graffiti on vases. A.J.Domínguez - C.Sánchez, *Greek Pottery from the Iberian Peninsula. Archaic and Classical periods* (Leiden - Boston - Cologne 2001), (re)publish twelve dipinti or graffiti on vases; the commercial graffito under no. 10 seems to be an ineditum; the other texts have previously been published in Spanish books and periodicals partly not covered by *SEG*. On 450-452 a discussion of the three Greek (below sub nos. 10-12) and three Punic commercial graffiti. We present the inscriptions in chronological order.

1) T (D.-S. 23/24; dr.; graffito; Guadalhorce (Cerro del Villar); Euboian black-glazed 'SOS' transport ampora with unidentifiable stamp on one handle and a 'T'-shaped graffito on the other; late 8th/early 7th cent. B.C.; P.Cabrera, *Huelva Arqueológica* 13, 1994, 100-102; P.Cabrera - C.Sánchez, *Los griegos en España. Tras las huellas de Heracles*, Madrid 1998, 271 no. 13)

2) Ṭ (or Ṭ) ο P (D.-S. 31 [no text; read from the ph.]; graffito; Toscanos; on the rim of several sherds of a Ionian 'à la brosse' transport amphora'; early 7th cent. B.C.; interpreted as Phoenician by J.M.Solá, *MDAI(M)* 9, 1968, 106/107, but as part of ▪ Greek personal name by J.de Hoz, *MDAI(M)* 11, 1970, 102-109)

3) [--]ATỊ[--] and [--]ỌΔΩΣ[--] (*SEG* XLV 1495; cf. XLVII 1533 on p. 427; D.-S. 24; dr.; graffito; Malaga; two fragments of a Samian cup; ca. 630-600 B.C.)

4) ['Α]θε̄ναία (*SEG* XXXII 1086; cf. XLVII 1533 on p. 426; D.-S. 10; ph.; dipinto; Huelva; fragment of an Attic black-figured olpe or amphora assigned to Kleitias; 570 B.C.; see also R.Olmos - P.Cabrera, *AEA* 53, 1980, 5-14, and P.Cabrera - C.Sánchez, *op.cit.* (cf. above sub 1) 284/285 no. 23)

5) [καλό]ν : εἰμι ποτε̄ρ(ι)ο[ν] (D.-S. 79; ph.; ΠΟΤΕΡΟ, vase; dipinto; Medellín; Attic black-figured Little Master cup made by Eucheiros; 560-550 B.C.; M.Almagro Gorbea in *XI Congreso Nacional de Arqueología*, Zaragoza 1970, 437-448; id., *El Bronce final y el período orientalizante en Extremadura*, Madrid 1977, 287 and 351-363)

6) [--]ΝΙΗΘΩ[--] (*SEG* XXXVI 954: [--]ṿνιηδωι̣[--]; cf. XLVII 1533 on p. 426; D.-S. 7/9; dr. [the dr. shows one letter before N: V, Tybout]; graffito; Huelva; fragment of a Milesian bowl with inscription on the lip; 600-550 B.C.; *SEG*: ca. 550 B.C.)

7) ho παῖς καλός (D.-S. 40 [no text]; dipinto; Elche (La Alcudia); Attic Little Master Cup; ca. 550 B.C.; R.Olmos, *Lucentum* 7/8, 1988/1989, 85 (text); provenance uncertain: it may come from the antiquities market [*SEG* XVII 488 is another καλός-inscription from Elche])

8) ΓΥΛΥΚ (*SEG* XVII 490: Γλαυκ[--], with 'Γλαῦκ[ος] supplet ed.' in the app.cr. [perhaps rather Γ(λ)α̣ῦκ(ος)?]; cf. XLVII 1533 on p. 426; D.-S. 25; dipinto; Málaga; three fragments of an Attic black-figured band-cup of the Little Master group; ca. 540-520 B.C.; ed.pr. G.Trías, *Cerámicas griegas de la Península·Ibérica*, Valencia 1967/1968, 483-494)

9) ΚΛΕΟΝΙΔ̣[–] (*SEG* XLVII 1533 p. 428 no. 4; see *ibid.* for various interpretations; D.-S. 41; dr.; Rojales (Cabezo Lucero); Attic black-figured cup; graffito on the foot in Ionian alphabet; 500-480 B.C.)

10) N (ineditum; D.-S. 207 no. 113, and 451; Galera, Granada (Cerro del Real); now in the Archaeological Museum in Madrid; fragment of the foot of an Attic bell krater; 425-400 B.C.; commercial graffito on the foot: 'nu pointing to the left', 'in some way numerical', A.W.Johnston apud D.-S. on 207 and 451, respectively)

11) ῥοφίδια ΞΔΔΔ Ι ΠΙΙ (*SEG* XLVII 1533 pp. 428/429 no. 5; D.-S. 178 no. 4, and 451/452; dr.; see *SEG* XLVII for the interpretations of A.W.Johnston and J.de Hoz, repeated and expanded by D.-S. 451/452: J. alternatively suggests reading τροφίδια (vase name; like ῥοφίδια previously unattested [apparently with TP in ligature]); according to d.H. the reading should be ῥοφιδιαξ, since the three horizontal lines after the alpha are not known as a separation mark between a noun and ▪ numeral; Campanian red-figured bell krater; commercial graffito on the foot; 375-350 B.C.; see also G.Trías, *op.cit.* (cf. above sub 8) 439/440 and ARV[2] 1429 (10))

12) ΔΔΔΠ (D.-S. 245 no. 380, and 452; dr.; Tugia (Toya); now in the Archaeological Museum in Madrid; Attic red-figured bell-krater by the Toya Painter; commercial graffito (numeral: 35) on the foot; 375-350 or ca. 350 B.C.; 'This, as Johnston says, probably refers to "some smaller vases associated with the krater and not specifically named"' (452); on the left of the Greek numeral a Punic sign, also of commercial significance; G.Trías, *op.cit.* (cf. above sub 8) 469/470; ARV[2] 1448 (2))

1469. Spain. Mosaic inscriptions, Christian period. J.Gómez Pallarès in A.Alberte González - C.Macías Villalobos (edd.), *Actas del Congreso internacional "Cristianismo e tradi-*

ción latina", Malaga, 25 a 28 de abril de 2000 (Madrid 2001) 291-304 (commentary; Spanish translations; *non vidimus*; cf. *An.Ép.* (2001) [2004] no. 1117), presents a corpus of 28 Greek and Latin inscriptions on mosaics from the Iberian peninsula and the Balearic Islands (no inedita). This study, also published in a separate volume under the title *Epigrafia cristiana sobre mosaico de Hispania* (Rome 2002; ph.), is a complement of G.P.'s corpus of the non-Christian mosaic inscriptions in Spain (cf. *SEG* XLVII 1534) [the text is also on the internet (http://www.anmal.uma.es/anmal/numero6/Pallares.htm)]. There is one Greek inscription (no. A 2 (a-c); see our lemma no. 1470); another Greek text is written in Latin letters (no. BA 1; see our lemma no. 1475).

1470. Illici (Elche; La Alcúdia). Christian mosaic inscriptions, 1st third of the 4th cent. A.D. *CIJ* 662-664; A.Ferrua in J.Vives, *Inscripciones cristianas de la España romana y visigoda* (Barcelona 1969) nos. 431-433; J.Corell, *Inscripcions romanes d'Ilici, Lucentum, Allon, Dianium i els seus territoris* (València 1999) no. 47. Republished by J.Gómez Pallarès, *Epigrafia cristiana* -- (cf. our lemma no. 1469) 25-29 no. A 2 (a-c) (ph.; texts without accents; we supply the restorations supported by G.P. in his commentary and translation), who points out that the building in which the inscriptions were found is a Christian basilica and not a Jewish synagogue as assumed in *CIJ*.

A: Πρ[οσ]ευχὴ λαο❦|[ῦ - ca. 6-7 -]///
B: [Εὐ]χὴ⟨ν⟩ ὀχόντων κὲ πρε⟨σ⟩βυτέρων ❦
C: Εὔπλοιά συ εὐτυ[χῆς --]///υχα///

A. 1-2. λαο|[ῦ τοῦ Θεο]ῦ ❦, C.; L. 2 not in previous editions; the inscription indicates the central part of the nave, the place of congregation of the 'people of God', i.e., the faithful, C., followed by G.P. || B. HOX, ΠΡΕΒΥΤCΡΩΝ, mosaic; ὀχόντων for ἐχόντων; πρεβυτσρων [!], C. (the second epsilon possibly has no horizontal hasta, G.P.); [... χης? ἀρ?]χόντων κ(αὶ) πρε[σ]βυτ(έ)ρων, *CIJ*; the inscription indicates the part of the church reserved for prayers and priests, C., followed by G.P. || C. συ for σοι; εὐπλοίας υσυ ... υχα ..., *CIJ*; ΕΥΠΛΟΙΑΣΥΣΥΓΧ.........ΣΥΧΑ, F.; εὔπλοιά συ (!) εὐτυ[χῆς -ca. 3-]///υχα, C., who shows that the inscription accompanies the representation of a ship meant as an allegory for the Church; the meaning of the end of the inscription is unclear, G.P.

1471. Toledo (area of: Carranque). Inscriptions on columns, 4th/5th cent. A.D. Fragments of columns of Phrygian marble found in the basilica on the site of a Roman villa, located on the river Guadarrama. Edd.pr. M.Mayer Olivé, D.Fernández-Galiano Ruiz in *Carranque, centro de Hispania romana. Alcalá de Henares, Museo arqueológico regional, 27 de abril a 23 de septiembre 2001* (Guadalajara 2001) 126-131 nos. 1-11; cf. *An.Ép.* (2001) [2004] no. 1243 (a) -(k).

A: nos. 1-4. Four fragments, each with ΕΚΛΙΣ (if not a personal name, possibly an abbreviation [e.g. ἐκ λ(ατομίας) Ἰ(ουλίου) Σ(ευήρου), Lazzarini; ἐκ λισ(--), Chaniotis] or numerals engraved in the quarry, edd.pr.

B: no. 5 (ph.): ΕΛΑΟΥΓ (= ἐκ λ(ατομίας) Ἀουγ(ούστου), edd.pr.; rejected in *An.Ép.*).
C: nos. 6/7 (ph.): ΚΥ (Κυ(ρίου)?, edd.pr.) and Κ (Κ(υρίου)?) [rather abbreviations of κυριακός, referring to the patron of the workshop, Lazzarini].
D: no. 10 (ph.): [--]ΝΤΠΥ[--] ([D(omini)] n(ostri) T(heodosi) π(όδες) Υ, edd.pr., who argue that the Phrygian quarries were still exploited under Theodosius).

Under no. 8 (ph.). edd.pr. give the inscription DA (Latin); in *An.Ép.* it is suggested that Greek letters are not to be excluded.

1472. Unknown provenance. Signature of a gem-cutter, reign of Claudius or Nero. Oval gem representing Herakles playing the lyre ('Hercules Musarum'); signature along the right rim behind Herakles' back: Σκύλακος. Ed.pr. R.M.Ricoma i Vallhonrat, *Les gemmes del Museu Nacional Arqueològic de Tarragona* (Tarragona 1982) 39 no. 10 (with the erroneous reading σκλννκος). Briefly discussed by G.Platz-Horster, *BJb* 201 (2001) [2004] 63/64 (ph.), with references to other gems signed by this cutter probably active at the court of Claudius and Nero [see also *SEG* XLIX 2426, and G.Németh - I. Canós i Villena, '*Skylax. A Gem Carver in Politics*', *AAntHung* 42 (2002) 157-164].

1473. Unknown provenance. Inscription on a bronze fibula, late Roman Imperial period. Horse-shaped bronze fibula with inscription; now in the Instituto del Conde de Valencia de Don Juan in Madrid. Mentioned by J.M.Blazques in *Hestiasis. Studi di tarda antichità offerti a Salvatore Calderone* II (= *Studi Tardoantichi* 2, 1986; Messina 1988) 65 (ph.): ΕΛΥΧ. G.Manganaro, *art.cit.* (cf. our lemma no. 1181; see also 1399) 174 (ph.), reads ΕΛΥΧ vacat Α: 'certamente il nome d'arte del cavallo, Elica/Spirale' [the photo supports M.'s reading, Lazzarini].

LUSITANIA

1474. Emerita Augusta. Epitaph of Saturna, 539 A.D. Tombstone; inscription engraved in a sort of wreath, topped by a cross. Edd.pr. J.L.Ramírez Sádaba - P.Mateos Cruz, *Catálogo de las inscripciones cristianas de Mérida* (Mérida 2000) 226 no. 180 (ph.); cf. *An. Ép.* (2001) [2004] no. 1171 (ph.) [The text of ed.pr. contains some errors, partly corrected in *An.Ép.*, which we do not indicate in the app.cr.; we give the text as read from the photograph. The *Catálogo* -- came to our notice thanks to *An.Ép.*; the volume contains some more Greek inscriptions (not in *An.Ép.*), to which we will return in *SEG* LII; see, however, our lemma no. 1475, Tybout].

† | Ἦνθα | κατάκιτη | Σατοῦρνα· ἤ||ζησην ἠν ἰ|ρήνῃ ⟨ἔ⟩τη λε´· | ἠκυμήθη | δὲ μηνε(ὶ) | Μα⟨ρ⟩τίῳ κς´ || ἤρα φοζ´

4-5. ἤζησην = ἔζησεν || 6. PHNHTH, lapis || 7. ἠκυμήθη = ἐκοιμήθη || 9. ΜΑΤΙΩΚΣΤ, edd.pr.; corr. *An.Ép.* || 10. ἤρα: transcription of Latin *era*.

1475. Emerita Augusta. Mosaic inscription, 3rd/4th cent. A.D.? A.Ferrua in J.Vives, *op.cit.* (cf. our lemma no. 1470) no. 425; L.Garcia Moreno, *Habis* 3 (1972) 138/139; E.Hübner, *Inscriptiones Hispaniae Christianae* (New York 1975; reprint of the first edition, Berlin 1871) no. 39; J.L.Ramírez Sádaba - P.Mateos Cruz, *Catálogo* -- (cf. our lemma no. 1474) 224-226 no. 179 (ph.). Republished by J.Gómez Pallarès in *Epigrafia cristiana* -- (cf. our lemma no. 1469) 32-34 no. BA 1: A: Erythri | zesaes B: Zesaes | meta tes | kyrias su

Date: 3rd/4th cent. A.D.; not necessarily Christian, G.P.; 4th/5th cent. A.D., G.M. and R.S.-M.C.; G.P. points out that the mosaic is now lost and that its alleged provenance from a church is uncertain; he provides the following Greek texts underlying the Latin transliteration: Ἐρυθρι ζήσῃς and ζήσῃς μετὰ τῆς κυρίας σου [the correct transcription is ζήσαις, Chaniotis; correct transcription also in R.S.-M.C., *Catálogo* --, ignored by G.P., Tybout].

GERMANIA

1476. Ulpia Traiana (Xanten). Inscription on a gem, 3rd cent. A.D. Oval cameo (sardonyx) representing a raised hand holding an ear-lobe with thumb and index-finger; inscription in a semi-circle above; found in a tomb. Ed.pr. G.Platz-Horster, *BJb* 201 (2001) [2004] 66 no. 10 (7) (ph.); cf. also G.Bridger - K.Kraus, *BJb* 200 (2000) [2003] 55 no. 10 (7) (ph.).

Μνημόνευε

[For the iconography and meaning (love gift) see the study of G.Nachtergael mentioned in *SEG* XXXIII 1616; cf. also *SEG* XXXIV 1663; XLI 1712; XLII 1709 and 1711; XLVIII 1313; XLIX 2426, Tybout].

NORICUM

1477. Magdalensberg. Inscription on an amphora stopper, undated. Graffito on an amphora stopper. Ed.pr. R.Wedenig in F.Leitner (ed.), *Carinthia Romana und die römische Welt. Festschrift für Gernot Piccottini zum 60. Geburtstag* (Klagenfurt 2001) 445 no. 2; cf. *An.Ép.* (2001) [2004] no. 1590 (b): Γλύκων

PANNONIA

1478. Corpus. P.Kóvacs, *Corpus inscriptionum graecarum Pannonicarum* (Debrecen 2001 [henceforth: *CIGP*²]), is an '*editio maior*' of his corpus published in 1998 under the same title (*SEG* XLVIII 1313; cf. L 1089 [henceforth: *CIGP*]). *CIGP*² features 186 inscriptions (nos. 1-185 + one text in an Addendum on 47). From the 156 texts in *CIGP* (nos. 1-151 [with no. 35 occurring twice: henceforth nos. 35 (1) (= *CIGP* 8 no. 35) and 35 (2) (= *CIGP* 9 no. 35)] + four texts in Supplements: Suppl. nos. 1/2 and 3 (1/2)) 16 are omitted in the new edition for various reasons: *CIGP* 2/3, 143/144, 146, 148, Suppl. nos. 1 and 3 (1/2) (findspot not (necesssarily) in Pannonia); 104-107 (either Latin or Greek); 59 and 113 (certainly not Greek); no. 18 (unexplained). There are 46 new texts in *CIGP*²: 38 were omitted in the old edition by error (*CIGP*² 36-38, 40-47, 65, 71/72, 123 (cf. *SEG* XLVIII 1314), 141 [present though hard to find in the 1998 edition: added as 'Supplementum 3 (3)' on a loosely inserted sheet with the *Index nominum Graecorum et Latinorum*], 164-184, and the text in the Addendum), seven texts were published in or after 1998 (nos. 39 and 51, 109 (*SEG* L 1090), and 160-163), and there is one ineditum (no. 185); we present nos. 39, 51, and 53, (re)published in 2001, in separate lemmata (nos. 1482, 1481, and 1483, respectively). Except for no. 51 (bilingual epitaph on stone), these new inscriptions in *CIGP*² are brief (fragments of) texts on *instrumentum*: gems, both magical (nos. 42-44, 46/47, 71, and 161; cf. also 162: pendant-amulet), Christian (nos. 38 and 72) and otherwise (nos. 36/37, 39/40, 45, 65, 123, and 160); a bronze ring (no. 109); a glass fragment (no. 141), a bronze stamp (no. 163); a vase (no. 41; graffito); a lead seal (no. 185); lamps (nos. 183/184); weights (nos. 164-182); and an electrum cup (text in Addendum; indication of weight; see also J.Harmatta in *Az ázsiai és európai hunok története és kultúrájá.* International conference, Esztergom, 13-17 August 2001, forthcoming). For a new reading in *CIGP*² 88 see our lemma no. 1479. For nos. 12-16, 125, and 152 see A.Chaniotis, *EBGR* (2001) [2004] no. 101: they are phylacteries rather than curses.

To the 186 texts of the new corpus *SEG* L 1091 should be added [for the name Μάμος on record in this inscription from Siscia cf. Μάμμος in *CIGP*² 69 (*SEG* XLVI 1380) L. 8, equally from Siscia: certainly not a coïncidence, since no more persons named Μάμ(μ)ος are on record in Greek inscriptions from the European provinces (according to K. in *CIGP*², p. 63), Tybout].

The corpus proper is followed by an 'Onomasticon' (49-56; list of names with bibliographical references overlapping the [hence superfluous] Index of names on 84-87; a 'Summary' of the characteristics of the Greek inscriptions in Pannonia (57-68; special attention to the position of Greek in a predominantly Latin speaking area; identity of the Greek speaking population: members of auxiliary troops from the East [for auxiliary troops in Pannonia see now B.Lőrincz, *Die römischen Hilfstruppen in Pannonien während der Prinzipatszeit* I: *Die Inschriften* (Vienna 2001)], also immigrated traders and craftsmen; onomastics, inter alia on the relatively high ratio of hapax names: Γαειανός [but this is the well known name Γαιανός, Lazzarini], ΔΗΚΟΥΣΑΝΙ, Λαλάγρα, Μελησίδικος, ΧΕΡΙΝΝΕ, Χηττίνα; linguistic phenomena), ▪ bibliography (69-83), and, in two 'Addenda', studies on the bilingual sarcophagus *CIGP*² 91 (88-101; *SEG* XLVIII 1315; see our lemma no. 1480) and on Graecisms in Pannonian Latin inscriptions (102-115, a slightly expanded version of K.'s previous article summarized in *SEG* XLIX 1411).

The corpus includes a map of the region, and ph. and/or dr. of all texts except for nos. 7, 21-33, 35/36, 38, 40, 42-47, 56, 79/80, 85, 117, 124, 150/151, 153, 157, and 164-182. Since the texts both in *CIGP* and *CIGP*² have different nos., and K. does not provide concordances of any kind, we present an integrated *comparatio numerorum* of the inscriptions both in *CIGP* and *CIGP*² with major corpora, as well as a *comparatio* for the inscriptions included in the old and the new edition but not in major corpora [K. claims to have corrected 'numerous errors of the 1st edition' (5); unfortunately he introduced many new ones, especially in the references to the nos. of his own 1998 corpus; in the *comparatio* below, these are tacitly corrected, Tybout].

SEG		*CIGP*	*CIGP*²
XV	630	98	114
XXIX	1032	64	77
	1033	65	78
	1034	69	80
	1035	132	145
	1036	133	146
	1037	135	147
	1038	138	154
	1039	75	89
	1040	76	90
	1041	100	115
	1042	43	54
	1043	42	52
	1044	79	92
	1045	82	93
	1046	80	94
	1047	83	96
	1048	81	95
	1049	99	113
	1050	101	116
	1051	102	117
	1052	89	103
	1053	93	108
	1054	44	55
	1055	96	110
	1056	97	112
	1057	95	111
	1058	94	107
	1059	110	121
	1060	111	122
	1061	137	149
	1062	130	143
XXXI	894	49	60

SEG		*CIGP*	*CIGP*²
XXXIV	1042	132	145
XXXV	1075	51	62
	1076	95	111
XXXIX	1093	14	12
	1094	78	88
	1094 app.cr.	109	120
	1095	89	103
	1096	127	138
XL	919	40	50
	920	94	107
XLII	1692	148	-
XLIII	688	1	1
	1301	14	12
XLIV	854	78	88
XLVI	1378	83	96
	1379	7	5
	1380	57	69
	2245	147	156
XLVII	1546	38	48
	1547	112	124
XLVIII	1314	- / 145	123 / 159
	1315	77	91
	1316	Suppl. 2	100
	1317	115/116	126/127
	1318	41	53
XLIX	1412	6	4
L	1090	-	109
CIG	6812	61	74
IGR I	531	62	75
	532	61	74
	533	73	86

IGR I		*CIGP*	*CIGP*²
	534	109	120
	535	48	59
	536	87	101
	1393	6	4
CIJ	675	87	101
	676	73	86
GV	832	[illegible]	6
	1853	10	8
ILS	9257	6	4
CIL III	186*	Suppl. 2	100
	3986	58	70
	4075	48	59
	4327	61	74
	6009 (2)	2	-
	6014 (1)	3	-
	10599	73	86
	10611	87	101

CIL III	*CIGP*	*CIGP*²
10716	84	97
11293	8	6
12014 (740)	12	10
12024	142	153
12026 (b)	143	-
12026 (c)	144	-
12030 (2)	72	85
12035 (1)	-	37
12135	109	120
13382	88	102
13552 (131)	52	63
14116 (11)	53	64
14355 (4)	50	61
14359 (10 f)	13 (b)	11 (b)
14359 (10 g)	13 (a)	11 (a)
14359 (10 h)	13 (c)	11 (c)
14359 (10 i)	13 (d)	11 (d)
14359 (10 k)	13 (e)	11 (e)
14359 (10 l)	13 (f)	11 (f)
14359 (10 n)	13 (g)	11 (g)
14359 (10 o)	13 (h)	11 (h)
15219	55	67

CIGP	*CIGP*²	*CIGP*	*CIGP*²	*CIGP*	*CIGP*²
4/5	2/3	56	68	103	118
9	7	60	73	108	119
11	9	63	76	114	125
14-17	12-15	66	79	117-126	128-137
19-34	16-31	67	81	128/129	139/140
35 (1)	32	68	82	131	142
35 (2)	33	70	83	134	144
36/37	34/35	71	84	136	148
39	49	74	87	139-141	150-152
45-47	56-58	85/86	98/99	149/150	157/158
54	66	90-92	104-106	151	155

1479. Aquincum. Dedication to Asklepios, 2nd cent. A.D. *CIGP*² 88 (*CIGP* 78 [cf. our lemma no. 1478]; *SEG* XXXIX 1094; XLIV 854; cf. XLVIII 1313 on p. 423). In *CIGP*² (ph.; dr.) and *AV* 52 (2001) 377/378 (*non vidimus*), P.Kóvacs now reads Ἀσκληπιῷ | Ἀν-τώνιος ‖ εἰατρός (ΕΥΑΤΡΑ, *CIGP*; ΕΙΑΤΡΑ (= ἴατρα), H.W.Pleket in *SEG* XLVIII). The

dedication was covered by a second, painted, inscription [The dedicant was probably doctor in *Legio II Adiutrix*: see *An.Ép.* (2001) [2004] no. 1690].

1480. Aquincum. Bilingual (Latin/Greek) epitaph/funerary epigram for C. Valerius Papirianus, early 3rd cent. A.D. *SEG* XLVIII 1315. Limestone sarcophagus; inscriptions in tabulae ansatae on the two long sides (A. L. 1 above the tabula); found in the 1960s in the former *canabae*, in the courtyard of the Óbuda synagogue south of the legionary fort; now in the Aquincum Museum at Budapest. Mentioned by S.Scheiber, *Jewish inscriptions in Hungary from the 3rd century to 1896* (Budapest 1983) 67; ed.pr. P.Kovács, *CIGP* (cf. our lemma no. 1478) 13 no. 77, now superseded by id., *CIGP*^{2} 27/28 no. 91 (ph.; dr.; text with slightly different readings), with full comment in 'Addendum 1' on 88-101; we give the latter text.

A: D(is) M(anibus) C(aio) Val(erio) Papirian[o] trib(uno) leg(ionis) II ad(iutricis); | Urbe Pa-
l(a)estina genitum [m]e | militiae res | transtulit huc SPER (or B or P)[- ca. 3 -] tamdi[u]-
q(ue) || tribunus insont[i] mu[lieri (?) s]o|lvi duo pignora [cara amoris (?) an]|tiqui, sume
ac be[ne] vive [---] | C(aii) Valeri(i) Turbo et L[---]us fil(ii) eius | eq(uites) R(omani)

B: Πατρὶς ἐμοὶ Συρίης δάπεδον | πόλεως Καπετωλιάδαο, |
κεῖμε δ' ἐν Πα[ί]οσι κενὸν ὄρ|γανον ἀνθρώποισι, λεγε|ῶνος ἀρχηγὸς γεγονώς |
ᾧ τοὔνομα Παπειριανὸς ὑπάρχει· | υἱοὶ ἱππικοὶ β' πατρὶ χρηστῷ

A. 1. C. Valerius Papirianus: tribunus angusticlavius of *legio II adiutrix*, K., with further comment on his military career and on equestrian officers from the East (especially Syria) in Pannonia || 2. urbs Pal(a)estina, specified in B L. 2 (πόλις Καπετωλίας or Καπετωλιάδης): identified by Scheiber as (Colonia) Aelia Capitolina (Jerusalem); this city is occasionally also on record as Αἰλία Καπιτωλιάς (Ptolem. 5.16.8; 8.20.18), and our text seems to use a shorter variant; however, Kapitolias of the Dekapolis, north of Jerusalem, cannot be excluded [it is preferred in *An.Ép.* (2001) [2004] no. 1691; another (Latin) epitaph of an officer of *legio II adiutrix* originating from Aelia Capitolina was equally found in Aquincum, K., who suggests that Oriental elements were enrolled especially when the whole legion including Pannonian vexillations went to the East during Verus' Parthian campaign || 4. perhaps spe b[ona] or p[reti(i)] or p[r(a)emi] or a form of sperare; tamdiuque tribunus: he served as a tribunus for a long time, K. || 5-6. duo pignora (cara amoris?): Papirius' sons (of equestrian rank, who erected his epitaph: see A LL. 8/9 and B L. 7); 'as a tribunus I paid my innocent wife with the two dear children of our old love'; or, less preferably, insont[e]m v[ita s]olvi (so in *CIGP* and *SEG* XLVIII 1315) || **B.** written in an attempt to produce a metrical epitaph, probably by Papirius' sons themselves: perfect hexameter in LL. 1/2, followed by a pseudometrical (occasionnally dactylic) text; elements of other epigrams were used to compose a new text: for Συρίης δάπεδον cf. *AP* 12.131, for the beginning πατρὶς ἐμοί cf. *GV* 1056 (*IGR* I 258; *IG* XIV 1627; *IGUR* 1222), and for ᾧ τοὔνομα *GV* 1077, 1098, and 1104, K. || 3-4. κενὸν ὄργανον ἀνθρώποισι: the body is empty, because the soul has left it, K., referring to Christian authors qualifying the σῶμα as ψυχᾶς ὄργανον *vel sim.* || 5. ἀρχηγός: 'chief, leader', here used in the (previously unattested) specific sense of *tribunus*, K.

1481. Arrabona. Bilingual (Latin/Greek) epitaph of Diophantos, 3rd cent. A.D. Stone fragment (part of a sarcophagus [?]); inscription above a moulding; now in the Győr Xantus János Museum. Ed.pr. E.Szönyi, *Arrabona* 39 (2001) 85/86 no. 6 (ph.; in Hungarian); *CIGP*^{2} (cf. our lemma no. 1478) 18/19 no. 51 (ph.; dr.).

[--]X[--]L (or E) CA[--|--] Nonnae • soc[rui --|-- Ma]ximiano • fil•(io) eorum-
q[ue | --]vit • stas • et • leges • ei • non • dices Q[-- || E]ὐψύχι, • Διόφαντε, • οὐ-
δ[εὶς ἀθάνατος]

The Greek inscription is engraved in considerably smaller letters than the Latin text || [4. 'partie métrique? Voir *CIL* II, 2262 = II^2, 7, 426', H.Lieb in *An.Ép.* (2001) [2004] no. 1643] || 5. [--]ΥΨΧΙ, lapis; [Εὐ](ψύ)χι, *CIGP*^{2} [the Ψ, however, includes Υ and served as a ligature psi/upsilon; similarly, Є in L. 4 stands for CЄ, Tybout] || in the bilingual inscriptions from Pannonia (almost only epitaphs) the essential data are given in Latin, whereas the Greek conveys expressions of grief and greetings, occasionally versified, *CIGP*^{2} (on 58) [for a Latin prose epitaph combined with a Greek epigram see our lemma no. 1480].

1482. Carnuntum. Inscription on a glass cameo, late 2nd cent. - 250 A.D. Glass cameo representing the lance of a *beneficiarius*; inscription above and below. Ed.pr. G.Dembski, *Römische Gemmen und Kameen aus Carnuntum* (Vienna 2001) no. 1238 (*non vidimus*); H.-J. Ubl in *Carinthia Romana* -- (cf. our lemma no. 1477) 382-384; *CIGP*^{2} (cf. our lemma no. 1478) no. 39 (dr.): Πρόκ|οπτε

1483. Veszprémvarsány–Lázi. Gem, 3rd cent. A.D. Heliotrope gem with a representation of Osiris, on his head an atef crown, in each hand a whip, his body wrapped in a mummy bandage, and a cock–headed, snake–legged figure (Abrasax) on the front; between the two figures a star and around them an inscription. On the back a magical inscription; now in the Xantus János Múzeum Győr. *GIGP* 42; *Religions and Cults in Pannonia. Exhibition at Székesférvár, Csók István Gallery, 15 May–30 September 1996* (Székesfévár 1998) 115 no. 240; T.Gesztelyi, *Pannoniai vésett ékkövek* (Budapest 1998) 141 no. 36; *GIGP*^{2} (cf. our lemma no. 1478) no. 53 (ph.). Republished by D.R.Jordan, *Eulimene* 2 (2001) 155/156 no. 6 (ph.).

A: Φιλοσέραπιν Ἀγάθωνα
B: αβλανα|θαναλβα | ηλια|μβρω || Αβρασαξ | σεμε|σιλαμ | δαμνα|μενεύ

A. ΦΙΛΟΣΕΡΑΠΙΝΑΓΑΘΩΝΑ ('I love you, Serapis, kind bull'), *Religions and Cults*; Φιλ(έ)ο (Σ)έραπιν ἀγαθ(ὸν) Μ(ί)ν(ω)α, *GIGP*; corrected by J., who recognizes a personal name (of the owner?) [the first accusative seems to be an attribute of Agathon: (sc. φύλαττε) φιλοσέραπιν Ἀγάθωνα, Chaniotis].

AFRICA PROCONSULARIS

1484. Carthage (area of: Kondiat Zâteur). Christian (?) inscription on a ring, 5th cent. A.D. Polygonal ring with letters on its facets. R.P.Delattre, *CRAI* (1916) 16; cf. H.Fournet-Pilipenko, *Karthago* 11 (1961/1962) 121. C.Eger, *Germania* 79 (2001) 366 (dr.), reads the letters as follows: XNBKΑΛΦ (XNBKΑΛΦ, D.), follows F.-P. (who gave no text) in interpreting this sequence as an abbreviated Christian invocation, and suggests reading (note 91) Χριστε Νικητα Βοηθι Και[--] (sic) followed by a name [the first three letters may indeed represent forms of Χριστός, νικάω, and βοηθέω; whether a name is hidden in the latter four letters, and if so, in which form, remains unclear, Tybout].

1485. Sidi el Hani. Inscription on a glass beaker, 1st cent. A.D. Cylindrical blue greenish blown glass beaker; inscription running around; formerly in the Bardo Museum in Tunis but now apparently lost. L.Poinssot, *Bulletin archéologique du Comité des Travaux historiques et scientifiques* (1938-1940) 392-394; cf. D.Harden, *Syria* 24 (1944/1945) 91 and 292. Republished by B.Caron, *CEA* 34 (1998) 21-23 (reconstruction dr.; ph. of similar beaker in Yale): Κατάχαιρε καὶ εὐφραίνου

[See for this inscription *SEG* XLII 1688 (with references); XLIV 1559 sub B; XLV 709; XLVII 2217; cf. also E.M.Stern, *JGS* 42 (2000) 165-167, and our lemmata nos. 1464 and 2231/2232, Tybout].

CARIA

1486. Caria. Inscriptions, old and new, from southern Caria. A.Bresson - P.Brun - E.Varinlioğlu in P.Debord - E.Varinlioğlu (edd.), *Les Hautes Terres de Carie* (Bordeaux 2001) [here abbreviated as *HTC*] 81-241 nos. 1-97 D and 237-241 (Annexe nos. 1/2), (re)publish the inscriptions found so far in southern Caria, broadly speaking between the Gulf of Keramos and Muğla. The localities to which these texts belong are Pısye (nos. 1-30), Tınaz (nos. 31-38), village of the Londeis (Çiftlik; nos. 39/40), village of the Koloneis (?; Yeniköy, formerly Kücükbelen; nos. 41-46), Pladasa (territory of; nos. 47-50), Hayıtlı (nos. 51/52), Thera (area of; nos. 53-60), village of the Tarmianoi (nos. 61-65), Ula (nos. 66/67), Idyma (nos. 68-83), Kallipolis (nos. 84-88; no. 84 is a decree of K. found in Panamara), Laodikeia (no. 89; a decree of the koinon of the Laodikeis for a priest from Panamara; found in Panamara), and Sekköy (site of an independent city rather than a village of Mylasa; in the course of the 2nd cent. B.C. it became a κώμη of Keramos). In an Appendix two inscriptions are presented, one from Panamara but transported to Çiftlik, the other from Bayır, ca. 14 km. northwest from Muğla (237-241 nos. 1/2).

Among the 107 texts (several nos. have an additional A, B or C number) there are 42 inedita. The editors count 46 inedita but three of their alleged new texts have already appeared in *SEG*: no. 1 = *SEG* XLVIII 1344 (see our lemma no. 1533); nos. 14/15 = *SEG* XLVIII 1345 I/II; the fourth (no. 7) is in *I.Rhod. Per.* 753, though incomplete.

We present the new texts in separate lemmata under the appropriate geographical heading. We include no. 1 since there are quite a few differences with the version of *SEG* XLVIII 1344. We do not reproduce nos. 23/24 (altars with boukrania and with only Ὑπέρ), 40 (insignificant fragment from the territory of the Londeis) and 87 (insignificant fragment from Kallipolis).

The volume also contains an introduction by P.Debord on the geography of the area (11-19), a survey of the activities of earlier travellers by R.Descat (21/22), a description of the various sites by P.Brun (23-75) and a chapter on the coins from the area by K.Konuk (77-79). There are many excellent maps and photos (sites; coins; inscriptions), copious indices, a concordance and an index of sources.

[See now also R. van Bremen, *Chiron* 34 (2004) 367-398, on the following subjects: identification and location of Laodikeia in Caria (*HTC* no. 89 = *SEG* XLV 1557); brief reflections on *HTC* no. 1 (our lemma no. 1533); detailed comment on *HTC* no. 61 (our lemma no. 1487); reflections on the κοινὸν τῶν Ταρμιανῶν.]

For the edita we give a *comparatio numerorum*:

CIG	*HTC* no.	*SEG XIV*	*HTC* no.
2736 B	67	722	10
SEG IV		723	59
175	74	724	57
176	80	725	58
381	Annexe 2	760	60
SEG XIV			
721	6		

SEG XVIII	*HTC* no.
442	86
443	88
444	70
445	75
446	73
447	71
SEG XL	
979	48
991	90 [not to be assigned to Mylasa but to the ancient settlement in Sekköy; in L. 10 initio [Υδισσεῖς], in L. 17 [Μύνδι]οι]
992	91 [not to be assigned to Mylasa but to the ancient settlement in Sekköy; in L. 22 in fine ΕΓΡΥΛΑ]
996	47 [in L. 20 read αὐτὸν instead of αὐτοὺ[ς]]
SEG XLI	
938 A	93 A
938 D	93 C
939	94
940 A-C	95 A-C
941 A-D	97 A-D
942	96
SEG XLV	
1526	93 A
1556	84
1557	89
SEG XLVIII	
1344	1
1345 I/II	14/15
SEG XLIX	
1343	89
SEG L	
1123	89
1129	58
I.Rhod.Per.	
571	86
572	88

I.Rhod.Per.	*HTC* no.
601	69 [in L. 2 κατὰ χώ[ραν]; in L. 4 [σ]ωματοποήσας (rather than [θ]εματοποήσας): 'renforcer']
602	70
603	73 [in L. 1 in fine perhaps [Ε]ὐνείτα[ς?]: see *SEG* XLII 1019 L. 5]
604	74
605	68
606	71
607	72
608	75
609	76
610	77
611	78
612	79 [in L. 1 Παν(τ)ώ instead of Παντώ]
613	80
614	81
615	82
631	83
641	51
642	52
651	85
701	47
711	54
721	67
722	66
731	58
732	59
733	57
734	60
751	4
752	9
753	7
754	6
755	10
756	29
757	53
758	25 [in LL. 2/3 ἱερατεύσα[ς Διὸς Λ]αβρα[ύ]ν[δου]]

I.Rhod.Per.	*HTC* no.
759	32
760	22
761	31
781	62 [ample commentary]
782	63
783	64
784	65
805	Annexe 2

I.Stratonikeia	*HTC* no.
8	39 [commentary on pp. 149/150]
50	Annexe 2
216	Annexe 1 [on p. 239]
854	35
I.Labraunda	
42	48 [with detailed commentary]

1487. Akçaova (village of the Lomeis). List of contributors, 225-150 B.C. Stone block. Ed.pr. in *HTC* 181/182 no. 61 (dr.). [Cf. now also R. van Bremen, *Chiron* 34 (2004) 378-382.]

- -
[Με](ν)ε(κ)λῆς Ἑκατόμν[ω] Μνι[εσύτης σὺ]ν τῶι [προσεπηγγελμ]ένω(ι ι')
Ἡφαιστίων Ἀρτεμιδώρου Λ[ωμε]ύς ε'
Ἱεροκλῆς Μέλανος Λωμε[ύ]ς ε'
Μέλας Ἱεροκλέους Λωμεὺς σὺν τῶι προσεπηγγελμένω(ι ι')
Παυσανίας Ἰατροκλείους Λωμεύς ε'
Ἱεροκλῆς Ἰατροκλείους Λωμεύς ε'
Ἀντίοχος Ἰατροκλείους Λωμεύς ε'
Διόδοτος Ἡφαιστίωνος Λωμεὺς σὺν τῶι προσεπηγγελμένω(ι ι')
Διονύσιος Τιμαίου Ταβηνός ε'
[Ἀντ]ίγονος Πραξιμένευς Μοβωλλεύς ε'
[Ἀντίπ]ατρος Διονυσίου τοῦ Ἀντιπάτρου Μνιεσύτης ε'
[......].χος Λυσιμάχου Μνιεσύτης ε'
[......]ς Μενάνδρου Λωμεύς ε'
[....... Μ]ενάνδρου Λωμεύς ε'
[....... Με]νάνδρου Λωμ[εύ]ς [.]
- - - - - - - - - - - - - - - - -

1. ΜΕΛΛΗΣ, dr.; edd.pr. also consider Μελά(ν)ης but prefer the name given in the text; [Ἀ]πέλλης, R. van Bremen, *Chiron* 34 (2004) 378-382; in fine (also in LL. 4 and 8) ΕΝΩΜ, dr. ‖ [illegible] Λωμεῖς, Μνιεσύται, Μοβωλλεῖς and Ταβηνοί are also on record in an inscription from Mobolla/Muğla (*I.Rhod.Per.* 781 = *HTC* 182-188 no. 62), [illegible] who argue that these koina were part of the overarching Κοινόν of the Ταρμιανοί, on record in *I.Rhod.Per.* 782 (*HTC* no. [illegible]), 783 (*HTC* no. 64) and 784 (*HTC* no. 65). The latter koinon had its center in Muğla, where *I.Rhod.Per.* 782-784 were found [for a recent study on the meaning of κοινόν see P.Debord's article mentioned in the app.cr. of our lemma no. 1533].

1488. Aphrodisias. Decree of the κοινὸν Ἀσίας, 1st cent. B.C. *BCH* 96 (1972) 443-471; Reynolds, *Aphrodisias and Rome* 5. F.Canali De Rossi, *Selezione* 86-90 no. 166, republi-

shes the inscription (Italian translation) with some modifications. L. 2: initio [τῶν ἐθνῶν θλιβομένων], R.; [τῶν ἐθνῶν ἐπιβαρομένων], C. - L. 3: initio [- - -], R.; [ἐπιταγῶν], C. - L. 7: initio [τοὺς διαλεξομένους], *BCH*; [τοὺς ?δείξοντας], R.; [διαλεξομένους], C. - L. 7-8: το[ῖς | Ἕλλησιν συμφερόντων], *BCH*; το[ῦ? | ?κοινοῦ ?πραγμάτων], R.; τῶ[ν | συμφερόντων], C. - L. 8-9: ὑ[περ|ασπίζειν? φθειρομέ]νην, R.; Υ[- -|- - - - -]νην, *BCH*, C.

1489. Aphrodisias. Honorary inscription for a citizen of Aphrodisias, 1st cent. B.C. Reynolds, *Aphrodisias and Rome* 28; cf. L.Robert, *Etudes anatoliennes* (Paris 1937) 312-314. F.Canali De Rossi, *Selezione* 90-92 no. 167, republishes the inscription (Italian translation) and attempts to reconstruct it as completely as possible.

['Ο δῆμος ἐτείμησεν Καλλικράτην Πυθοδώρου]

[- -]
[σωτῆρα καὶ εὐεργέτην καὶ ἐκ πολλῶν καὶ μεγάλων κινδύνων σεσωκότα τὴν πατρίδα, πᾶσι τοῖς ἐνστᾶσι τῇ πατρίδι πολέ]-
μοις [ἀγωνισάμενον ἀνδρείως καὶ διαφυλάξαντα τὰ ἐμπιστευθέντα ὀχυρώματα ὑπὸ τῆς πόλεως καὶ πίστεις ἐν τοῖς]
ἀνανκαιοτάτοις καιροῖς διατηρήσαντα [τῷ] κοινῷ καὶ [τὰς ἀρχὰς πάσας τελέσαντα καθαρῶς καὶ συμφερόντως τῆι πόλει]
καὶ στεφανηφορήσαντα καὶ γυμνασιαρχή[σαντα μεγαλομερῶς καὶ πολυδαπάνως καὶ ἱερατεύσαντα 'Ρώμης καὶ]
ἀγορανομήσαντα ἐν τῇ χαλεπωτάτῃ σε[ιτοδείᾳ καὶ σῖτον εὔωνον παρασχόντα τοῖς ἰδίοις ἀνηλώμασιν καὶ τὰς]
ἐν τοῖς πολέμοις ἀρχὰς ἀνυπευθύνους τελ[έσαντα - - - - - - - - - - - - - - - - - - καὶ πρεσ]-
βεύσαντα πρὸς τοὺς ἡγουμένους εἰς 'Ρώμ[ην - πολ]-
λοῖς καὶ ἐν παντοδαποῖς κινδύνοις καὶ πρά[γμασι - - - - - - - - - - - - - - - καὶ καταγω]-
νισάμενον τοὺς ἐναντίους καὶ ἐξήκον[τα - - - - - - κοινῶς πρὸς πάντας καὶ ἰδίᾳ πρὸς ἕκαστον φιλανθρώπως]
καὶ πλείστας ἐνγύας ὑπὲρ πολλῶν ἐκτεί[σαντα καὶ ἱερατεύσαντα πρὸ πόλεως τῆς 'Εκάτης ὁσίως καὶ εὐσε]-
βῶς· συνκεχωρῆσθαι δὲ αὐτῷ καὶ ἐνταφὴ[ν ἐν τῷ γυμνασίῳ· διδόσθαι τε αὐτῷ καὶ ἀπὸ τῶν]
δημοσίᾳ θυομένων γέρα· ἐ[ξεῖναι δὲ αὐτῷ καὶ τοὺς στεφάνους φορεῖν οἷς ἐστεφάνω-ται]
[ὅταν βούληται]

1. For Kallikrates cf. *Aphrodisias and Rome* 29 and 32, C. || 3-7. Cf. *Aphrodisias and Rome* 30, C.; the previous edd. left these lines unrestored || 4. initio: τοῖς, R. || 5. [τὰ] κοινά, R.; [τῷ] κοινῷ, cf. *Aphrodisias and Rome* 30 L. 10, C. || 11-16. Cf. *Aphrodisias and Rome* 29, C. || 11. ἐξήκον[τα αὐτῶν ἀποκτείναντα], L.R. || 14-15. C.; ἐ[ξεῖναι δὲ αὐτῷ καὶ τοὺς στεφάνους φορεῖν - - ? - - | οἷς ἐστεφάνωται ὅταν βούληται ?vacat], R.

1490. Aphrodisias. Honorary decree for a citizen, late Republican/early Augustan period. Reynolds, *Aphrodisias and Rome* 41. F.Canali De Rossi, *Selezione* 92-94 no. 168, republishes the inscription (Italian translation) with some modifications and remarks. He rejects the view of R. that the text should be the conclusion of an inscription in several columns. Instead, he restores a line above the published text, following a suggestion by R. as to the identification of the honored person: [Σόλων Δημητρίου υἱός?] for whom cf. *Aphrodisias and Rome* 6 LL. 14/15; 12 L. 4. This line might have stood on another block, on a tabula or on the statue of the honored man itself [however, the δέ in L. 1 is not in favor of this reconstruction, Corsten]. In L. 5 initio, C. suggests that [πατρίων] is to be inserted before νόμων ([?vacat], R.).

1491. Aphrodisias. Letters of Hadrian, 119-125 A.D. *SEG* L 1096. D.Campanile, *ZPE* 135 (2001) 136-138, reprints LL. 4 (fine) – 11. For the χρηματικαὶ δίκαι (LL. 5/6), she adduces, in addition to *P.Oxy.* II 237 (ed.pr.), Philostr., *VS* 532 about the sophist Polemo of Smyrna, who also recommends that city-courts (as opposed to Roman courts) deal with law-suits concerning money; the official difference between Smyrna and the *civitas libera* Aphrodisias is apparently not relevant in such a case.

Concerning LL. 36-38 (the emperor allows the substitution by the high priest of the imperial cult of gladiatorial games by money), C. adds (138) that this phrase is a clear proof that the high priests of the imperial cult were obliged to give gladiatorial games, and that the reason for the involvement of the emperor in this case of substitution is (besides the possible controversy within the city, ed.pr.) that the emperor himself was concerned.

1492. Aphrodisias. Letter of Septimius Severus and Caracalla, 198 A.D. *Aphrodisias and Rome* no. 17. C.P.Jones in V.Fromentin - S.Gotteland (edd.), *Origines Gentium* (Bordeaux 2001) 183, suggests restoring LL. 9-10 as follows: ... θεόν ... παρ' ἧς ἡ εὐγένεια [ἡμῶν καθέστηκεν, ἡσθῆναί τε ἐπὶ τοῖς κατὰ] | τῶν βαρβάρων κατωρθωμένοις, meaning that the nobility of the Romans originated in their descent from Aphrodite and Aineas; there was no mention of a blood-relationship between Aphrodisias and Rome. Cf. also *Aphrodisias and Rome* no. 18 (letter of Caracalla), no. 20 (letter of Gordian III), no. 25 (letter of Traianus Decius and Herennius Etruscus).

1492 bis. Aphrodisias. The cult of Aphrodite. On the basis of archaeological, literary and abundant epigraphic evidence, L.R.Brody, *Kernos* 14 (2001) 93-109, examines the cult of Aphrodite at Aphrodisias. The goddess who came to be identified with the Greek Aphrodite during the Hellenistic period was an old Anatolian divinity of fertility, love and warfare. She was the most important goddess in the city, to which the name of the city bears testimony, but in the 2nd cent. B.C., she had to face competition from the Carian Zeus (cf. *Aphrodisias and Rome* 8, now also *I.Kibyra* 2) who may have shared a precinct with her. Regarding the temple and the temenos of Aphrodite, B. distinguishes three building phases: Augustan, 2nd cent. A.D., and around 500 A.D., when the temple was turned into a church. The demarcation of 120 feet around

the temenos (*Aphrodisias and Rome* 8) goes back to a late Hellenistic standard unit of measurement for city grids. B. further studies the erection of additional buildings in the Hadrianic period, the role of doves in the cult, the cult personnel (on 104, she argues that the νεωκόρος is the result of a later development, since this office is attested no earlier than the 2nd cent. A.D.), and religious festivals.

1493. Aphrodisias (territory of). Epitaph of Euphrantidas and Artemidoros, late 2nd/early 1st cent. B.C. Four joining fragments of a pedimental stele with three figures in relief (a veiled woman with two men with himation on both sides); found at Damdere (8 km north of Aphrodisias). Ed.pr. I.Işık in N.Başgelen – M.Lugal (eds.), *Festschrift für Jale Inan* (Istanbul 1989) 429–438 (ph.): Εὐφραντίδα Ἀρτεμιδώρου, | Ἀρτεμίδωρε Εὐφραντίδου, | χαίρετε

1494. Aphrodisias. Inscriptions of C. Hosidius Iulianus, 2nd cent. A.D. C.Roueché, *Performers and Partisans at Aphrodisias* (London 1993) 166 no. 51 and 176/177 no. 55 (a) and (b). O.Salomies, *Arctos* 35 (2001) 158/159, refers to the other two attestations of the *nomen* Hosidius in the East and wonders whether the *praenomen* points to a connection with the Hosidii Getae some of whom were also Gaii (*PIR*[2] H 217); cf. our lemma no. 1847.

1495. Bargasa? (area of: Çamlıdere). Honorary decree for Apollonios, shortly after 129 B.C. White marble block found in a wall near the theater and now in the Museum in Aydın; an earlier inscription was erased (LL. 1-5). Edd.pr. P.Briant - P.Brun - E.Varinlioğlu in *Les cités d'Asie Mineure* 241-259 (ph.; French translation). Cf. *An.Ép.* 2001 [2004] no. 1911 (Greek text and French translation); B.Virgilio, *REA* 106 (2004) 284-287. For the site in Çamlıdere see *ATAM* 368 and *SEG* XLV 1515 (Ζεὺς Πιγινδηνός): edd.pr. suggest that Çamlıdere may have been ancient Piginda, a village probably belonging to Bargasa. – P.Brun in J.-C.Couvenhes-H.L.Fernoux, *Les cités grecques et la guerre en Asie Mineure à l'époque hellénistique* (Tours 2004) 21-54, studies the involvement of various Greek cities in the war against Aristonikos and in an appendix (44-52) gives a French translation (of part) of the 17 relevant Greek inscriptions (with bibliography).

Ἀπολλωνίου τοῦ Ἀριστοκράτου
φυλῆς Πτολεμαΐδος· vacat
ἐπὶ ἱερέως Διονυσικλείους τοῦ Ἐπαινέτου, vacat
4 κατὰ υἱοθεσίαν δὲ Ἀπολλωνίου τοῦ Σωπόλιος, vvv
μηνὸς Γορπιαίου ἑβδόμῃ· vacat ἔδοξε τῇ βvvουλῇ καὶ
τῶι δήμωι, ἀρχόντων γν[ώ]μηι· ἐπεὶ Ἀπ[ο]λλώνιος Ἀριστοκράτου
φυλῆς Πτολεμαΐδος, ἀνὴρ καλὸς καὶ ἀγαθὸς καὶ εὐεργέτης τῆς
8 πατρίδος ὑπάρχων, τειμηθεὶς πρότερον ὑπὸ τοῦ δήμου ἐπὶ τῇ πρὸ[ς]
τὴν πόλιν καὶ πρὸς τὸ πλῆθος εὐνοίαι, πάλιν καὶ μετὰ τὰς τειμὰς νικᾶ[ν]
βουλόμενος ταῖς εὐεργεσίαις καὶ ὑφεσταμένος ὁλοσχερῶς καὶ γνησί-

ως τὸν βίον πρὸς πατρίδος εὐεργεσίαν καὶ πολιτῶν, ἄλλο ἐφ' ἑτέρῳ συν-
12 τελούμενος εὐεργέτημα διατετέλεκεν· Μανίου τε γὰρ Ἀκυλλίου ὑπάτο[υ]
[σ]τρατηγοῦ Ῥωμαίων γράψαντος πρὸς ἡμᾶς ἐπιστάθμους προσδέξασ[θ]αι
[κ]αὶ τοῦ δήμου θλιβομένου διά τε τὴν περίστασιν τῆς χώρας καὶ τῆς πόλε-
[ως καὶ] διὰ τὸ ἐγδεδαπανῆσθαι εἰς τὴν πρὸς Ῥωμαίους εὔνοιαν καὶ ταραχῆ[ς]
16 [καὶ προ]σδοκίας μεγάλης οὔσης κατά τε τὴν [π]όλιν καὶ τὴν
[χώραν, ὑπ]εριδὼν μὲν τὰ ἰδίαι λυσιτελῆ ὄντα καὶ μείζονα vacat
[κίνδυνον τῶ]ι ἀποδημοῦντι, πρεσβεύσας δὲ πρὸς τὸν ὕπατο[ν],
[ἐπῆλθεν πρὸ]ς αὐτὸν καὶ ἀγωνισάμενος ὑπὲρ τοῦ ἀνεπιστ[άθ]-
20 [μευθον γ]ενέσθαι τὴν πατρίδα, ἔπεισεν [μὴ] ἀποστεῖλα[ι]
[τοὺς στρατιώτας -]
- -

1-5. in larger letters than the following lines || 2. φυλὴ Πτολεμαΐς: probably named after Ptolemy Philadelphos, edd.pr., with a brief survey of the Ptolemaic activities in Caria in the 3rd cent. B.C. (ca. 275-ca. 203 B.C.) || 3-4. the eponymous priest and the καθ' υἱοθεσίαν-formula point to earlier Rhodian influence, edd.pr. || 12. Manius Aquillius: arrived in Asia Minor in 129 B.C.; edd.pr. suggest dating Apollonios' mission to the period 129-127 B.C.; the present inscription shows that there was major trouble in Caria not only in the coastal area (e.g. Bargylia) but also in the interior (Bargasa) || 14-16. edd.pr. provide parallels for θλίβω, περίστασις, ταραχή and προσδοκία || 18 initio. edd.pr. consider, but ultimately reject [δαπάνην] || 19-20. the restoration ἀνεπιστ[άθ|μευθον] is too short for the available space, edd.pr., who also consider ἀνεπίστ[αθ|μον πάλιν] || 20-21. alternatively edd.pr. suggest restoring ἔπεισεν [δὴ] ἀποστεῖλα[ι ἐπιστολὴν ἵνα ἡ πόλις ἡ ἡμετέρα ἐλευθέρα ᾖ] || edd.pr. briefly list the inscriptions referring to the war against Aristonikos: *I.Sestos* 1 (*OGIS* 339); *IGR* IV 134 [see our lemma no. 1701]; *IG* XII Suppl. 116; *IGR* IV 1692 (*Syll.*[3] 694); *I.Iasos* 612 (with *SEG* XLIV 867); *TAM* V 1, 444; *SEG* XXXIV 1198; *SEG* XXXIX 1243/1244 (for the Δουλῶν πόλις in 1243 Col. II 36/37 see also J.-L.Ferrari, *ibid.* 99 note 33: 'il suffit que des esclaves aient été affranchis et enrôlés lorsque Colophon, qui avait été prise de force, était près de se révolter, et que la cité ait donné ce toponyme injurieux à un endroit où s'étaient quelque temps repliés les partisans d'Eumène, esclaves compris'; cf. also *SEG* L 1175); edd.pr. agree with C.Mileta (see *SEG* XLVIII 2153) that there were no two separate stages in the Aristonikos war; from the beginning Aristonikos was active both in the coastal areas and in the interior. [For fresh evidence on the Aristonikos war see the two decrees from Metropolis in B.Dreyer - H.Engelmann, *Die Inschriften von Metropolis*, Teil 1 (*IGSK* Band 63.1; Bonn 2003). Dreyer's complicated chronological schemes have been corrected by C.P.Jones, *JRA* 17 (2004) 469-485, Pleket].

1496. Bargylia (area of: Hasanbağı). Rhodian decree or arbitration, ca. 200 or 188-180 B.C. White marble block. The Doric dialect and the Rhodian infinitive-ending -ειν (L. 9: δεδανείκειν) show that this is a Rhodian inscription. Ed.pr. W.Blümel, *EA* 32 (2000) 94-96 (ph.; partial German translation); cf. U.Wiemer, *EA* 33 (2001) 1-14 (partial German translation). B. dates the inscription (which he takes to be a public decree) to the year 204/203 B.C., when Antiochos III (mentioned LL. 10/11, 13) attacked Ptolemaic possessions in Caria and Ptolemaios V had just become king (L. 11 initio); W., regarding the text as an arbitration by Rhodes between Bargylia and another city after the peace of Apamea, prefers 188-180 B.C. The inscription refers back (so

W.) to the 5th Syrian War, in which - as can be inferred from the text - Seleukid troops occupied Ptolemaic possessions in Caria, and Philip V (L. 12) took Theangela and handed it over to Antiochos (LL. 12/13). [Cf. now also B.Dreyer, *EA* 34 (2002) 119-138; J.Ma, *EA* 35 (2003) 43-45, Pleket.]

[- - - - -]ΝΤΟ[.]ΘΕΑΥ[- - - - - - - -]Ν . Ι[- -]
[- - - - -]ΣΤΑΤ[- - - - -]ΓΓ[- - - -]Ν[- -]
[- - - - -]ΩΡΙΣ[ἀπο]κατέστα ΕΠ[- -]
[- -]ΟΣΕ . ΒΕΒ[- - - - - - - - - - -]ΤΟ[- - - - - - - - - - - - -]
[- - - -] . Σ[.]Α[- - - -]ΕΒΛΗ[- -]Α[- -]
[- - - -]ΘΙΗΣ[- - - - - - -]ΩΣ τῶν δικαίων Τ[- - - - - - - - -]ΡΤΟ[- - - - - - - - - - - - - -]
[- - - -]ΟΙΣ . [- - - - - - - - - - - - - - - - - -]γίνεσθαι [- - - - - - - - -]ΝΤ[- - - - - - - - - - - -]
[εὐχρ]ηστήκειν πολλ[ά]κις αὐτοῖς καὶ εἰς [χρείας τὰς πο]λιτικ[ὰς αὐ]τῶν [ἄ]-
[τοκα] δεδανείκειν καὶ τὰ ψαφίσματα τὰ ὑπὲρ τού[τ]ων παραν[εγν]ώ[σ]-
[θη σ]υνστάντος δὲ πολέμου βασιλεῖ Ἀντιόχωι ποτὶ βασιλῆ Π[το]λεμ[αῖ]-
[ον τὸν] νῦν βασιλεύοντα· κυριεῦσαι τοὺς παρὰ βασιλέως Ἀντι[ό]χο[υ - -]
[4-5]σων καὶ Θωδασων πρὸ τοῦ παρὰ βασιλέως Φιλίππου παρα[δ]ο[θή]-
[μειν Ἀ]ντι[ό]χωι Θεάγγελα καὶ συμπολιτεύεσθαι Κιλλαρεῖς καὶ Θ[- - - -]
[- - - - -]ΙΕ[- - - - - - -]ΣΕΩΝΚΑ[- - - - - - - - - - -]ΣΑ[. . .]ους εἰς τὰν αὐτὰν [- - -]
[- - -]Ν[- - - - - - - - - βα]σιλε[- - - - - παρανα]γινώσκοντας ἐπιστο[λὴν - -]
[- -]. .[- - - - - - - - - - - - - - -]ΤΟ Κυλβισσεῦ[σι - - -]

6. [- -]ΩΣ τῶν δικαίων Τ[- - κτλ., W.; [βασιλέ]ως γ[υ]ναῖκα Γ[.]ΝΤ[- - κτλ., B. || 8. W.; [- - -]ΗΣΤΗ[. .]ΙΝ πολλ[. . .]ΙΣΑ[. . .]τοις καὶ εἰσ[- - - - - πο]λιτικ[. . . .]των[- - -], B. || 9. W.; [- -] δεδανείκειν κατὰ ψαφίσματα τὰ ὑπὲρ τού[τ]ων παραν[. . .]ω[- -], B.; a loan, B.; a loan, perhaps given by the Rhodians, W. || 10. initio: W. || 11. W.; βασιλεύοντα· κυριεῦσαι, B. || 12. Θωδασα is so far an unknown place name, B. || 12-13. W.; παρα[γεν]ο-[μένου ?] | [- - - -]ΝΤΙ[. .]Ω, B. || 13. Theangela must still have been independent from Halikarnassos at this time, W. contra A.Wilhelm, *JÖAI* 11 (1908) 61-69 (*Abhandlungen und Beiträge zur griechischen Inschriftenkunde* I, Berlin 1984, 293-301); a sympolity between the Κιλλαρεῖς (= Κιλδαρεῖς) and a city whose name began with Θ- (perhaps Θωδασα), probably instigated by the Seleukids, W. || 15. παρανα]γινώσκοντας ἐπιστο[λὴν - -], W.; γινώσκοντας ἐπιστ[- - -], B. || 16. Κυλβισσεῖς could be an alternative spelling of Κυβλισσεῖς, attested in *SEG* XL 991 L. 11 (354/353 B.C.?; for the location cf. R.Descat, *ZPE* 104, 1994, 66-68), B.

1497. Bayır. Epitaph of Abas, Demostrate and Menandros, ca. 150-50 B.C. *SEG* IV 381; *I.Stratonikeia* 50; *I.Rhod.Per.* 805. Pedimental stele; in the pediment a basket; two reliefs: in the upper, representation of two standing women in a dexiosis-scene; in the lower, two standing persons and in the left corner a smaller person; first seen by O.Benndorf in Muğla but said to come from a place ca. two hours north of Muğla; later reexamined by Hula who gives Bayır (ca. 14 km. northwest of Muğla) as provenance; now lost. Republished in *HTC* 240/241 Annexe no. 2 (dr. of Hula's 'carnet').

Upper relief: Αβας Ἀριστέου — Δημοστράτη Ἀπολλοφάνου

Lower relief: Μένανδρος | Εὐάνορος

Αβας: probably name of a female, *HTC*, with parallels; in *I.Mylasa* 807 (from Olymos) an Αβας Ἀριστέου is on record, edd.pr., who point out that, if she is identical with the homonym in the text from Bayır, she may have owned land both in Stratonikeia and Olymos.

1498. Çiftlik (village of the Londeis). Dedication to Zeus Karios and the Londeis, 150-100 B.C. Marble block. Ed.pr. in *HTC* 148-150 no. 39 (ph.; French translation).

[Ἀ]ντιφάν[ης]
Ἑρμία καὶ Μέ-
λας Μέλανος
[κ]ατασταθέ[ν]-
τες ἱεροτα-
μίαι κατεσ-
κεύασαν τὴν
κρήνην καὶ τὸ
νυνφαῖον Δι[ὶ Κ]-
αρίωι καὶ Λων[δ]-
εῦσιν ἀπὸ
τῶν προσόδων

5-6. ἱεροταμίαι: treasurers of the temple revenues mentioned in L. 12 (τῶν προσόδων), edd.pr. || 9-10. Ζεὺς Κάριος: on record in Mylasa and Panamara (ca. 10 km. from Çiftlik), edd.pr. || 10-11. Λωνδεῖς: see our lemmata nos. 1533 B LL.109 and 13-15 and 1564 L. 3; see also our lemma no. 1531 for *I.Stratonikeia* 8.

1499. Çırpı (village of the Leukoideis). Honorary decree for the Rhodian Sopatros, 107-80 B.C. Marble pedimental stele with akroteria. Ed.pr. in *HTC* 139-144 no. 36 (ph.; French translation).

Ἐπὶ ἱερέως Ἀπολλωνίου, Βαδρομίου ἐ[ν]άτηι ἐξ εἰκά-
δος· ἔδοξε Λευκοιδέων τῶι κοινῶι, κωμαρχῶν γνώ-
μη· ἐπειδὴ Σώπατρος Θέωνος Ῥόδιος [ἀ]νὴρ καλὸς
καὶ ἀγαθὸς ὑπάρχων διὰ προγόνων πολ⟨λ⟩ὰς κα[ὶ]
μεγάλας χρήας παρέχεται τῶι πλήθει ἐν π[αν]-
τὶ καιρῶι πρόνοιαν ποιούμενος τῶν [σ]υ[μφ]ερόντ[ων]
τῶι κοινῶι τῶι Λευκοιδέων ἰδίᾳ τε ἑκ[άσ]τωι καὶ κο[ι]-
νῇ πᾶσιν εὐχρηστῶν διατελεῖ ἀεί τινος ἀγαθοῦ
παραίτιος γεινόμενος τῶι πλήθει, ἔγδ[ικ]ός τε γεινό-
[μ]ενος πλεονάκις οὐδεμίαν δα[πάν]ην ἀνήνενκεν
[τ]ῶι κοινῶι, τοῖς τε ἐν πράγμασ[ι]ν μεγάλοις γεγε-
νημένοις ἑαυτὸν γνησίως καὶ ἀπροφασίστως πα-
ρεσχήμενος οὐδεμίαν κα[κ]οπαθίαν ὑποστελλό-
μενος· ὅπως οὖν καὶ Λευ[κοιδ]εῖς φαίνωνται τειμῶν-
τες τοὺς [ἀ]γαθοὺς ἄνδρας καὶ καταξ[ί]ας χάριτας ἀποδ[ι]-
δόντες τῶν εὐεργετη[μ]άτων, δεδόχθαι τῶι κοινῶι τῶι
[Λε]υκοιδέων· κυρωθέντο[ς] τοῦδε τοῦ ψηφίσματος τειμῆ-
σαι αὐ[τὸν] καὶ στεφανῶ[σα]ι χρυσέω[ι] στεφάνωι ἀριστείω[ι]
ἀπὸ χρυσ[ῶν πέν]τε [ἀρετῆς ἕνεκε]ν καὶ εὐνοίας ἣν ἔ[χων]
διατελεῖ εἰς τὸ κ[οινὸν τὸ Λευκοιδέ]ων καὶ στῆσαι [τὴν]

στήλην τοὺς ἐνεστῶ̣[τας κωμάρχας π]ριαμένου̣[ς ἐν]
τῶι ἱερῶι τοῦ Διὸς τοῦ Ὑπάτ[ου ἐν τῶι ἐπιφανεστάτωι τό]-
π̣ωι καὶ ἀναγράψαι τόδε τὸ ψήφι[σμα], ὁμοίως δὲ καὶ στεφα-
νωσ̣άτωσαν αὐτὸν ἐν τῇ συ[νό]δωι [τ]ῶν Μαρωλλίων καὶ ἀ̣-
ν̣αγορευσάτωσαν ὅτι τὸ κοιν̣[ὸ]ν̣ τὸ Λευκοιδέων ἐπαινεῖ
καὶ στεφανοῖ Σώπατρον Θέων[ο]ς Ῥόδιον χρυσέωι στε-
φάνωι ἀριστείωι ἀπὸ χρυσῶν π[έ]ντε ἀρετῆς ἕνεκεν
καὶ εὐνοίας ἣν ἔχων διατελεῖ εἰς [τ]ὸ κοινὸν τὸ Λευκοιδέ-
ων· ὁμοίως δὲ καὶ οἱ ἀεὶ ἐπιγεινό[μ]ε̣νοι κωμάρχαι στε-
φανούτωσαν αὐτὸν κατὰ τὰ προγεγραμ̣[μ]έ̣να· ἐὰν δέ τινες μ[ὴ]
στεφανώσωσιν, ἀποτεισάτωσαν ἱε[ρὰς] Διὸς Ὑπάτου κα[ὶ]
κοινοῦ Λευκοιδέων δραχμὰς ἑκατὸν κ[αὶ] ε̣ἰσπρασσέτω
αὐτοὺς ὁ χρήζων ἐπὶ τῷ ἡμίσει vacat

Dated on the basis of the eponymous priest (L. 1) and the script, edd.pr. || 1. the priest is the eponymous priest of Rhodian Helios; Βαδρόμιος is a Rhodian month, edd.pr. || 2. for the Λευκοιδεῖς see our lemmata no. 1500/1501; for the location of their village see the map on 19; for κωμάρχαι of the Leukoideis see our lemma no. 1501 || 4. πολάς, edd.pr. [πολ⟨λ⟩άς, Pleket] || 9. γεῖνος, edd.pr. [one assumes that γεινόμενος is meant, Pleket]; ἔκδικος: the honorand acted as a lawyer for the Leukoideis in unknown trials; Sopatros probably was a member of the local elite who managed to acquire Rhodian citizenship rather than a Rhodian citizen by birth who settled down among the Leukoideis, edd.pr., who refer to the text in our lemmata nos. 1501 (a Rhodian who held magistracies in a koinon) and 1500 (a Rhodian married with an 'indigenous' woman from the Leukoideis) || 19 (and 27). χρυσοῖ: golden Rhodian plinthophoroi, edd.pr., with various parallels for wreaths worth five and ten chrysoi (the latter especially in Rhodes) || 21. edd.pr. restore κωμάρχας in view of the komarchai in L. 29 || 24. the σύνοδος τῶν Μαρωλλίων probably is the civic assembly convening during the local festival of the Μαρώλλια, edd.pr., who refer to *IG* XII 7 36 LL. 21-24 (Aigiale on Amorgos): ἐν τῆι συνόδωι τῶν Ἰτωνίων καὶ ἐν ταῖς ἄλλαις συνόδοις πάσαις ταῖς πολιτικαῖς.

1500. Çırpı (village of the Leukoideis). Public burial of the Rhodian Diokles, 50 B.C.-50 A.D. Marble base; above the inscription a band with garlands. Ed.pr. in *HTC* 144/145 no. 37 (ph.; French translation).

Τὸ κοινὸν τὸ Πυσιυτῶν
καὶ Πλαδασέων τῶν
μετὰ Πυσυητῶν ἔ̣[θ]α-
ψεν δημοσίᾳ Διοκλῆν
Ἀριστάρχου Ῥόδιον
γενόμενον ἐν παν-
τὶ ἄνδρα ἀγαθὸν v
καὶ Ἄρτεμις Μενίππου
Λευκοιδὶς ὑπὲρ τοῦ
υἱοῦ καὶ Ἀρίσταρχος
καὶ Διοκλῆς Διοκλέ-
ους Ῥόδιοι ὑπὲρ τοῦ{ς}
πατρὸς μνήας ἕνεκεν

1-3. For this koinon see the texts in our lemmata nos. 1533, 1536 and 1537, edd.pr.; Πυσιυτῶν and Πυσυητῶν for Πισυητῶν, edd.pr. || 12. ΤΟΥΣ, lapis.

1501. Çırpı (village of the Leukoideis). Honorary dedication in favor of the Rhodian Euphranor, 50 B.C.-50 A.D. Marble base. Ed.pr. in *HTC* 145-147 no. 38 (ph.; French translation).

v Ὑπὲρ v
Εὐφράνορος Ἀντι-
μάχου Ῥο(δίου), τὸ κοινὸν
τὸ Λευκοειδέων,
[ἱ]ερατεύσαντος
καὶ νεωκορήσαντος
καὶ οἰνοταμιεύσαν-
τος καὶ κωμαρχήσαν-
τος καὶ διορθωσα-
μένου τὰ τοῦ κοι-
νοῦ πάντα εὐνοί-
ας ἕνεκα· θεοῖς

5. Euphranor probably was a priest of Zeus Hypatos: see our lemma no. 1499 LL. 22 and 31 || 7-8. οἰνοταμιεύω is unattested sofar, edd.pr., who refer to οἰνοφύλαξ (*CIG* 3663 (a) L. 14, from Kyzikos; *Milet* I.3 33 (e) L. 5 = *Milet* VI.1 p. 161); the oinotamias was charged with the purchase of wine for village festivals in honor of Zeus Hypatos and with the administration of funds earmarked for that purchase, edd.pr.

1502. Euromos. Honorary decree for a citizen who acted as representative of the city in a trial against Mylasa, 2nd cent. B.C. *Amyzon* 203/204 (*SEG* XXXIII 861); S.Ager, *Interstate Arbitrations in the Greek World 337-90 B.C.* (Berkeley etc. 1996) no. 124. F.Canali De Rossi, *Selezione* 113-115 no. 174, republishes the inscription (Italian translation) with some modifications. L. 3: in fine αὐτ[ῶν ἄξιος φανεὶς καὶ διαθέμενος], C.; αὐτ[- - - ἐποιήσατο], *SEG*. - L. 12: in fine [δῆμος ἀναδέξασθαι τὸν ὑπὲρ τῆς], C.; [δῆμος εἰς τὸν τῆς], *SEG*. - LL. 15-16: [- - ἐπικίν]|δυνον, C.; [- - -| κίν]δυνον, *SEG*.

1503. Halikarnassos. Honorary decree for strategoi, Augustan period. *Iscr. Cos* I ED 192 (fragment a) + *GIBM* IV 893. F.Canali De Rossi, *Selezione* 103-110 no. 172, republishes the inscription (Italian translation) with some modifications. L. 13: initio [Ῥω]μαῖα, C.; [.]μαια, *Iscr. Cos*. - L. 26: ἡ[α]λωκότων, C.; η̣[. .]λ̣ο̣ικότων, *Iscr. Cos*. - L. 31: in fine ἐπιφ[οράς - - -], C.; ἐπιφ[- - -], *Iscr. Cos*. - L. 39: in fine ὀλ[εθρίας - - -], C.; ὀλ[ιγαρχίας? - - -], *Iscr. Cos*. - L. 65: διὰ τοῦ [κινδύνου περιστά]ντος κἀκε[ῖν]ον, C.; διὰ του[- - - - - - - - - - - - - -]ντος κακε . . ον, *GIBM*. - L. 71: - - κ]ινδυ[ν- -, C.; - - -]ιναυ[- - -, *GIBM*.

1504. Herakleia under Latmos. Dedication to two members of the Hekatomnid dynasty, 4th cent. B.C. Block of a statue base of white marble; on the top surface depressions for the feet of a life-size bronze statue. Ed.pr. A.Peschlow, *AST* 18, 1 (2001) 211 and 220 (ph.; dr.): [- - -]α̣ Ἑκατόμ̣νω

[Ἄδ]α̣ or [Ἀρτεμισί]α̣; since the inscription began on a block to the left (now lost) and the depressions for the statue are solely on the preserved block, a second statue is likely to have stood on the lost left block, so that either Maussollos and Artemisia or Idrieus and Ada were represented, ed.pr.

1505. Iasos. Foreigners. F.Delrieux in *Les cités d'Asie Mineure* 137-155, studies the epigraphic evidence recording the presence of foreigners, especially metics, in Iasos in the 2nd cent. B.C. On 152-155 tabular survey of all foreigners and their provenance. Three maps (149-151) visualize the results.

1506. Iasos. Copy of an Athenian proxeny decree (*IG* II² 3, ca. 412/411 or ca. 400-386 B.C.), ca. 200 B.C. or later. Block of light-gray marble, found in the northern part of the agora and east of the bouleuterion, re-used in a Byzantine wall. It must have been part of the frame of a door or a window of the *archeion prostatikon* (cf. LL. 5-9). Ed.pr. G.Maddoli, *PP* 56 (2001) 16-22 (ph.; Italian translation). On the basis of this text, R.Fabiani, *PP* 56 (2001) 69-100 (Italian translation), reconstructs and analyses *IG* II² 3 (see our lemma no. 67), suggests a reconstruction of the historical background of the Iasean inscription in the period of its re-engraving, and addresses some aspects of the location of governmental buildings on the agora. She puts the Athenian decree in the context of the loss by Athens of Iasos, in the wake of which Athens had to take responsibility for her supporters in the city. - Cf. C.Habicht, *ZPE* 137 (2001) 113-116, with corrections to F.'s reconstruction; P.Gauthier, *BE* (2002) 388; E.Culasso Gastaldi, *ZPE* 142 (2003) 109-118, who dates the Athenian decree to the period between ca. 400 and 386 B.C. and sees a connection with the operations of Konon or Thrasyboulos in this region, when Iasos was a member of an anti-Spartan alliance.

\- - - - -
[- -]ν̣ου· πε[ρὶ ὧν ἐπῆλ]-
[θε]ν Κυδίας Ἀ[- - - - -]
[ὅπ]ως οἱ νεωπ[οῖαι οἱ]
[σ]ὺ̣ν Ἀνθεσφόρω̣[ι τ]-
[ῶι Ἄ]νδρωνος ἀναγρά̣-
[φω]σιν ἐπὶ μιᾶς παρα-
[στ]άδος τῶν παραθ[υ]-
[ρ]ί̣δων τῶν τοῦ ἀρχε̣[ί]-
ο̣υ τοῦ προστατικο̣[ῦ]
τ̣ὸ ψήφισμα τὸ γραφ[ὲν]
ὑ̣πὸ τοῦ δήμου [τ]ο̣ῦ
Ἀθηναίων ὑπὲρ τιμ-
ῶν Ἀναξαγόραι καὶ Ἀ[ρ]-
τέμωνι καὶ Κυδίαι, οὗ
ἐστιν ἀντίγραφον τό̣-
δε· Δίιπος Μυρρινού̣σιος
ἐγραμμάτευεν· Ἀναξαγό(ρο)-
υ, Ἀρτέμωνος, Κυδίου Ἰα-
σέων· ἔδοξεν τῆι βουλ-
ῆ(ι) καὶ τῶι δήμωι, Αἰαντὶς
ἐπρυτάνευεν, Δίιπ(π)ος ἐ-
γραμμάτευεν, Ἀπη(μ)αν̣-
τοκ(λ)ῆς ἐπεστάτει, Τε-
ι{τει}σαμενὸς εἶπεν· το-
ὺς Ἰασέα(ς) ὁπόσοι εἰσὶν
μετὰ Ἀθηναίων κατο̣-
ικισάντων αὐτοὺς ο-
ἱ στρατηγοὶ καθότι ἂν
δοκῆι αὐτοῖς ἄριστον ε̣-
ἶναι Ἀθηναίοις καὶ Ἰασεῦ-
σιν, Ἀν⟨α⟩ξαγόραν δὲ τὸ[ν]
[Ἰ]ασέα τὸν Ἀπολλω̣[νίδου?]
[καὶ Ἀ]ρ̣τέ̣[μωνα τὸν - - -]
\- - - - -

Date of the Athenian decree: 412/411 B.C., F.; ca. 400-386 B.C., C.G.; date and historical context of the Iasean copy: ca. 200 B.C. on the basis of the letter forms, cf. e.g. *I.Iasos* 4, F., who adds that, after the war against Antiochos III, Iasean exiles (among them the Kydias in L. 2) might have come back to their mother-city with the help of the Rhodians (a kind of "new Athens") or the Romans and had the Athenian decree re-inscribed for propagandistic reasons and because of historical parallels between the war against Persia in 412 and the war against Antiochos III in 190 B.C. || 1-2. for πε[ρὶ ὧν ἐπῆλ|θε]ν cf. *I.Iasos* 36 L. 5 and *SEG* XLI 930 L. 14 and 933 L. 9, M. || 2. this Κυδίας is certainly a descendant of the homonym honored by the Athenians (cf. L. 14) and therefore requested the re-engraving of the inscription, F. || 8-9. ἀρχεῖον: the archive, F.; rather the office of the προστάται, perhaps including their archive, G. || 13-14. the three men are presumably the leaders of the Athenian faction at Iasos, F. || 13. Ἀναξαγόρας is presumably identical to the man with the same name in *SEG* XXXVI 983 and XXXVIII 1059, C.G. || 14-15. Ἀρτέμων might well be the father of the three Iaseans in *I.Iasos* 1 LL. 13, 30, and 43 who were exiled because of their participation in a revolt against Maussollos (377-353 B.C.); Κυδίας and Ἀρτέμων in *I.Iasos* 56 LL. 2/3 (ca. 300 B.C.) could belong to the family of the men with the same names in this inscription, C.G. who gives a stemma on 118 || 16-33. a copy of the Athenian decree *IG* II² 3, M. || 17. in fine PO missing || 20. initio: *iota adscriptum* missing || 21. Π missing || 22-23. ΑΠΗΠΑΝ̣ΙΤΟΚΔΗΣ, lapis || 25. ΙΑΣΕΑΝ, lapis || 31. Ξ missing || 32. in fine Ἀπολλω̣[νίδου?], cf. *SEG* XXXVI 983 LL. 5/6 and XXXVIII 1059 LL. 2/3, M.

1507. Iasos. Proxeny decrees, shortly after 353 B.C. F.Berti, *KST* 22, 2 (2001) 121, reports on the discovery of seven limestone blocks (ph.) with seven proxeny decrees, re-used in a Hellenistic building opposite the eastern stoa. Two inscriptions on one block stipulate that the ψηφίσματα should be inscribed ἐν τῆι παραστάδι τοῦ Μαυσσωλλείου and ἐν τῆι παραστάδι τῆι ἐπὶ τῆς εἰσόδου τοῦ Μαυσσωλλείου respectively, to which the blocks are likely to have belonged. This Maussolleion in Iasos might have served for the funeral cult of Maussollos.

1508. Iasos. Inscriptions concerning Gorgos and Minnion, ca. 334-321 B.C. *SEG* XXX 391/392; XL 959; *I.Iasos* 1; 24; 27; 30; *Syll.*³ 312. F.Delrieux, *REG* 114 (2001) 160-189, examines the above-mentioned inscriptions as well as some literary testimonia and puts the life of Γόργος and Μιννίων in the context of the history of Iasos. The two men were apparently the sons of a Θεόδοτος who was exiled on the grounds of his participation in a revolt against Maussollos, and they grew up on Kos. They were allowed to return to Iasos after the conquest of Alexander the Great who gave on their request the 'Little Sea' back to the city which he had previously taken from her because of her resistance, and which was of vital importance for the survival of Iasos, since her territory was not very fertile. Whereas Gorgos accompanied the king, Minnion stayed in his hometown in order to keep it on the latter's side; democracy was imposed on the city and an ἐκκλησιαστικόν introduced, the payment of which is reconstructed on 178-183. After Alexander's exiles-decree, the brothers were involved in the return of the exiles of Samos and Epidauros.

1509. Iasos. List of ephebes, 27 B.C.? *I.Iasos* 4. H.Solin, *Arctos* 35 (2001) 229/230, rejects the restoration [Ἰ]ουλιάδης in L. 13 and prefers Οὐλιάδης, a frequent Greek name.

1510. Iasos. Rhodian Amphora stamps, Hellenistic period. C.Franco, *Epigraphica* 63 (2001) 259-266 (ph.), publishes 21 amphora handles with stamps (nos. 18-21 unreadable), found at different places in Iasos during the excavations.

A 260 no. 1, found on the acropolis: Ἀπολλ[ω]νίδα (3rd cent. B.C.)
B 260 no. 2: Ἀριστολᾶ (3nd/2nd cent. B.C.?)
C 260 no. 3, found on the agora: ἐπὶ Ἀρχεμβρό|του Ἀρταμίτου (2nd-1st cent. B.C.)
D 260 no. 4, found on the acropolis: [Δ] Δαμο[- -] (Hellenistic period)
E 261 no. 5, found on the acropolis: Εὐφρωνος Δα[λίου] (2nd cent. B.C.)
F 261 no. 6, found in the sanctuary at Çanacık Tepe: Ἡρακλέωνο[ς] - anchor (2nd-1st cent. B.C.)
G 261 no. 7: Ἰμᾶ - caduceus (mid-2nd cent. B.C.)
H 261/262 no. 8, found on the agora: ἐπὶ Καλλι|κρατέυς | Πανάμου (2nd cent. B.C.)
I 262 no. 9, found on the agora: Μάρωνος - cornucopia (3rd-2nd cent. B.C.)
J 262 no. 10: Μενεκρατέυ[ς] (late3rd-2nd cent. B.C.)
K 262 no. 11, found on the agora: Μιδᾶ - bunch of grapes (late 2nd cent. B.C.)
L 262 no. 12, found on the agora: figure - Νυσίου (mid-2nd cent. B.C.)
M 262/263 no. 13, found on the agora: Τι|μάρ(χου?) (4th-3rd cent. B.C.)
N 263 no. 14, found on the acropolis: ἐπὶ Φιλων[ίδ]|α (3rd cent. B.C.)
O 263 no. 15, found on the agora: ἐπὶ Α . Τ|[- -]Α[- -]|ΝΟΥ (late Hellenistic period?)
P 263 no. 16, found on the agora: ἐπὶ . . Α . . |ΔΕΥΣ| Ὑακινθίο[υ] (undated)
Q 263 no. 17, found on the agora: ἐπὶ . . . ΤΟ|Κ[- -]ΥΣ| Σμινθίου (undated)

C. Ἀρχέμβρωτος is known as Rhodian eponymous official, ed.pr. || D. ed.pr. [not possible to check on the photograph] || F. it is not completely certain, whether Herakleon is a Rhodian fabricant; the same name occurs on stamps from Knidos, which are, however, of different appearance, ed.pr. || H. Καλλικράτης is known as Rhodian eponymous official, ed.pr. || N. Φιλονίδας is known as Rhodian eponymous official, ed.pr. || P. |ΑΚΥΝΘΙΟ[Υ], ed.pr. || Q. perhaps to be associated with the fabricant Nysios (no. L), ed.pr.

1511. Iasos. Knidian Amphora stamps, 3rd–2nd cent. B.C. C.Franco, *Epigraphica* 63 (2001) 266 (ph.), publishes two amphora handles with stamps, found on the agora during the excavations.

A 266 no. 22: [ἐπὶ δ]α[μι]ουργοῦ Ἱε|[ροκλ]έυ[ς] Ἀπολλωνί|[δα] Κν[ιδί(ων)] (150-100 B.C.)
B 266 no. 23: Θεοδώ[ρου] | Θεμισ[τόνακτος] (250-early 2nd cent. B.C.)

1512. Iasos. Coan Amphora stamps, 2nd-1st cent. B.C.? C.Franco, *Epigraphica* 63 (2001) 268 (ph.), publishes five amphora handles with stamps, found on the acropolis during the excavations.

A 268 no. 24: Ἀγαθά(νακτος) (2nd-1st cent. B.C.)

B 268 no. 25: ΑΡΙ (?) (undated)
C 268 no. 26: ΘΕΥ (unndated)
D 268 no. 27: ΝΙΚ[- - ?] (undated)
E 268 no. 28: ΤΡΑ (?) (undated)

1513. Iasos. Amphora stamps of uncertain origin, Hellenistic period. C.Franco, *Epigraphica* 63 (2001) 268-276 (ph.), publishes 32 amphora handles with stamps, most of which have either no inscriptions or are unreadable, found at different places in Iasos during the excavations. We give only those with more than two letters.

A 269 no. 30, found on the agora: Νικί[ου?]
B 269 no. 33: ΑΥΘ
C 269 no. 36, found on the agora: [- - -]ΤΕΥΣ | - caduceus - | [- - -]ΛΕΥΣ
D 271 no. 41, found on the acropolis: ΛΙΦ | CON
E 271 no. 42, found on the acropolis: [- - -]ΑΝ[- - -]
F 272 no. 44, found near the theater: [- - -]ΤΕ - boukranion
G 272 no. 45, found on the acropolis: Α[- - -]ΟΝΟΥ
H 272 no. 46, found on the acropolis: [- - - -]ΜΟ
I 272 no. 48, found on the acropolis: [- - -]ΩΝΟΣ . . . [- - -]
J 274 no. 51, found on the acropolis: ΑΠΙΣΙΜΥΙ[- - -]Υ
K 276 no. 59: ΑΔΙΝΕΘΣ
L 276 no. 60: [- - -]ΣΙΩΝ

A. perhaps from Chios?, ed.pr. || D. reading uncertain, ed.pr., who suggests cautiously Φιλ[όφρω]νος or Φίλ[ω]νος || L. perhaps [Θα]σίων?, thus a stamp from Thasos?, ed.pr.

1514. Kaunos. Honorary inscription for Pompeius Falco, ca. 100-150 (after 106) A.D. Two limestone blocks, one of them with a protruding moulding and on the surface dowel-holes for the attachment of a bronze statue; found in the harbor-agora. Ed.pr. C.Marek, *MH* 57 (2000) 88-93 (ph.). M. gives an overview of the question of Falco's origin and a summary of his carreer, and deals with the post of a *praetor inter fiscum et privatos*.

Ὁ δῆμος ὁ Καυνίων
Κοΐντῳ Ῥωσκίῳ Σέξτου υἱῷ Κυρῖνα
Κοέλλῳ Μουρήνᾳ Πομπηΐῳ Φάλκωνι
δέκα ἀνδρῶν ἀμφιβόλων κρίσεων, χειλιάρ-
χῳ (π)ίας πιστῆς, ταμίᾳ, δημάρχῳ πλήθους,
στρατηγικοῦ αὐτοκράτορος καὶ ἰδιο-
κτήτου, πρεσβευτῇ λεγιῶ-
νος ε´ Μακε vac. δο- vac.
νικ... ...αοισμένο[.] ἐν τῷ Δακικῷ
πολέμῳ ὑπὸ αὐτο... ...τορος Τραι(α)νοῦ στε-
φάνῳ ποικίλῳ χρυσῷ, στεφάν... ...ικῷ,
λόνχαις λειταῖς τρισίν, σημεαφόροις

ἀργυραῖς τρισίν, πρεσβευτῇ αὐτοκράτορος Νέ-
ρουα Τραιανοῦ Καίσαρος Σεβαστοῦ
Γερμανικοῦ Δακικοῦ ἀντιστρατήγῳ ἐπαρ-
16 χείας Λυκίας καὶ Παμφυλίας, πρεσβευτῇ
ἀντιστρατήγῳ λεγιῶνος δεκάτης Φρε-
vacat
[τένσεως - - - - - - - - - - - - - - - - - - -]

1. In larger letters on the moulding || 5. initio: ΧΩΝΙΑΣ lapis, ed.pr., who adds that the missing name and number of the legion may be explained by a stonecutter's error; Falco was tribune of a legion with the epithet *pia fidelis* || 6. στρατηγικοῦ instead of στρατηγικῷ, ed.pr. || 6-7. these terms are without parallel in Greek text and they should translate the Latin *praetor inter fiscum et privatos*, ed.pr., who refers to *CIL* III 12117 with A.Stein, *Die Legaten von Moesien* (Budapest 1940) 64 note 3 (Hierapolis Kastabala): *pr(aetor) inter fis(cum) [et] peregrinos* (for *privatos*) || 9. it should be κεχαρισμένῳ, cf. L. 6 [the stonecutter must have written -ου, then removed the *upsilon* (see photo) and changed the *omikron* with paint to an *omega*, Corsten] || 10-11. στέφανος κοικίλος χρυσοῦς = corona (ornata?) aurea, ed.pr., who adds that the addition κοικίλος is without parallel || 11. στέφανος τιχικός (read τειχικός) = *corona muralis*, ed.pr. || 12. λόνχαι λειταί = *hasta pura*, usually translated as δόρυ καθαρόν, ed.pr. || 12-13. σημεαφόροι ἀργυραί = *vexillum argenteum*, ed.pr. || 15-16. Falco was *legatus* of Lycia-Pamphylia ca. 103-105 A.D., where he is named in the Opramoas-inscription (*SEG* L 1355 Col. I B 3), ed.pr. || 16-19. the honorand became *legatus* of Judaea and commander of the 10. Legion Fretensis in 108 A.D., ed.pr.

1515. Kaunos. The God Βασιλεὺς Καύνιος. C.Marek, *AMS* 39 (Bonn 2000) 195-199, identifies, on the basis of unpublished and published inscriptions (PH 53; *SEG* XIV 639 C L. 14 and E L. 4; 649 b L. 6; H.Metzger, E.Laroche, A.Dupont-Sommer, M.Mayrhofer, *La stèle trilingue du Letoon. Fouilles de Xanthos* VI, Paris 1979; *SEG* XLIV 893; Merkelbach-Stauber, *SGO* I 27 no. 01/09/01), Βασιλεὺς Καύνιος with the Greek Apollo. On the one hand, it is clear already from his name that Βασιλεὺς Καύνιος was the most prominent indigenous god of Kaunos, and on the other hand that, according to many texts, Apollo was the most important god in the Hellenized city, more important even than Zeus, and that his sanctuary was the main sanctuary of the city.

1516. Keramos. Building inscription (?), undated. V.Ruggieri, *AST* 18, 1 (2001) 197-208, reports on his survey in the gulf of Keramos. On 198, he mentions a limestone block with a Greek inscription, found re-used in the 'cathedral'. No text, we read from the photograph: Ἀθηναγόρας κ[αὶ] | Χρύσιον κατε[σ]|κεύασαν ♣

[Roman Imperial period, according to the letter forms, Corsten.]

1517. Knidos. *Lex de provinciis praetoriis*, 100 B.C. *I.Knidos* 31; *SEG* XLV 1529; M.H.Crawford (ed.), *Roman Statutes* I (London 1996) no. 12. In a review of *Roman Statutes*,

W.D.Lebek, *AJAH* 15 (1990) [2000-2001] 122-126, deals with several restorations of the Greek text and questions of re-translating it into the Latin original.

1) Col. II LL. 1-6: L. suggests, referring to Col. III LL. 28-31:

0 [ὕπατος ὁ πρῶτος γενόμενος γράμματα πρὸς τοὺς δήμους - - - ἀποστελλέτω χρῆ-
ναι τοὺς ἄρχοντας ἢ ἀντάρχοντας],
1 [ὑπευθύνους ὄντας] τῶι δήμωι Ῥωμαί-
ων κατὰ τοῦτον τὸν νόμον, ὅπως τῶν
ἐ[θν]ῶν μή τ[ι]σιν ἄδικα πράγματα μήτε
4 [ἀτιμωρήτως] πρά[γ]ματα γένηται, εἴπερ
κατεδίδοτο πράγματα, κατὰ δύνα-
μιν ποιεῖν ἄνευ δόλου πονηροῦ, κτλ.

L. reconstructs the Latin original as follows: *[consul, qui primus erit, litteras ad populos - - - mittito oportere magistratus proue magistratu, qui] populo Romano rationem reddere debeant, ex hac lege, ne quibus nationum iniuriae neue iniuriae, si iuniuriae inlatae sint, [impoene] fiant, quoad eius fieri possit, facere sine dolo malo* etc. || 4. initio: [- - - ca. 10 - - -], *Roman Statutes* || 4. in fine: ει . . [- - -], *Roman Statutes*; εἴπερ, *I.Knidos.*

2) Col. IV L. 33: L. restores the Latin original for ὡς ἐν ἐπιταγῆι as *ut in imperio* (*uti in mandatis*, C.), whereby one would no longer have to suppose a normally unnecessary *mandatum* for the *praetor*.

3) Col. IV L. 36: L. suggests supplying ⟨ποιεῖν⟩ after ἀπελευθερώσεις, cf. the Delphi Copy C L. 2 (*Roman Statutes* p. 267).

1518. Knidos. Honorary inscriptions for Gaius Iulius Theopompos and his family, ca. 45 B.C. *I.Knidos* 51-55 (*SEG* XL 962-966). F.Canali De Rossi, *Selezione* 110-113 no. 173, republishes the inscriptions (Italian translation) with some modifications. *I.Knidos* 51 L. 0: [Ὁ δᾶμος τῶν Κνιδίων καθιέρωσε], C.; [ἐτίμασε ταῖς μεγίσταις τιμαῖς], *I.Knidos*, with the suggestion that Ὁ δᾶμος τῶν Κνιδίων was inscribed in larger letters above the five inscriptions. - 53 L. 4-5: καὶ καθ'ὅλον τὸν βίον σώ[φρων τῆς τοῦ] | πατρὸς εἰς τὰν πό[λιν προαιρέσεως] | κτλ., C.; ends of LL. 4-5 in *I.Knidos*: 4 σώ[φρων ἄξια τοῦ]; 5 πό[λιν καὶ τοῦ γένους].

1519. Knidos. Treaty between Rome and Knidos, 45 B.C. *I.Knidos* 33. A.Avram, *Studii clasice* 34-36 (1998-2000) 69-73, suggests some new restorations.

A - - - - - - - - - - - [ὁ] δῆμο[ς ὁ τῶν Κνι]-
12 [δίων τ]ὴ[ν ἐπικράτειαν καὶ τὴν ἀρ]χὴν τοῦ [δήμου το]ῦ [Ῥωμαίων]
[οὕτω διαφυλασσέτω ἀδόλως? ὡς ἀ]ντι[κρατεῖν ὁ δῆμος ὁ τῶν Ῥω]-
14 [μαίων· ὁ δῆμος ὁ τῶν Κνιδίων τοὺ]ς ὑ[πεναντίους τοῦ δήμου τοῦ]
[Ῥωμαίων διὰ e.g. τοῦ ἰδίου ἀγροῦ -]

Cf. the treaty between Rome and Mytilene (*RDGE* 26), A. || 11. [ὁ] δῆμο[ς ὁ Κνιδίων], *I.Knidos* || 12. [- -] . . Η[- - - - τὴν δυναστείαν καὶ ἀρ]χὴν τοῦ [δήμου το]ῦ ['Ρωμαίων], *I.Knidos* || 13. [φυλασσέτω - - - - - - - - οὕτως ὡς ἄ]ν ΤΙ[- - - - - - - - - - - -], *I.Knidos* || 14. [- - - - - - - - - - - - -] συ[μμάχους - - - - - - - -], *I.Knidos* || 15. no restorations, *I.Knidos* ||

B

\- - ἄ[ρχοντές] τε [ἀντάρχο]ντες [- - - - - - - - - - - - - μήτε μὴν ἄρχον]-
τές τε ἀντάρ[χοντ]ές τ[ε 'Ρωμα]ίων τοῦ[το ποιεῖσθαι κελεύτωσαν μηδὲ]
ποιείτωσαν δόλωι [πο]νη[ρῶ]ι τοῦτο, [ἀλλὰ κοινῆι βουλῆι δη]-
[μοσ]ίᾳ τηρείτωσαν, ὅπως ἑκατέρου τοῦ δ[ήμου πάροντος τὸ δί]-
[κ]αιον τηρῆται· πρὸς τοῦτο τὸ ὅρκιο[ν ἐάν τι βούλωνται κοινῆι]
γνώμηι προσθεῖναι, ἐκ τούτου τε το[ῦ ὁρκίου ἐάν τι ἐξελέσθαι],
ἐξέστω· ὃ δὲ ἂν κατὰ ταῦτα προσθῶσι[ν ἐν τούτωι τῶι ὁρκίωι],
ἐνέστω, ὅ τε ἂν κατὰ ταῦτα ἐξέλω[νται, τοῦτο ἐκτὸς τούτου τε]
τοῦ ὁρκίου ἔστω{ι} · τούτῳ τ[ῷ ὁ]ρκίῳ [- - - - - - - - - - - - - - - - - -]
\- -

The length of the lines is too uneven in *I.Knidos* (L. 5: 38, L. 6: 49 letters); the average length should be, according to the securely restored LL. 6 and 8, around 46-49 letters, which would correspond to A with, e.g., 47 letters in L. 8, A. || 2-4. apparently a restriction concerning Roman magistrates, cf. *Aphrodisias and Rome* 9 L. 2-4, A. || 2. the Latin *magistratus prove magistratibus legati*, cf. *ILS* 38 II LL. 6, 13/14; Α[- - - -]ΤΕ[- - - -]ΝΤΕΣ, *I.Knidos* || 3. 2nd half: ΤΟΥ[- - - - - - - - - - -], *I.Knidos* || 4-5. cf. the treaties between Rome and Kibyra (*I.Kibyra* 1 LL. 8-9) and between Rome and Maroneia (*SEG* XXXV 823 L. 39; cf. XL 1699), A.; [ἀλλὰ κοινῆι προνο]ίᾳ, *I.Knidos* || 5. in fine: δ[ήμου τὸ δί]-, *I.Knidos* || 7. το[ῦ ὁρκίου ἐξελέσθαι], *I.Knidos* || 9. ἐξέλω[νται, ἐκτὸς τούτου], *I.Knidos*.

1520. Knidos. Building inscription, undated. Several fragments of marble veneer from the stoa on the 'Dionysos terrace' with inlaid letters of red limestone. Ed.pr. C.Berns apud R.Özgan, *KST* 22, 2 (2001) 99 and 111 (ph.). A: [- - -] . ΣΚΟΥ[- - -]; B: [- - -] . ΑΝΑ[- - -]

1521. Knidos. Graffito, undated. On the threshold of a chamber of a stoa. Ed.pr. W. Blümel, *AST* 18, 1 (2001) 303: ἀρχιτέκτων

1522. Loryma. Epitaph of Rhodokrate, undated [Hellenistic period]. Base of a small funerary naiskos, consisting of two blocks, on the lower of which is the inscription. Ed.pr. W. Held, *AST* 18, 1 (2001) 150 and 159 (dr.): 'Ρόδων 'Ροδοκράτηι

1523. Mylasa. Decree, 2nd cent. B.C. *I.Mylasa* 222. W.Blümel, *AST* 18, 1 (2001) 302/303, has refound the stone and reports that at the end of L. 4 the reading ΙΝΑΘΥΜΗΘΕΝΤΩ[-] is

correct; he interprets this as ἵν' ἀθυμηθέντω[ν] (ἵνα θυμηθέντω[ν], edd.pr.; (β)ουληθέντω[ν]?, *I.Mylasa*).

1524. Mylasa. Leases of sacred property, 2nd cent. B.C. B.Dignas, *Kernos* 13 (2000) 117-126, examines the purpose of the purchase of land by sanctuaries and its subsequent lease to the former owners. She argues that the reason for this procedure was to put unused sacred funds to a good use (and thereby preventing officials from diverting sacred money) and in turn to generate revenue for the temples on a regular basis. The civic authorities encouraged private landowners to participate in this scheme, and civic subdivisions like demes did the administrative work involved. The study is based mainly on the following inscriptions: L.Robert, *Le sanctuaire de Sinuri près de Mylasa* (Paris 1945) 35-43 nos. 11-15 and 69-93 nos. 46-72; *I.Labraunda* 6-8; *I.Mylasa* 801-854; as comparative material she adduces *IG* I³ 84 (LL. 5-7); *I.Délos* 503.

1525. Mylasa. Lease, late Hellenistic period. Marble fragment; found in Milas, now in the local museum. Ed pr. W.Blümel, *AST* 18, 1 (2001) 301/302.

\- -
[- - - - - - - - διαμ]φισβη[τ]ο[υμεν- - - - - - - - - - -]
[- - - - - - - - - - - - -] ἐξευρόντος [- - - - - - - - - - - -]
[- - - - καθ' ἕκαστ]ον ἔτος δραχμ[ὰς - - - - - - - - -]
[- - - - - - - - - - - - -]ΒΩΝ φόρον ΜΕΝ[- - - - - - - - -]
[- - - - - - - - - - - - - -]ΤΑ πρὸς τῶι πραξ[ίμωι - - - -]
[- - - - - τῆς μισθ]ώσεως διορθώσετ[αι - - - - - - -]
[- - - - - - - - - - - - -]γίνετο τῶν δὲ τὰς ΑΥ[- - - - - -]
[- - - - - - - - - - - -]ΕΙ δὲ ἑκάτερος καὶ ΤΗ[- - - - - -]
[- - - - - - - - - τ]ῶν ἄλλων ἐγγαίων Γ[- - - - - - - -]
[- - - - - - - - - - - -]ωνοι διαγεωργησάν[των - - - - -]
[- - - - - - - - - εἰ]ς τρίτον τῶν ἐν τῆι Υ[- - - - - - - -]
[- - - - - - - - - - -] τῶν ἔργων τῶν ἤδη Γ[- - - - - - - -]
[- - - - - - - - - - -]ΤΟ 'Εστιαίου ἀρχη[ματ- - - - - - -]
[- - - - - - - - γ]εωργηθέντων οἱ ἐξ[- - - - - - - - - - - -]
[- - - - - - - δια]μφισβήτησις σὺν 'Εστι[- - - - - - -]
[- - - - κληρ]ονομιῶν τῶν ἐκ τῆς Γ[- - - - - - - - -]
[- - - - - τοῦ] Διὸς τοῦ 'Οσογω τραπ[εζ- - - - - -]
[- - - - - τὸν] ἀεὶ χρόνον ἐσόμεν[ον - - - - - - - - -]
[- - - - - - - -] οἱ ταμίαι διεγγυάτω[σαν - - - - - - -]
[- - - ὑπαρ]χέτω εἴς τε τὰς προειρ[ημένας - - -]
[- - - - - - -]ΝΟΤΕ[. . .]ΡΟ[.]ΥΠΟΛΕ[- - - - - - - -]
\- -

1526. Mylasa. Inscription mentioning a foreign judge and his secretary, Roman Imperial period. Fragment of a fluted marble column, found in Milas; now in the local museum. The inscription is incised on a smoothed surface; on the back an illegible scribble. Ed.pr. W. Blümel, *AST* 18, 1 (2001) 301.

	Μάγνητες · Σιπύλου	· ΓΡ ·	Λούκιος · β´ · τοῦ
· ΔΙ ·	Ἀσκληπίδης ·		Μενεκράτους
	Νουμηνίου		

Cf. *I.Mylasa* 361-376 (late 1st to early 2nd cent. A.D.), ed.pr. ‖ 2. ΔΙ = δικαστής; Ἀσκληπίδης: form of Ἀσκληπιάδης, attested several times, ed.pr. ‖ 4. ΓΡ = γραμματεύς, ed.pr.

1527. Mylasa. Altar with gods' names, ca. 300 B.C. White-gray marble altar, found in Milas, now in the Underwater-Museum at Bodrum. On all four sides representations of gods with their names below. **A**: female figure clad in chiton and peplos and wearing a polos, holding a cornucopia and a phiale. **B**: male figure clad in chiton and coat and wearing a polos, holding a cornucopia and a phiale. **C**: female figure with chiton and long coat, holding a bowl or a basket with fruits. **D**: female figure clad in chiton and long coat and wearing a polos (or kalathos), holding an oinochoe. Ed.pr. C.Bruns-Özgan, *EA* 33 (2001) 137-144 (ph.), who points out that the altar is a rare example of early Hellenistic sculpture.

A	B	C	D
ΤΥΧΗΕΚΑ	Ἀγαθὸς Δαίμων	Ὧραι	Ὧραι

Early examples of an alpha with broken cross-bar, ed.pr., who adduces as parallels Attic epitaphs of the 3rd cent. B.C. (W. Peek, *Attische Grabinschriften* II, Berlin 1957, nos. 12, 44 (?), 84) ‖ A. probably Τύχη Ἑκά(τη), although this combination is unattested so far, ed.pr., who points out that the sanctuary of Hekate at Lagina is situated only about 40 km east of Mylasa. The combination of Tyche with Hekate (A) is remarkable; it shows a combination of traditional gods in a new iconography which might point to the imminent takeover of Egyptian divinities and the creation of the cult of Sarapis and Isis. Thus, Agathos Daimon resembles the later Sarapis, and the iconography of Tyche is later used on Ptolemaic jugs.

1528. Mylasa. Gladiatorial inscriptions, Roman imperial period. J. and F.Rumscheid, *AA* (2001) 115-136, study the evidence for gladiatorial games in Mylasa. They adduce *I.Mylasa* 31; 143 (not a 'hellenistic honorary decree' [*I.Mylasa*]); 151; 337 (ph.); 373/374; 509; 531; 532 (ph.); 533; 534 (ph.); 535/536; 537/538 (ph.); 539; 582. On 132-135, they suggest locating the ancient theater, where the gladiatorial fights may have taken place, north of the terrace with the so-called 'Menandros-column' (i.e. in the western part of the city).

1529. Mylasa. Graffito for a gladiator, ca. 4th cent. A.D. J. and F.Rumscheid, *AA* (2001) 125-127, publish a graffito, scratched next to the representation of a gladiator on the wall of an ancient building south of the temple of Augustus (ph.; German translation). Several other graffiti on the same wall are illegible: † Νικᾷ ἡ τύχη Εἰσιδώρου

1530. Panamara. Honorary decree of the koinon of the Laodikeis for Leon, 3rd/2nd cent. B.C. *SEG* XLV 1557. P.Debord in *Les cités d'Asie Mineure* 167-170, suggests interpreting the κοινόν of the Laodikeis as a reference to Laodikeia on the Lykos; he adduces evidence showing that Hyllarima's status also changed from polis to koinon and back again to polis.

1531. Panamara. Honorary decree for Le[---], ca. 150-100 B.C. *I.Stratonikeia* 8. In *HTC* 149/150 it is suggested to read in L. 2 ἔδοξε Λωνδεῦ̣[σιν] (*I.Stratonikeia*: Λωνδαρ̣[γέων]; the copy of the first editor, G.Cousin, had ΛΩΝΔΕΙ--; the koinon of the Londargeis was a deme of Stratonikeia); in L. 4 Λων[δεύς] rather than Λων[δαργεύς]. For the Londeis see our lemma no. 1498. For ['Επ' ἱερέως] in L. 1 the authors of *HTC* now refer to our lemma no. 1499 L. 1; in LL. 10/11 they wonder whether [κώ|μ]αρχος is to be preferred to [δή|μ]αρχος. For komarchai see our lemma no. 1499 LL. 2 and 21.

1532. Panamara. Dedication to the Eleusinian Deities, 160-180 A.D. Marble block found in Çiftlik but obviously transported from Panamara; similarly *I.Stratonikeia* 216 was seen in 1895 in Pısye but was copied some years earlier in Panamara. Ed.pr. in *HTC* 237-239 Annexe no. 1 (ph.; French translation).

Θεαῖς Ἐλευσι[νί]-
αις· ἱερεὺς ἐν [Ἡ]-
[ρ]αίοις ἐξ ἐπα[ν]-
4 [γ]ελίας, Τί(τος) Φλά(βιος)
[Τί(του)] υἱὸς Κυρ(είνα) Φαῖ[δρος]
[Ἱ]ε̣(ροκωμήτης) κ̣[αὶ Φλ]α̣(βία) Δ̣[ιο]-
[κλέους θυγάτηρ]
8 [Ἀριστολαῒς Κο(λιοργίς)]

1. For Θεαὶ Ἐλευσίνιαι see *I.Stratonikeia* 147 (Panamara); cf. also 1124 (dedication to Δημήτηρ Ἐλευσίνια), edd.pr. ‖ 2-4. expression commonly found in inscriptions from Panamara, edd.pr. ‖ 4-6. for T.Flavius Phaidros edd.pr. refer to *I.Stratonikeia* 179, 217-219, 256, 289/290 and 706; *I.Stratonikeia* 256 dates from ca. 166-169 A.D. ‖ 6-8. for Phaidros' wife see *I.Stratonikeia* 217; in *I.Stratonikeia* 216 her brother T. Φλ. Ἀριστόλαος is on record.

1533. Pısye (Yehilyurt). List of contributors to the construction of docks, ca. 275-225 B.C. *SEG* XLVIII 1344. Marble stele inscribed on the front **(A)**, back **(B)** and the left side **(C)**. On **(A)** and **(B)** the text was arranged in two columns. Republished in *HTC* 95-105 no. 1 (ph.; ample commentary). We give *HTC's* text which supersedes that of *SEG* XLVIII. In the app.cr. we do not indicate all the old readings which are now superseded by *HTC's* new and better text.

A: [οἵ]δε [-------------------------------]
ἐπαγγειλάμενοι τ[ῶ]ι δήμωι [------------------εἰς τὴν]
[τῶ]ν νεωρίων κατασκευὴν Δ[------ καὶ βουλόμενοι φανερὰν]
ποιεῖν ἣν ἔχουσιν αἵρεσιν εἰς ..[------------ καὶ τὸ πλῆ]-
θος τὸ Πισυητῶν καὶ Πλαδασέ[ων τῶν μετὰ Πισυητῶν ἔδωκαν]
χρήματα δωρεάν· vacat

(a): [Φ]ίλαγρος Στρατοκλέους Πιστια(νός) ρ´
[Κ]αλλίας Φιλάγρου Πιστιανός ρ´
Μένανδρος Μελάντα Κελιμαρεύς ρ´
[κ]αὶ ὑπὲρ τῶν υἱῶν Μελάντα v
[κ]αὶ Θευδώρου λ´
[Σ]τρατοκλῆς [Σ]τρατοκλέους Πιστι(ανός) ρ´
[κα]ὶ ὑπὲρ τῶν υἱῶν Φιλάγρο[υ] v
[κα]ὶ Στρατοκλέους v ν´
[..]ω̣ι Φιλάγρου Πιστιανός ρ´
[Ἀντ]ιφάνης Φιλάγρου Πιστιανός [.]
[Σ]τρατοκλῆς καὶ Φανίας v
[Ἱ]εροκλέους Πιστιανοί ρ´
Ἀνδρόνικος Μυωνίδου Κελιμαρεύς ρ´
Θεύδωρος Θέωνος Κελιμαρεύς ρ´
[Δ]όκιμος Θέωνος Κελιμαρεύς ρ´
[Μ]ενέδημος Θέωνος Κελιμαρεύς ρ´
Νικάνωρ Βρύωνος Πιστιανός [.]
Νικάνωρ, Εὔδωρος, Πολύαρχος v
[Ν]έστορος Κελιμαρεῖς v λ´
[Μ]ένιππος Μυωνίδου Κελιμαρεύς ρ´
[Δ]ιονύσιος Ἀρτεμιδώ[ρου] v
τοῦ Διονυσίου Πιστιανός ρ´
[Ἱ]εροκλῆς Πολίτου Κολωνεύς [.]
[Γ]λαῦκος Χάρμου Τομοσιμπτεύς ρ´
Ἱεροκλῆς Ἀρτεμιδώρου
τοῦ Μενίππου Κελιμαρε[ύς .]
Πλουτιάδης Μέλανος Κ[ελιμαρεύς?.]
καὶ ὑπὲρ τῶν υἱῶν Ἀπο[--- καὶ]
Μέλανος καὶ Ἰάσονος κα[ὶ ---]

(b): Ι[------------]
Κ[------------]
Κ[------------]
Λ[------------]
Ι.[-----------]
ΑΙ[------------]
ΑΙ[------------]
ΠΟ[------------]
Καλ[------------]
καὶ [------------]
Ἰατ[ροκλ---------]
ΚΑ[------------]
Η[------------]
Π[------------]
Σ[------------]
ΘΕ[------------]
ΓΩ[------------]
[-------------]
καὶ [-----------]
[-------------]
Σ[------------]
καὶ [-----------]
ΣΩ[------------]
ΑΡ[------------]
[-------------]
[-------------]
[-------------]
[-------------]
[-------------]

B:

(c): [---------------]
[---------------]
[---------------]
[---------------]Ι

(d): [--------------]
Ἱεροκλῆς Θέωνος [------]
Μενεκράτης Ἀ.[------]
Μένιππος Θέωνος [------]

[---------------]Ι
[---------------]Ι
[---------------]Ι
[---------------]ΙΙ
[---------------]Ε
[-------------ε]ύς ι´
[---------------]κ´
[---------------]εύς
[---------------]
[---------------]
[--------------]ης ι´
[---------------]
[---------------]Ι
[---------------]κ´
[---------------]ν
[---------------]ν
[---------------]ς ν´
[---------- Πιστιαν]ός λ´
[---------- Πιστι]ανός κ´
[-------------]σεύς ι´
[---------------]ν
[---------------]κ´
[---------------]εύς ι´
[-------------]εύς ι´
[-------------]εύς ι´
[--------- Τομοσιμπ]τεύς ι´
[---------------]ς ι´
[--------- Κεμ]ησσε(ύς) ι´
[---------------]ι´
[---------------]ΟΥ
[---------------]
[---------------]
[---------------]
[---------------]

Θέων Σωπάτρου Κεμησσε[ύς .]
Φανίας Μενίππου Λευκοιδ[εύς .]
καὶ ὑπὲρ τῶν υἱῶν Μενίππου v
καὶ Ἱ(ε)ροκλέους λ´ v
Ἀπολλώνιος Φίλωνος Κεμησσεύς ι´
Ἱεροκλῆς Μενίππου Λωνδοκωμήτη[ς .]
Ἀπολλώνιος Ἑκατόμνω Κεμησσεύς [.]
Διονύσιος Μενεκράτου Ὑταρμεύς [.]
Μένιππος Ἀρτεμιδώρου Λωνδοκωμ[ήτης .]
Μέλας Ἀρτεμιδώρου Λωνδοκωμήτη[ς .]
Θέων Μολοσσοῦ Λωνδοκωμήτης [.]
Μένιππος καὶ Λέων Ἐπικλέους v
Κελιμαρεῖς v κ´
Καλλισθένης Ἐπαινέτου Κελιμαρε[ύς .]
Μιννίων Θέωνος Λευκοιδεύς [.]
Φανίας Μυωνίδου Κελιμαρεύς [.]
Μενεκλῆς Ἀρτεμιδώρου Κελιμα[ρεύς .]
καὶ ὑπὲρ τοῦ υἱοῦ v κ´
Καλλίμαχος Ἐπαινέτου Κελιμαρ[εύς .]
Μένιππος Σωπάτρου Πιστιανό[ς .]
Ἀρτεμίδωρος Βρύωνος Κεμησσ[εύς .]
Βρύων Ἀρτεμιδώρου Κεμησσεύς .]
Μενεκλῆς, Ἰσοκράτης, Λέων, Ἀριστ[---]
[.]ύδωρος Παυσανίου Κολωνεῖς ν´
Ἰάσων Νικίου Τομοσιμπτεύς [.]
Ἀρτεμίδωρος Ἰσοκράτου Πιστιαν[ός .]
καὶ ὑπὲρ τοῦ υἱοῦ Λέοντος v κ´
Ἀρίστιππος Ἀριστοδήμου Πιστιανό[ς .]
Φανίας Μενάνδρου Τομοσιμπτεύς [.]
Ἑρμοκράτης Μιννίωνος Πιστιανός [.]
[Ἰατ?]ροκλῆς Μενίππου Τομοσιμ(πτεύς) κ´
[-------]ης Φανίου Πιστιανός λ´
[--------]εκλέους Πιστιανός [.]
[------------] Πιστιανός ι´

C: ---------
[------ καὶ]
[Φ]ιλοκλῆς
[Ζ]ωΐλου
Πλαδασεῖς ι´
[Ὀ]λύμπιχος
[------]

A 3. The νεώρια ('docks') are to be located in the area of Akbük, the port of ancient Pladasa, edd.pr. || A 4-6. for the merger of the Pisuetai and some citizens from Pladasa see the texts in our lemmata nos. 1500 and 1536/1537; see also the commentary by edd.pr. on 101-103; for the fate of those Pladaseans who did not merge with Pısye see edd.pr. on 165/166 (incorporated in Keramos) || 4. εἰς τὸ̣[ν δῆμον τὸν τῶν Ῥοδίων καὶ τὸ πλῆ], which would imply that the Pisuetai and Pladaseis (τὸ πλῆθος = ὁ δῆμος) had lost their autonomy; alternatively, edd.pr. consider εἰς τὸ̣[ν βασιλέα Πτολεμαῖον etc. (or a Seleukid king) || A (a) 5. initio [Λέ]ων, [Θέ]ων, [Δί]ων vel sim., edd.pr. || B (d) 4. [Κεμησσεύς], if one assumes that Menippos' father is identical with the Θέων in L. 5 || B (d) 28. initio [Ε]ὔδωρος, [Κ]ύδωρος vel sim., edd.pr. || ample commentary on the various ethnika on record in this text: Κελιμαρεύς, Κεμησσεύς, Κολωνεύς, Λευκοιδεύς, Λονδοκωμήτης, Πιστιανός, Πλαδασεύς, Τομοσιμπτεύς and Ὑταρμεύς; the Πιστιανοί and Κελιμαρεῖς constituted the hard core of the city of Pısye; see also the map on 19 for the location of the settlements of these κοινά (villages) [for the meaning of κοινόν see now also P.Debord, *Cité grecque - village carien. Des usages du mot koinon* in B.Virgilio (ed.), *Studi Ellenistici* XV (2003) 115-180, Pleket] || edd.pr. point to the relationship between some persons in this list and in the list in our lemma no. 1534 (= *HTC* no. 2): A (a) L. 9 - no. 2 L. 1; A (a) LL. 19/20 - no. 2 LL. 3 and 9; A (a) LL. 24/25 - no. 2 L. 6; B (a) L. 33 - no. 2 L. 8; for the family of Πιστιανοί in A (a) LL. 7/8 and 12-18 edd.pr. give a stemma on 105.

1534. Pısye. List of names, early Hellenistic period (275-225 B.C.?). Limestone block which belonged to a monument. Ed.pr. in *HTC* 105/106 no. 2 (ph.).

Μένανδρος v Μελ[άντα]
[Ἀπο]λλ[οφά]νης? Δρύαντος
Μυωνίδης Ἀνδρονίκου
Μιννίων Ἀρτεμιδώ̣ρο̣[υ]
Μενεκλῆς Ξίφωνος
Νέστωρ Εὐδώρου
Θαργήλιος Ἱεροκλείους
Φανίας Μενάνδρου
Θέων Θευδώρου
Ἰατροκλῆς v v Θέωνος
Μένανδρος vacat Φανίου
Ἀθηναγόρας vacat Μενίππου
- - - - - - - - - - - - - - - -

1. Centered line; empty space between LL. 1 and 2; Menandros, son of Melantas, is probably identical with Μένανδρος Μελάντα Κελιμαρεύς in our lemma no. 1533 A (a) L. 9, edd.pr. || 3. Myonides' father (also a Κελιμαρεύς) is on record in our lemma no. 1533 A (a) L. 19.

1535. Pısye. Epitaph (?) of Hierokleia and Kleonymos, 2nd cent. B.C. Marble block. Ed.pr. in *HTC* 114 no. 8 (ph.).

[Ἱ]ερόκ̣λεια | Κελιμα[ρίς] |, [Κλ]εώνυμο[ς | Κελ]ιμαρεύς

2 and 4. For the koinon of the Κελιμαρεῖς see our lemma no. 1533.

1536. Pısye. Public burial of Artemidoros, ca. 150-100 B.C. Marble base. Ed.pr. in *HTC* 106/107 no. 3 (ph.; French translation).

Τὸ κοινὸν τὸ Πισυη[τῶν καὶ Πλα]δ̣ασέων
τ̣ῶν [μετὰ]
vacat Π̣ισ[υ]η[τ]ῶν ἔθαψε̣ν [δημοσίαι] Ἀρτεμίδωρον
Μενίππου τοῦ Ἡρακλε[ίδου Κελιμ]αρῆ, ἄνδρα ἀγαθόν,
[εὐνοίας] ἕν[εκα εἰς α]ὐ̣[τό] vacat

1-2. For this koinon see our lemma no. 1533 || 2-3. in the text in our lemma no. 1533 (A (a) LL. 31/32) an Hierokles, son of Artemidoros and grandson of Menippos, is on record, who is also Κελιμαρεύς; our honorand may well belong to this family, three or four generations later, edd.pr. || 3. Κελιμαρεύς: member of the κοινὸν of the Κελιμαρεῖς, which possibly is to be located in the southern part of the plain of Pısye, at Pisi Asarı, edd.pr. || 4. [εἰς α]ὐ̣[τόν], edd.pr. ('pour le dévouement qui est le sien': see the commentary by edd.pr. on their interpretation of the formula on 118) [the reading in the text seems preferable, Pleket].

1537. Pısye. Public burial of the Rhodian Antiochis, 1st cent. B.C. Marble base of a funerary altar. Ed.pr. in *HTC* 110/111 no. 5 (ph.; French translation).

Τ[ὸ] κοινὸν τὸ Πισυητῶν καὶ | Πλαδασσέων ἔθαψε
δημοσίlᾳ Ἀντιοχίδα Θευδώρου Ῥοδίαν

1-2. Prior to Rhodian domination this koinon may have had the status of a polis, edd.pr.; for this koinon see also our lemmata nos. 1500, 1533 and 1536 || 3. for Antiochis see the stemma of her family on 121 (in combination with the texts in our lemmata nos. 1543/1544 and in *SEG* XLVIII 1345 I and II).

1538. Pısye. Epitaph of Leon, 50 B.C.-50 A.D. Marble base of a funerary altar. Ed.pr. in *HTC* 123/124 no. 16 (ph.; French translation).

Χωτὶς Ἀγριάδα Ῥοδία, | Λέοντος Ἀγριάδα Ῥοδίου ἥρωος | vacat τοῦ ἑαυτ(ᾶ)ς ἀνδρός v v v

3. Λ, lapis || Chotis and Leon either had different homonymous fathers or were children of the same Agiadas with different women, edd.pr., who translate: 'Chotis --- (a consacré le monument) de Léon ---' [Chotis or the cutter might have forgotten ὑπέρ, Pleket]

1539. Pısye. Epitaph of the Rhodian Artemisia, 50 B.C.-50 A.D. Marble base of a funerary altar. Ed.pr. in *HTC* 124 no. 17 (ph.; French translation).

Ὑπὲρ Ἀρτεμισίας Ἀπολλωνίο[υ] | Ῥοδίας Ἀπολλώνιος Ἀρίστωνος | Ῥόδιος ὑπὲρ τῆς γυναικός, Θέων | καὶ Ἀρίστων Ἀπολλωνίου Ῥόδ[ιο]ι || ὑπὲρ τῆς μητρός· θε v οῖς v v

Artemisia may have married the son of her father's brother, edd.pr., who on 155 give a stemma of the family on the basis of the present lemma and the texts in our lemmata nos. 1563 and 1565.

1540. Pisye. Epitaph of Charita, 50 B.C.-50 A.D. Marble base of a funerary altar. Ed.pr. in *HTC* 125 no. 18 (ph.; French translation).

Ἀθηνίων Τραλιανὸς ὑπὲρ [Χ]|αρίτας Στρατονικίδος τῆς ἑαυ|τοῦ γυναικός, εὐνοίας ἕνε|κεν vacat

1. Τραλιανός = Τραλλιανός = citizen of Tralles, edd.pr. || 2. Charita is from Stratonikeia, edd.pr.

1541. Pisye. Epitaph of Dionysios, 50 B.C.-50 A.D. Limestone base. Ed.pr. in *HTC* 125/126 no. 19 (ph.; French translation).

- - - - - - | [Διονύ]σιος Διονυσί[ου] τοῦ Μ[ε]νάνδρου καὶ [- - | - -] Λέοντος Ῥόδιοι ὑπὲρ Διονυσίου [- - |, Δ]ημοσστράτη Διονυσ[ίου] Ῥοδία ὑπὲρ | [- -] Ῥόδιοι [καὶ] Διονύσι[ος - - -]

1542. Pisye. Epitaph of the Rhodian Myonides, ca. 50 B.C.-100 A.D. Marble base of a funerary altar. Ed.pr. in *HTC* 118/119 no. 11 (ph.; French translation).

[vacat Ὑπὲρ vacat]
v v v v Μυωνίδευς Εἰσοκράτευς v v v [Ῥ]οδίου,
Ἐπικράτης Μυωνίδευς Ῥόδιος ὑπὲρ τοῦ τοῦ ἀδελφοῦ
vacat υἱοῦ, v v καὶ vacat
Ἐπικράτης Ἐπικράτευς τοῦ Μυωνίδευς Ῥόδιος
vacat ὑπὲρ τοῦ ἀδελφοῦ vacat

Edd.pr. give a stemma of the family.

1543. Pisye. Epitaph of the father-in-law of Theodoros, ca. 50 B.C.-100 A.D. Marble base of a funerary altar. Ed.pr. in *HTC* 119/120 no. 12 (ph.; French translation). This text and those in our lemma no. 1544 and in *SEG* XLVIII 1345 I and II have been found in the same field in Arslanlı; they concern generations of the same family: see the stemma on 121.

[vacat Ὑπὲρ vacat]
[- - - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - -]
[- - κ]αὶ Θεύδωρος Ἀσκληπι[οδώ]-
ρου ὑπὲρ τοῦ πατρῳοῦ vacat

1544. Pisye. Epitaph of [- -]tô, ca. 50 B.C.-100 A.D. Marble base of a funerary altar. Ed.pr. in *HTC* 120/121 no. 13 (ph.; French translation). On 121 a stemma of the family of [- -]to, in combination with the epitaphs of members of the family in our lemmata nos. 1537 and 1543 and in *SEG* XLVIII 1345 I and II.

[vacat Ὑπὲρ vacat]
[- -]τῶς Ἑκατόμνω Ῥο(δίας), Αἰνήας Θευ-
[δώ]ρου Ῥόδιος ὑπὲρ τῆς ἐξαδέλφου
v v v γυναικὸς καὶ Χρυσῶ Αἰνήα vacat
[Ῥοδί]α ὑπὲρ τῆς μητρός, μνήμης ἕνεκα

2. - -τῶς: genitive of a female name on -τώ, like Ἐρατώ or Ἑκατώ; Ἑκατόμνω: genitive of Ἑκατόμνως, edd. pr.

1545. Pisye. Epitaph of anonymous persons, 100-250 A.D. Marble block. Ed.pr. in *HTC* 127 no. 21 (ph.).

[- -] . ΑΠ[- -] | ΛΟΣΙΙΕΥ . ΟΑ[- -] | Δίων καὶ Κλεω[- -]|οι ὑπὲρ τοῦ . Ν[- -|| .] ΠΑΣ ὑπὲρ Τ . . Υ[- -] | ἕνεκα τῆς εἰς . . . [- -]

3-4. [Ῥόδι]|οι, edd.pr. || 4. τοῦ [ἀ]ν[εψιοῦ] rather than [ἀ]ν[δρός], edd.pr. || 5. ὑπὲρ τ[οῦ] υ[ἱοῦ]?, edd.pr. || 5-6. [εὐνοίας] | ἕνεκα τῆς εἰς [αὐτούς or αὐτόν]?, edd.pr.

1546. Pisye. Epitaph of Aphphion, 150-250 A.D. Marble base of a funerary altar. Ed.pr. in *HTC* 126/127 no. 20 (ph.; French translation).

[vacat Ὑπὲρ vacat] | Ἀφφίου Μελανίππου Ῥο(δίας) | Ἀρτεμισία Πολυνείκου | Ῥο(δία) τῆς μη[illegible]νείας ἕνε|κα· v v v θεοῖς vacat

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1547. Pisye. Dedication to Zeus Atabyrios, 1st/2nd cent. A.D. Small marble altar, with representation of an eagle in a recessed field; a rose on the cornice. Ed.pr. in *HTC* 129/130 no. 26 (ph.; French translation): Διὸς | Ἀταβυρίου. Somebody tried to efface the inscription and the rose; the latter and the cult of Zeus Atabyrios are typically Rhodian.

1548. Pısye. Dedication to Sabaszos, 1st/2nd cent. A.D. Marble tabula ansata. Ed.pr. in *HTC* 130/131 no. 27 (ph.; French translation): Σαβάσζου. The cult of Sabazios is on record in *I.Mylasa* 330 and *SEG* XXXIII 639 (Rhodes).

1549. Pısye. Dedication to Hypsistos, 150-300 A.D. Marble altar, seen by L.Robert but not rediscovered by Bresson and his colleagues. Ed.pr. in *HTC* 131 no. 28 (dr.): Ὑψίστου. For the cult of (Zeus) Hypsistos see *I.Rhod.Per.* 756 = *HTC* 131/132 no. 29 (also from Pısye).

1550. Pısye. Dedication to the Fever God, 150-300 A.D. Marble altar. Ed.pr. in *HTC* 132/133 no. 30 (ph.; French translation): Ἀρτεμί|δωρος | Τεταρτ|αίῳ εὐχ||αριστή|ριον

3-4. τεταρτιαίῳ, edd.pr., who translate: 'pour la guérison de sa fièvre quarte' [for Τεταρταῖος (Πυρετός) as deity see *SEG* XXXVI 780 (plus XXXVIII 2037); see also *SEG* XXXIX 1503 (Θεὸς Πυρετός), Pleket].

1551. Pladasa (area of: Sarnıç). Fragmentary inscription, 400-350 B.C. Slate block (part of an architrave or lintel?). Ed.pr. in *HTC* 172/173 no. 50 (ph.): [--]ΟΣΙ[--|-- Μ]υλασ[εύς--]. For the site at Sarnıç see edd.pr. on 57-64; edd.pr. cautiously suggest that we have a dedication, possibly by one of the Hekatomnids (Hyssaldomos e.g.); for L. 1 they hesitatingly conjecture [Δι]ὸς Ἰ[δριέως] (cf. *I.Iasos* 52 L. 8).

1552. Pladasa (area of: Akbük). Epitaph of the Rhodian Hekaton, 100-50 B.C. Marble block.Ed.pr. in *HTC* 170/171 no. 49 (ph.; French translation).

Ἑκάτων Σωπάτρου | vacat Ῥόδιος, vacat | vacat χαῖρε vacat

For the site of Akbük see edd.pr. on 53-56 || a Σώπατρος Ἑκάτωνος is on record in *IG* XII.1, 46 L. 463 (ca. 68 B.C.) and *ASAA* 17/18 (1955/1956) 157-181 no. 4 Col. II L. 6 (100-70 B.C.); he is likely to have been either the son or the father of our Hekaton, edd.pr.

1553. Sekköy. List of contributors, 2nd cent. B.C. Marble stele broken on all sides, with two inscriptions (A above; B below). Ed.pr. in *HTC* 222/223 no. 92 A (ph.); for inscription B see our lemma no. 1554.

\- -
[- - - - - - - - - - - - - - - - - - -]ΟΥΘ[- - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - -] Ἀπολλω[ν - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - -] Δωσίθεος Μεν[- - - - - - - - - - - -]

[- - - - - - - - - - - - - - - -]εὺς Ἀριστομένο[υ - - - - - - - - - - -]
[- - - - - - - - - - - - - - - -]τος τοῦ [- - -]ΟΥ[- - - - - - - - - - - -]
[- - - - - - - - - - - - - - Ἀ]πολλωνίδης Ἀπολλωνίδ[ου - - - - - - - -]
[- - - - - - - - - - Φ]ίλωνος καὶ ὑπὲρ τῶν υἱῶν [- - - - - - - - - - - -]
[- - - - - - -]ον[ι]ος Μνησίω[ν -]
[- - - - - Θ]εα[γ]ένου [. . .]ΘΟ[- -]
[- - - -]. . αὐτοῦ δ(ραχμὰς) ρʹ v Γλαύκων [.]ΧΥ[. .]υ δ(ραχμὰς) ρʹ [- -]
[- - - - - -]ης Μενάνδρου δ(ραχμὰς) [.] Ἀμε[- - - - - - - - - - - - - -]
[- - - - - - -] Νικολάου ὑπὲρ ἑαυτοῦ [. . .] Ἀπο[λλω- - - - - - - - - - -]
[- - - - - - ο]υ δ(ραχμὰς) τʹ Ἱεροκλῆς Διομήδου δ(ραχμὰς) ρʹ Διον[- -]
[- - - - - -]Ε Ἀπολλωνίδου δ(ραχμὰς) ρνʹ v Μενέλαος Ι[- - -]Ε[- - -]
[- - - - - - Δημ]ητρίου τοῦ Μ{οι}οιρίχου δ(ραχμὰς) ρʹ v [- - - - - - -]

Sekköy: identified by edd.pr. as the site of the settlement of the demos of the [---]reis: see our lemma no. 1554 L. 2; later this place was incorporated as a village in Keramos' territory; stones from Sekköy should not be assigned to Mylasa || 10-15. (for δ(ραχμάς) || 14-15. added later.

1554. Sekköy. Honorary decree for Hermokrates and Drakon, 2nd cent. B.C. Marble stele broken on all sides, with two inscriptions; one (A) above (= our lemma no. 1553); the other (B) below. Ed.pr. in *HTC* 223-227 no. 92 B (ph.).

[Ἐπὶ - - - - - - - -] Εἰρηναίου, Ἰακυνθίου, ἔτους [- - - - - - - - - - - - ἔδοξε]
[- -].ρέων [τ]ῶι δήμ[ωι·] ἐπίτροποι Ἑρμοκράτης Μελάντ[ου καὶ Δράκων Ἐκ- -]
[- -]ς· ἐπ[ειδὴ] Ἑρμοκράτης Μελάντο[υ] καὶ Δράκων Ἐκ[- - - - - - ἐπίτροποι]
[- -] Εἰρηναίο[υ, Ἰακυνθί?]ου, ἄνδρες [καλοὶ κ]αὶ ἀγαθοί, αἱρεθέντες ὑπὸ [τοῦ δήμου],
[τὴν] πᾶσαν σπουδὴν καὶ [φιλ]οτειμί[α]ν [δεδ]ε⟨ι⟩γμένοι εἰσὶν ὑπὲρ [τῆς φυλακῆς]
[τῶν] πατρίων θυσιῶν καὶ συνόδων καὶ ὑπὲρ τῆς ἐπ[α]υ[ξ]ήσεως [τῆς πόλεως - -]
[....]ταν οὔτε κακοπαθίαν οὔτε ΠΡ[...]ΑΡΣΕ[....] περιστάσ[ε]ως [- - - - - - - - -]
[.....]ΝΟΣΟΥ γενομένην ἔκπρασιν τῶν κοινῶν Ε[.....] καὶ τὴν εἰς πάντων
[......] εἰς τὴν [...] ἐπιτροπὴν καὶ καλλίστ[η]ν [- - - - - - - - - - - - - - - - - - -]
[.......] καὶ τῆς ἀπὸ τούτων προσόδου εἰς τὴν [- - - - - - - - - - - - - - - - - - -]
[ἐκ τῶν ἰδίω]ν προέθηικαν, οὐ μόνον τε τοὺς συγγεν[εῖ]ς εἰς [- - - - - - - - - - -]
[........ φι]λαγαθίαν, ἀλλὰ καὶ ἀλλοὺς τῶν πολειτῶν [..]ΑΛΕ[- - - - - - - - - - - -]
[..... τὸ τῶν χρ]ημάτων πλῆθος τὴν συναγωγὴν ἐποιήσαντο [- - - - - - - - - - - -]
[........... α]ὐτῶν κα[τ]ανυσάμενοι καθ' ὑπέρ[θ]εσιν ΤΕ[- - - - - - - - - - - - - -]
[..............]θον κρίσιν καὶ ἐνεσχήκασιν περὶ τα[- - - - - - - - - - - - - - - - - -]
[- -]ΙΣ[.]Τ τειμὰς τῶν θεῶ[ν -]
[- -]

1. Initio the name of an eponymous magistrate or priest, followed by the name of the month Ἰακύνθιος Ὑακύνθιος, edd.pr. || 4. [ἐπὶ] Εἰρηναίο[υ, Ἰακυνθί]ου (a repetition of the era and month from L. 1), edd.pr. || 8. ἔκπρασις: 'sale', of priesthoods??, edd.pr. || the two honorands had been appointed administrators (ἐπίτροποι) of the ur-

ban cults; they were to see to it that outgoing magistrates and public honorands consecrated an expensive phiale (vel sim.) of 100 or more drachmai (see *SEG* XLIV 867 A; *I.Mylasa* 301); in other words, they were responsible for the collection (συναγωγήν in L. 13) of the money involved in these actions; they also advanced money out of their own pocket, to the benefit of both members of their συγγένεια (L. 11) and other citizens (L. 12); they had accomplished their tasks abundantly (L. 14).

1555. Thera (area of Taşyenice). List of names, 225-150 B.C. Inscription engraved on a polished part of a limestone rock; at right a niche (probably for a statue or offering). Ed.pr. in *HTC* 175-177 no. 55 (ph.).

[.]Ọ[.]ΩΙ[. .]ΑΡ[- - -]
Ὀνυμοκλῆς Ἁγησάνδρ[ου]
Πεῖσις Εὐδαμ[- - -]
Ἀναξί v ων Ἀ[- - -]
Τιμασ[ί]ων Ἀ[- - -]
Ἀριστίων Ἀρισταινέτ[ου]
Χαρίτων Ἀριστ[. .]ευ[ς]
Κλεῦτις Πολυαρχ[- - -]
Εὐκλῆς Μενίππου
Εὐκλείδας Κρίνιος
Θεύδοτος Πράξωνος
Πολύκλειτος [Ἁγη]σίλα
Τιμοκλῆς Ἄνδ[ρω]νος
Αἰν v ησίδαμος [Λ]ιμν[αίου]
Κλέας Πύθωνος
Ἀρι v στοφάνης [-].υμν.σ[του]
Θεύτιμος Πολυχάρμου
Κλεύφαντος Κλεομάχο[υ]
Ἀγείδας Ἁγία
Ἀρίσταρχος Ἀριστοφαν[- - -]
Ἀριστείδας Δεινοστράτο[υ]
Θεύπροπος Θευξενίδα
Εὐελθῖνος Κλεισιμάχου
Πολύχαρμος Ἀρχιτέλευς
Χάρμος Μελανώπου
Θεύπομπος Θευδάμου
Ῥόδιππος Τιμοκλείδα
Ἀγαθόστρατος Ἀγαθοκλεῦς
Καλλίστρατος Ἀνδροσθένευς
Στρατοκλῆς Σωσιπάτρου
Ἀγήσαρχος Χαρίνου
Ἁγησί v βιος Ἁγησινίκου
Πολύδωρος Πολυχάρ v μου
Πεισι v

7. Alternatively Ἀριστ[..]ου, edd.pr. || 8. Κλεῦτις: previously unattested, edd.pr., who also consider Κλεῦπις, attested in Chios and Kyrene || 16. [Θ]ευμνάσ[του] or Εὐμνάσ[του] || 34. incomplete line in smaller script, edd. pr. || edd.pr. point out that the Θεύπροπος Θευξενίδα on record in *IG* XII.1, 46 L. 199 (68 B.C.) and the two persons called Ἀγαθόστρατος Ἀγαθοκλεῦς on record in *I.Lindos* 190 L. 111 (ca. 170 B.C.) and 252 L. 222 (ca. 115 B.C.; grandson of the former) are somehow related to their homonyms in LL. 22 and 28 respectively; this shows that the present list is likely to contain the names of Rhodians, possibly soldiers of a Rhodian garrison in Thera, edd.pr.

1556. Thera (area of Taşyenice). Honorary inscription for the Rhodian Phanias, ca. 87-70 B.C. Marble base. Ed.pr. in *HTC* 177/178 no. 56 (ph.; French translation).

[Φαν]ίαν Φιλίππου Ῥόδιον v
[στρατε]υσάμενον κατὰ πόλεμον
[Φίλιπ]πος Πολυχάρμου Ῥόδιος v
vacat τὸν υἱόν vacat

[Δαμ]οσθένης Ἀπελλέους Ῥόδιος
[Μ]ενεκλῆς καὶ Ἑρμόφαντος v v
v v Φανία Ῥόδιοι vacat καὶ v v
[Δαμο]σθένης Δαμοσθένευς Ῥόδιος
[Δα]μοσθένης Μενεκλέους Ῥόδιος
v v Λέων Λέοντος Ῥόδιος v v v
[τὸν ἀνε]ψιὸν φιλοστοργίας ἕνεκεν·
vacat θεοῖς vacat

The stone may have been part of a family-monument consisting of several blocks, edd.pr. || 3. a Φίλιππος Πολυχάρμου is on record in *Tit.Cam.* 3 Da L. 45 as damiourgos (ca. 83 B.C.); he is likely to be identical with our man, edd.pr., who identify the πόλεμος (L. 2) with the war against Mithridates.

1557. Tınaz. Epitaph of an anonymous woman, mentioning her public burial, 1st cent. B.C. Marble block broken at right and below; seen by L.Robert in 1948 at Selviliçeşme, a small site in the plain of Tınaz, and not rediscovered by A.Bresson and his colleagues. Ed.pr. in *HTC* 133-135 no. 31 (ph.).

[. .]ΕΡ ὑπὲρ τῆς [γυναικὸς?]
[κα]ὶ Ἄφφιον καὶ Μ[- - - Μεν?]-
ίππου v Ῥό(δι- - -) v ὑπὲρ τῆ[ς μητρὸς?]
[μνεία]ς ἕνεκα καὶ φιλο[στοργίας τῆς]
[ἰ]ς αὐ[τή]ν· τὸ κοινὸν [τὸ - - - v κ´ v τὸ κοι]-
νὸν τὸ Κολονέων [v κ´ v τὸ κοινὸν τὸ]
[Λ]ωνδέων v κ´ v τὸ κοινὸν [τὸ - - - v κ´ v]
[τ]ὸ κοινὸν τὸ Πιστ[ιανῶν v κκ´ v τὸ κοινὸν τὸ]
Βαρκοκωμητῶν [v κ´ v τὸ κοινὸν τὸ Κε]-
[λιμ]αρέων v κ´ v τὸ κ[οινὸν τὸ - - -]
[ἔθαψ]εν δημ[οσίᾳ ταφῇ - - -]
[- - - Ῥο(δίαν) ἀρετῆς ἕνεκα - - -]
- - - - - - - - - - - - - - - - - - - -

The name of the deceased probably stood on the funerary altar supported by the marble block, edd.pr. || 7 and 10. v ´ v is likely to be a figure: each village contributes 20 dr., edd.pr. || for the various *koina* (Κολωνεῖς, Λωνδεῖς (Λωνδοκωμῆται), Πιστιανοί and Κελιμαρεῖς) see our lemma no. 1533 and the map on 19; for the Βαρκοκωμῆται (L. 9) edd.pr. refer to the κοινὸν τῶν Κωμητῶν in *HTC* no. 6.

1558. Tınaz. Epitaph of an anonymous man, 50 B.C.-100 A.D. Marble block broken on all sides. Ed.pr. in *HTC* 136/137 no. 33 (ph.).

- - - -|[- -] Διονυσιο[- -|- - ὑ]πὲρ τοῦ υἱ[οῦ - -|- -]
των καὶ Ἱε[- -|- -]μάρχου [- -||- -] . . . [- -]|- - -

4. E.g. [Τι]μάρχου or [Πολε]μάρχου, edd.pr.

1559. Tınaz. Epitaph of the son of Mari(o)n, 100-300 A.D. Marble base of a funerary altar. Ed.pr. in *HTC* 137/138 no. 34 (ph.; French translation).

Μάριν Διονυσίου Ῥοδία ὑπὲρ τοῦ υἱο[ῦ]
καὶ Θευγένης Ἑκάτωνος Ῥόδι-
ος ὑπὲρ τοῦ ἀδελφοῦ, μνείας ἕ-
νεκεν καὶ φιλοστοργίας τῆ-
vacat ς πρὸς αὐτὸν vacat

1560. Tralles. Consolation decree, Roman Imperial period. *I.Tralleis (und Nysa)* 31. C.Le Roy, *AMS* 39 (Bonn 2000) 262/263, argues that, according to the facsimile, there is no space in LL. 3-4 to restore Νε[απολιτῶν | Ἀπολλωνια]τῶν, as suggested; he prefers Νε[απολι]ιτῶν instead.

1561. Tralles. Epitaph of Dionysios senior and others, 188-133 B.C. *SEG* XLVI 1434. I.Savalli-Lestrade in *Les cités d'Asie Mineure* 85, wonders whether Athenomoiros' father Demarchos (B L. 7) is somehow related to the homonym mentioned in *RC* 51 as representative of an Attalid king, in a document commonly called a 'charte d'une colonie militaire Attalide', and whether the colony in question possibly is Tralleis; reflections on the territorial units mentioned in the text and in *SEG* XXVI 1238 (*I.Ephesos* 201), especially on the relation between (ὁ) ἐπὶ τῆς πόλεως (or ἐπιστάτης) and στρατηγός (cf. *SEG* XLIV 1108 LL. 26/27; from Olbasa; dated to 138/137 B.C.; the Πισιδικὸς πόλεμος in LL. 6/7 took place in the period 150-145 B.C. according to S.-L., who suggests considering Sotas (ἐπὶ τῆς πόλεως) to have been a local dynast who in the Pisidian war decided to take sides with the Attalids; the latter rewarded him with the governorship of the city of Olbasa).

1562. Yeniköy (formerly Küçükbelen; village of the Koloneis?). Epitaph of the Rhodian Dionysios, 1st cent. B.C. Marble block. Ed.pr. in *HTC* 151/152 no. 41 (French translation).

[v Ὑπὲρ v]
[Διονυσίου Ἡρῴδευς? Ῥο(δίου)]
Διονύσιος καὶ Ἡρῴδης καὶ Ἰάσων
Διονυσίου Ῥό(διοι) ὑπὲρ τοῦ πατρός, Πανα-
[ρ]ίστα Πύρρου Λαδαρμία ὑπὲρ τοῦ ἀνδρό[ς],
Διονύσιος καὶ Παναρίστα Ἡρῴδευς Ῥό(διοι)
ὑπὲρ τοῦ πάππου, Ἰάσων Πύρρου καθ' ὑ(οθεσίαν δὲ)
Πύθωνος Ῥό(διος) ὑπὲρ τοῦ τῆ[ς] ἀδελφῆς ἀν-
δρός, εὐνοίας ἕνεκεν τῆς ἰς αὐτόν

---

2. The name of the deceased was probably inscribed on a funerary altar placed on the block, edd.pr. || 4-5. a man from the Peraia married a Rhodian woman, from the island of Rhodes and registered in a Rhodian deme (Λαδάρμιος) || 7-8. for Iason, Panarista's brother, no demotic is mentioned; this is probably due to his adoption by a certain Python, edd.pr. || for this family, also on record in our lemma no. 1564, see the stemma on 152.

1563. Yeniköy (formerly Küçükbelen; village of the Koloneis?). Epitaph of the Rhodian Ariston, 1st cent. B.C. Marble altar with boukrania and garlands. Ed.pr. in *HTC* 154 no. 43 (French translation).

Ὑπὲρ | Ἀρίστω|νος Ἀ|πολλω|νίου Ῥοδίου στεφανω||-
θέντος ὑπὸ τῆς βουλῆς | καὶ τοῦ δήμου τοῦ Ῥοδίων

5-7. Such honors are known from various Rhodian inscriptions, edd.pr.

1564. Yeniköy (formerly Küçükbelen; village of the Koloneis?). Epitaph of the Rhodian Dionysios, 1st cent. B.C. Marble altar with boukrania and garlands. Ed.pr. in *HTC* 153/154 no. 42 (ph.; French translation).

v Ὑπὲρ v
Διονυσίου Ἡρῴδευς Ῥοδίου τιμη-
θέντος ὑπὸ τοῦ κοινοῦ τοῦ Λωνδέων
καὶ τοῦ Κολωνέων καὶ ὑπὸ τοῦ κοι-
νοῦ τοῦ Πισητῶν καὶ ὑπὸ τοῦ κοινοῦ τοῦ
Θηραίων καὶ στεφανωθέν[τ]ος χρυσέοις
στεφάνοις, ἀξιωθέντος καὶ δημοσίας
ταφῆς καὶ ἀνδριάντων ἀναθέσ(ε)ως,
Ἡρῴδης Διονυσίου ὑπὲρ [τοῦ πατρός],
Παναρίστα Ἡρῴδευς [ὑπὲρ τοῦ πάππου],
[Ἰά]σων καὶ Διονύσιος [--- ὑπὲρ τοῦ]
[------] ἀ[δ]ελφοῦ ΜΟ[----]

For the various koina see our lemma no. 1533 || for the family see the stemma on 152 || Πισῆται = Πισυῆται.

1565. Yeniköy (formerly Küçükbelen; village of the Koloneis?). Epitaph of an anonymous Rhodian man, ca. 50 B.C.- 50 A.D. Marble base of a funerary altar. Ed.pr. in *HTC* 154-156 no. 44 (ph.; French translation).

[v Ὑπὲρ v]

[---]των ΑΟΙ[..]ΩΝ[---]

[- - -] 'Αρτεμισία Θέωνος 'Ροδία ὑπ[ὲρ]
[τοῦ υἱοῦ κ]αὶ Θεωνὶς καὶ 'Απολλώνιος καὶ
[- - -]ης 'Αρίστωνος 'Ρόδιοι ὑπὲρ
[τοῦ ἀδ]ελφοῦ εὐνοίας ἕνεκα
[τ]ῆς εἰς αὐτόν· θεοῖς

Edd.pr. present a stemma of the family on record in the present text and in the texts in our lemmata nos. 1539 and 1563; they also refer to *IG* XII.1, 47 L. 23 (a Θέων 'Αρίστωνος; ca. 100-75 B.C.) and 199 L. 8 ('Αρτεμεισία Θέωνος, wife of a certain Μνασίας; ca. 50 B.C.; all people in this text carry a demotikon, except for 'Αρτεμεισία, who probably originated in the Peraia; she may well belong to the same family as the Artemisia, daughter of Theon, mentioned in the present text).

1566. Yeniköy (formerly Küçükbelen; village of the Koloneis?). Epitaph of an anonymous Rhodian woman, ca. 50 B.C.- 100 A.D. Marble base of a funerary altar. Ed.pr. in *HTC* 156/157 no. 45 (ph.; French translation).

[v 'Υπὲρ v]
[- - - - - - - - - - - -]
- - - - - - - - - - - - -
vacat ὑπὲρ vacat
τῆς μητρὸς καὶ 'Αριστίων
'Εκάτωνος 'Ρόδιος ὑπὲρ τῆς
ἀνεψιᾶς καὶ 'Ολυνπιὰς 'Εκάτωνος 'Ρο-
δία{ι} ὑπὲρ τῆς θυγατρός, εὐνοίας
ἕνεκα τῆς ἰς αὐτήν· θεοῖς

2-3. The name of the deceased (L. 2) and the name of her child(ren?), edd.pr. || 8. ΡΟΔΙΑΙ, lapis || 9-10. 'pour le dévouement qui était la sienne', edd.pr., who per errorem write 'le sien'; edd.pr. refer to *I.Rhod.Per.* 755 (= *HTC* no. 10) and the commentary ad LL. 3/4.

1567. Yeniköy (formerly Küçükbelen; village of the Koloneis?). Epitaph of the daughter of Kleopatra, ca. 50 B.C.- 150 A.D. Marble base. Ed.pr. in *HTC* 157 no. 46 (dr.), on the basis of a copy by E.Szanto.

[- -]. ΣΗΛΙ[- -|- -].ος 'Απολλ[- - | καὶ] Κλεοπάτρα Με[- -
ὑπὲρ | τῆς] θυγατρὸς μν[είας ἕνεκα τῆς || - -]ΣΙΝ. Υ[- -]

IONIA

1567 bis. Didyma(-Ioustinianoupolis). Rescript of the emperor Justinian, 533 A.D. D.Feissel in *Conférence d'ouverture nº 6. Sources documentaires et histoire administrative de l'Orient romain tardif, IIIᵉ–VIIᵉ siècle*, Paris 2001, 58-64, gives a brief overview of the appearance and the contents of an imperial rescript, found at Didyma. The dossier consists of three documents concerning fiscal privileges for the city of Ioustinianoupolis (= Didyma); the sanctuary of Didyma, which hitherto belonged to Miletos, had requested liberty from the latter and was elevated to the rank of a city under a new name after the emperor. It does thus not yet appear in the *Synekdemos* (early 6th cent.), but is preserved in medieval lists as a bishopric under the name Hieron. The dossier starts with Justianian's response to the request of the Didymaeans; the registration of the privilege by the praetorian prefect in Constantinople follows; the third document is the promulgation by the provincial governor. Several types of Greek and Latin script have been used: the Latin date of the imperial rescript was inscribed in a semi-Uncial, comparable to ancient Latin juristic manuscripts; the date of the second document appears in a highly ornamental cursive, perhaps the imitation of an archaizing Latin cursive. [The entire dossier has now been published by D.Feissel, *Chiron* 34 (2004) 285-365 (ph.; French translation; detailed commentary)].

1568. Didyma. The prophet Thaliarchos, ca. 50-1 B.C. *I.Didyma* 261; cf. L.Robert, *Hellénica* 11-12 (Paris 1960) 454-456. In L. 7 initio, Rehm (*I.Didyma*) rejected the restoration [φιλοπάτ]ωρ suggested by B.Haussoullier, since the following verb χρηματίσας would rather indicate a function; he thought of [παραπράτ]ωρ instead. L.Robert, however, pointed out that χρηματίζειν means 'to bear officially a name or an ethnic' and he suggested e.g. [ἐστιάτ]ωρ. P.Gauthier, *RPh* 74 (2000) 107-109, returns to Haussoullier's restoration and quotes as parallel for the combination of προπάτωρ and χρηματίζειν *SEG* XXXII 1243 (Kyme) LL. 26/27: ... ἄνδρα φιλοπάτορα ... προσχρηματίζεσθαι.

1569. Ephesos. Inscriptions. H.Engelmann, *ZPE* 136 (2001) 85-104, gives an overview of the first items which were delivered to the epigraphic depot in Ephesos, established in the substructions of a Roman temple under the auspices of the Selçuk Museum; it now contains well over 3.000 fragments. While the later items were catalogued by the Austrian excavators, E. provides concordances of the first 1.800 fragments with the 'Skizzenbücher' of the excavators and *I.Ephesos*. It turns out that most, but not all of them have been included in *I.Ephesos*.

1570. Ephesos. Roman nomina. O.Salomies, *Arctos* 35 (2001) 139-174, comments on several Roman nomina. *SEG* **XLV 1588**: He sees no possibility to decide, whether the *nomen* of Αὖλος 'Ακούιος Πολύβιος stands for the Latin *nomen* Aquius or Acuvius (in the latter case it should be accentuated as ῎Ακουιος). The only other attestation, *IG* IX.2, 845 from Larisa in

Thessaly, is not decisive. [Could the name 'Ακυίνιος in Miletos (see our lemma no. 1605) possibly help to settle the question? S. sees here, because of a Λεύκιος Γερελλᾶνο[ς ---] in the same text, which makes him think of Ephesos, ■ connection to this city, which would point to Aquinius rather than Acuvius in *SEG* XLV 1588, Corsten]. ***I.Eph.* 617**: For the *nomen* Cincius cf. our lemma no. 1605. ***I.Eph.* 1687 (7)**: For the *nomen* Curvius cf. our lemma no. 1821; the *praenomen* Titus is rare for a Curvius and otherwise only attested at Ulubrae in Latium (*CIL* X 6493).

1571. Ephesos. Roman names. H.Solin, *Arctos* 35 (2001) 201, comments on two Roman personal names from Ephesos: In ***I.Ephesos* 617a**, the ed. suggested restoring [- - -]υιλώνιος to ['Ακ]υιλώνιος, but S. prefers the Roman gentile name Vilonius. – Γαργόνιλος in *I.Ephesos* 1285 L. 5 may be the masculine counterpart to Gargonilla (Γαργώνιλλα; O.Salomies-H.Solin, *Repertorium nominum et cognominum Latinorum*, Helsinki ²1994, 337).

1572. Ephesos. Honorary inscription of the Greeks in Asia for Caesar, 48 B.C. *I.Ephesos* 251. J.-L.Ferrary in *The Greek East* 22-25, suggests seeing behind the honors the influence of Caesar's friends Kallistos and Theopompos of Knidos. Although the formula κοινὸς τοῦ ἀνθρωπίνου βίου σωτήρ (LL. 6/7) is attested already in an inscription for Antiochos III (*I.Iasos* 4), it remains rare and is never used for, e.g., Pompey; only for Augustus it occurs more often. The reason for this honorary title was certainly that Caesar reduced the taxes the province of Asia had to pay to Rome, and took their collection out of the hands of the *publicani.*

1573. Ephesos. Edict of Paullus Fabius Persicus, 44 A.D. *I.Eph.* 17-19 (*SEG* XXXIX 1177). H.Schwarz, *op.cit.* (cf. our lemma no. 2305) 150-160, offers some reflections on the financial situation in Ephesos, as shown by this edict. In her view the budgetary situation of the city is not structurally weak. The δοῦλοι δημόσιοι (18 C LL. 18 ff.) are not owned by the Artemision (so Dörner, the ed.pr.) but by the city [for urban slaves see now A.Weiß, *op.cit.* (see our lemma no. 2305 sub 2 initio)]. On 165/166 brief remarks on the 'building boom' in Ephesos in the 2nd/3rd cent. A.D. and its financing (urban budget; private money). Problems are caused by greedy members of the elite and by 'investments' in unnecessary projects.

1574. Ephesos. Customs Law, 62 A.D. *SEG* XXXIX 1180; L 1159. For LL. 40-42, 56/57, 88-96, and 119/120 see our lemma no. 2358. G.D.Merola, *op.cit.* (see our lemma no. 2358) 168 note 105, mentions some unpublished readings in L. 91 by M.Cottier – C.Crowther (εἰ μὴ αὗται: 'unless they themselves are assize-centers') and J.Reynolds (ἐπεί τε αὐταί). Both readings were proposed during the *Colloquium on the Monumentum Ephesenum*, held in Oxford, 1-2 October 1999. On 170 note 109 M. gives the following text of LL. 91-95, as established during this colloquium: [εἰ μὴ] αὗται ἀγοραί εἰσιν [δικῶν αἵτινές τε] τούτων τῶν διοικήσεων πόλεις, ἔθνη, δῆμοι νόμωι ἢ δήμου κυρώσει ἢ συγκλήτου δόγματι ἢ χάριν Αὐτοκράτορος Καίσαρος Σεβαστοῦ δημαρ[χικῆς ἐξου]σίας, ἵνα μή[τε ἐντ]ὸς τῶν ἰδίων ὅρων τέλος διδῶσιν μήτε

ἐντὸς τῶν ἰδίων ὅρων πορρώτερον σταδίων ὀκτὼ παραφυλακὴν ἔχωσιν, ὑπεξείρηνται [αἵτινές τε τῶν διοικήσ]εων ἐν ['Ασί]ᾳ τῶν προγεγραμμένων ⟨πόλεις, ἔθνη, δῆμοι⟩ ἑτέραι εἰσὶν ἐπαρχείαι προσνενεμημέναι, αὗται αἱ πολειτεῖαι καὶ ταῦτα τὰ ἔθνη καὶ οὗτοι οἱ δῆμοι τέλος [ἐντὸς τῶν ἰδί]ων ὅρων [οὐ] δώσουσιν.

In four appendices M. presents the Greek text of the customs law, with some reflections on the date, the geographical area covered by the law, its contents and the customs stations on record in the law and in other inscriptions from Asia Minor (inter alia *MAMA* IV 113). In a small app.cr. added to the Greek text M. mentions the following alternative readings suggested during the aforementioned colloquium: **L. 37**: ἐν ἑκάστωι instead of ἑκάστηι; **L. 42**: δεῖ instead of δέῃ; **L. 44**: --]ατειαν instead of ἐπαρ]χείαν; **L. 72**: ἀρότρωι instead of ἀροτῆρσι and πέμπτον instead of ι´ μέρος; **L. 75**: τούτων instead of τούτου; **L. 86**:]άγῃ τε instead of]άγῃ; **L. 114**: ἐνέ[χυρ]ον [λ]ηφθῇ instead of [ληφθῇ] ἐ[νε]χύριον; **L. 130**: ὧν ἐπέκρεινεν instead of [οὗ τ'] ἐπέκρεινεν; **L. 132**:].ηνος instead of ἐκ]εῖνος; **L. 143**: κε]λε[ύ]σηι instead of στρατή]γοις and ἔξεσται instead of ἔξεστι.

G.D.Merola, *Mediterraneo antico* 4 (2001) 459-472, argues that Caesar's reform, which entrusted to the cities the collection of the tithe formerly assigned to the publicani, in fact implied the suppression of the dekate/decima and that the cities paid a fixed sum to the fiscus. In that context she goes on to argue that the mention of the dekate in LL. 72-74 of the Monumentum has been erroneously retained in the version of 62 A.D. See, however, M.Corbier's pertinent comment in *An.Ép.* (2001) [2004] no. 1863: 'Des references à des taxes portant le nom de dekatè se rencontrent encore sous l'Empire en Asie Mineure'.

L.de Ligt in L.de Blois – J.Rich (edd.), *The Transformation of Economic Life under the Roman Empire* (Proceedings Second Workshop of the international network Impact of Empire (Roman Empire, c. 200 B.C.-A.D. 476), Nottingham, July 4-7, 2001; Amsterdam 2002) 56 note 30, suggests reading LL. 72-74 as follows: οὗ πράγματος δεκάτας καρπῶν ἀροτῆρσι [or ἀρότρωι: see above] ποριζομένων ἢ ι´ μέρος οἴνου καὶ ἐλαίου τῶι δημοσιώνῃ δίδοσθαι [δεῖ - - ca. 9 - -]ίων ἕνεκεν, τού(του) τὸν δημοσιώνην καρπεύεσθαι τὸ τέλος ὡς ἐξεμίσθωσαν Λούκιος 'Οκτάουιος Γάϊος Αὐρήλιος Κόττας ὕπατοι. He interprets the passage as saying that customs dues do apply to agriculture produce on which ■ *decuma* is owed to a tax-farmer. [But this seems so evident that we hardly need a special paragraph to say so: grain, wine and olive-oil are the agricultural produce par excellence on which the tithe is likely to have been levied. Nicolet (see *SEG*) argued that no *portorium* was to be levied on the *decumae*-in-kind which the *publicani* wanted to export from Asia and subsequently to convert, through sale, into cash, Pleket]. De Ligt separates LL. 73/74 (ἐξ 'Ασίας - διδόσθω) from the preceding lines and suggests that these lines prescribe that 'no customs duties shall be charged when goods are moved from one part of Asia to another [but this is not what the text says; there is no mention of *parts* of Asia but of products imported into Asia (as a whole) or exported from it, Pleket].

In L. de Ligt - E.A.Hemelrijk - H.W.Singor (edd.), *Roman rule and civic life: local and regional perspectives* (Amsterdam 2004) 77-93, especially 87/88, L. de Ligt repeats his suggestion concerning LL. 72-74, in the context of an article in which it is argued that during the Principate the cities of Asia Minor paid the tithe in cash rather than in kind.

J.France, *Quadragesima Galliarum. L'organisation douanière des provinces alpestres, gauloises et germaniques de l'empire romain* (Ier siècle av. J.-C. - IIIe siècle après J.-C.) (Rome

2001), briefly comments on LL. 7-11 (311-313), 13-15 and 45/46 (406/407) and 147-149 (409 with note 62).

1575. Ephesos. The chronology of the Curetes-lists. *I.Ephesos* 1005-1054, 1060/1061. C.Veligianni in M.Peachin, *Aspects of Friendship in the Graeco-Roman World* (Portsmouth 2001) 71/72, examines the chronology of the title (εὐσεβεῖς) φιλοσέβαστοι for the entire body of the Κουρῆτες. Φιλοσέβαστος is connected to the imperial cult (cf. also our lemma no. 2363) and thus cannot be earlier than the first neocorate for Ephesos (under Domitian). *I.Ephesos* 1012, the first inscription with these epithets, is securely dated into the year 92/93 A.D., and from this date onwards all Curetes lists contain these attributes, so that *I.Ephesos* 1040 and 1047 (without them) should date to before 92/93 A.D. Since in *I.Ephesos* 1008, usually dated to the reign of Nero, the Curetes are called φιλοσέβαστοι, this inscription should be redated to a period closer to 92/93. *I.Ephesos* 1005 (under Claudius or Nero) could represent an intermediate stage, since only three of the Curetes are called φιλοσέβαστοι. In the early 3rd cent., the title ceased to be used which shows that the body of the Curetes was detached from the imperial cult. Cf. also *SEG* XLIX 1451.

1576. Ephesos. The Ephesians and the foundations of M. Claudius P. Vedius Antoninus Phaedrus Sabinianus, 145-150 A.D. *I.Ephesos* 1491-1493. M.Steskal, *Tyche* 16 (2001) 177-188, studies the inscriptions pertaining to the foundations of this man for the Ephesians and the reactions of the latter and, especially, the three letters of the emperor Antoninus Pius to the city and the Greeks in Asia. The imperial letters were the response to a - now lost - letter of Vedius himself to the emperor, in which Vedius must have complained about the Ephesians not having praised him for his promised benefactions even before they were completed. S. explains this by referring to the comparable case of Tib. Cl. Aristion (Plin., *Ep.* 6.31.3), who was apparently accused before the emperor Trajan by the Ephesians. The content of the accusation is not known, but it seems that Aristion had aroused the envy of his fellow-elite members by his popularity with the people. In order to avoid this, Vedius was eager to receive imperial aid for his building projects; he was successful in that the emperor provided him with financial as well as moral support. On 188, S. gives a list of inscriptions concerning Vedius, divided in three categories: foundations (*I.Ephesos* 285a, 431, 438, 460, 676a, 1505, 2067, 3035; our lemma no. 1577), honors (*I.Ephesos* 727/728, 1491-1493, 2064/2065, 3075, 4110), '*cursus honorum*' (*I.Ephesos* 728, 732, 1489, 2065, 4110), other (*I.Ephesos* 729, 3077, 3081, 3274?). [On the Vedii Antonini see now also A.Kalinowsky, *Phoenix* 56 (2002) 109-149, Pleket.]

1577. Ephesos. Dedication to Marcus Aurelius, ca. 150 A.D. Base of a statue of Marcus Aurelius, found in 1864 by J.T.Wood in the bouleuterion at Ephesus, now lost. Ed.pr. A.Kalinowsky - H.Taeuber, *JRA* 14 (2001) 351-357 (dr.), on the basis of a letter from J.T.Wood to C.T.Newton. The base was part of a statue-group of the imperial family, erected on the stage of the bouleuterion by its dedicator P.Vedius Antoninus. It is not known how many members of the

imperial family were represented altogether since only two more inscriptions are preserved which mention relatives of Antoninus Pius (his son Lucius Verus and his grand-daughter Faustina: *I.Ephesos* 1505; 285a). The group may also have included statues of the dedicator himself and his wife as in the bouleuterion at Nysa (K.Kourouniotis, *AD* 7, 1921/22, 72 and 246) and in the Nymphaeum of Herodes Atticus at Olympia (R.Bol, *Das Statuenprogramm des Herodes-Atticus Nymphäums*, Berlin 1984, 50-67), the more so as the emperor supported P.Vedius Antoninus against the opposition of the Ephesians (cf. our lemma no. 1576).

Μᾶρκον Αὐρήλιον Καίσαρα, | τὸν υἱὸν Αὐτοκράτορος· | Οὐήδιος Ἀντωνεῖνος

1578. Ephesos. Honorary inscription for a priestess of Artemis, early 3rd cent. A.D. *I.Ephesos* 3059; cf. *SEG* XLI 975; XLIX 1453. H. Engelmann, *Archaeologia Austriaca* 84-85 (2000-2001) 155-157 (ph.; German translation), argues against the assumption that an altar of Artemis stood on the square by the South Gate of Ephesos (*SEG* XLI 975). E. concludes from *I.Ephesos* 3059 (honorary inscription for Αὐρηλία [- -], priestess of Artemis, by the Ἐμβολεῖται οἱ παρὰ τῇ κυρίᾳ ἡμῶν θεᾷ Ἀρτέμιδι) that the Emboleitai were the inhabitants of the Ἔμβολος, the quarter between the two hills of the city, and that they had a special relationship to Artemis since in their quarter lay also the city hall with the cult statue of the goddess.

1579. Ephesos. Letters of Iulia Domna and Caracalla to [Asia] and the Ephesians, 211-217 A.D. J.Keil - G.Maresch, *JÖAI* 45 (1960) Beibl. 80-82 no. 7; L.Robert, *OMS* V 384-404; *I.Eph.* 212; Oliver, *Greek Constitutions* 264-266; cf. R.Merkelbach - J.Nollé, *Addenda et Corrigenda zu den Inschriften von Ephesos I-VII, 1* (in *I.Eph.* VII, 2; Bonn 1981) 6/7; *SEG* XXXIII 938. C.P.Jones, *EA* 33 (2001) 39-44, republishes the text from a squeeze with short commentary (ph.; English translation).

[- - - ca. 10 - - -] . . . . . [- - - - - - - - ca. 25 - - - - - - - -]
τῷ δόξαι τὸν νεὼ τὸν τῆς Ἀ[ρτέμιδος - - - - - - - - ἐ]-
πώνυμον τῶν ἀνθρωπίνω[ν - - - - - - - - - - - - - - - -]
νων· ἀλλὰ μὴν καὶ τὴν ἀτέλειαν [- - - - - - - - - - - -]
τῶν Ἀρτεμεισίων εἰσελαστι[κῶν· προσῆκον γὰρ ἡγησά]-
μην τῇ πολεμικωτάτῃ καὶ ἀνδρειοτ[άτῃ καὶ - - - - - -]-
τῃ τῶν θεῶν καὶ ἀγῶσιν ἐφεστηκέναι . [- - - - - - - -]
vacat εὐτυχεῖτε· vacat
vacat Ἰουλία vacat Σεβαστὴ vacat Ἐφεσί[οις]·
πάσαις μὲν πόλεσιν καὶ σύνπασι δήμοις vac. ε[ὐεργετῶν]
τυνχάνειν τοῦ γλυκυτάτου μου υἱοῦ vac. τοῦ α[ὐτοκράτο]-
ρος συνε[ύ]χομαι, μάλιστα δὲ τῇ ὑμετέρᾳ διὰ [τὸ μέγεθος]
καὶ κάλλος καὶ τὴν λοιπὴν [ἀξί]ωσιν καὶ τὸ παιδ[ευτήριον]
εἶναι τοῖς πανταχόθεν ἐ[λθοῦσιν ἢ?] ἐργαστήριον [vacat?]
vacat ὁ κύριος · Ἀντωνεῖ[ν]ος vacat τῇ [Ἀσίᾳ]·

ἀπεδεξάμην [τ]ῆς γνώμης ὑμᾶς μεθ' ἧς προσ[ετίθεσθε τῇ]
λαμπροτάτῃ τῶν Ἐφεσίων πόλει· κρίσει γὰρ τὴν τ[ειμὴν χρὴ]
προσνέμειν· διόπερ ἀξιώσασιν ὑμεῖν καὶ συναπο[δεξαμένοις τοῖς ἐπὶ Ῥώ]-
μης ἡγουμένοις v τὴν ὑπὲρ Ἐφεσίων αἴτησιν ἔδωκα · κ[αὶ συνεχώρη]-
σα · [τρὶς εἶναι νεωκόρ]ους τὴν πόλιν· τὴν δὲ ἐπώνυμ[ον ἐμαυτοῦ]
νεωκορίαν κατὰ τὴν ἐμὴν αἰδῶ ἀνατίθημι τῇ ἐνεργεστάτῃ θεῷ [Ἀρτέμιδι]
ὡς μὴ ἐξ ἐμοῦ νεὼ καρποῦσθαι τὴν τειμήν, ἀλλ' ἐκ τῆς ΚΑΤΑ[- - ca. 10 - -]

1-8. Letter of an emperor, presumably Caracalla who is to be identified with Antoninus in L. 15, J., who follows here J.-P. Coriat, *BEFAR* 294, 1997, 122, 471 || 1. πανηγυριαρχίαι, K.-M. || 2. τῷ, R.; [αὐ]ιτῷ, K.-M. || 5. restored by R.; the Artemisia 'were of minor importance, despite having the honor of being "eiselastic"', J. [for the importance of being "eiselastic" see now J.-Y-Strasser, *BCH* 127 (2003) 268 and 272/273; eiselastic games were among the most prestigious, Pleket] || 6-7. [ἐνεργεστά]ιτῃ, R. || 7 in fine. e.g. π[εριμαχήτοις] or π[εριβλέπτοις], J. || 9-14. letter of Iulia Domna, J. || 10 in fine. ε[ὐεργεσιῶν], R.; ἐ[πιδημιῶν], K.-M. || 13. [ἀξί]ωσιν, A.van den Hoek apud J.; [δ]όσιν, K.-M.; [ἅρμ]οσιν?, M.-N.; [...]οσιν, *SEG* || 13 in fine. παιδ[ευτήριον], R.; παιδ[αγωγεῖον], K.-M. || 14. '(a school [l. 13]) for those coming from everywhere or a workshop', whereby 'school' refers to Ephesos as a cultural center and 'workshop' to its harbor and commercial importance (cf. *I.Eph.* 23 with L.Robert, *OMS* VII 100-101), J.; τοῖς πανταχόθεν [εἰς τὸ] ἐργαστήριον [ἥκουσιν], K.-M.; τοῖς πανταχόθεν ε[ἰς εἰρήνης] ἐργαστήριον [ἥκουσιν], *SEG* (with reference to Xen., *Hell* 3.4.17; *Ages.* 1.26); τοῖς πανταχόθεν ε[ἰς τοῦτο τὸ] ἐργαστήριον [ἥκουσιν], M.-N. || 15 in fine. [Ἀσίᾳ], R.; [Ἐφεσίων βουλῇ], K.-M. || 16 in fine. προσ[ετίθεσθε τῇ], J.; προσ[εδόθη? νεωκορία τῇ], O. || 17-22. letter of Caracalla, incised during his lifetime as the title κύριος suggests, J., who adds that this letter is closely connected with the preceding; Iulia Domna was allowed to sort the emperor's mail and do most of his correspondence; J. follows L.Robert, *OMS* V 401/402, who suggested a connection with the erection of statues of Iulia Domna and Caracalla by the Ephesians || 17 in fine. [χρὴ], J.; [προσήκει], R.; [πρέπει], O. || 18-19. συναπο[δεξαμένοις τοῖς ἐπὶ Ῥώ]ιμης, R., followed with hesitation by J.; συναπο[δεξαμένοις τοῖς Ῥώ]ιμης, K.-M.; συναπο[δοχῆς ἐπὶ Ῥώ]ιμης, O. || 19-20. [συνεχώρη]σα, R.; [συνήνε]σα, K.-M. || 20 initio. the rasura might have been caused by a quarrel over titles between cities (cf. L.Robert, *OMS* VI 211-249), but it is impossible to read the original wording, if there was one, J. || 20 in fine. τὴν δὲ ἐπώνυμ[ον ἐμαυτοῦ], K.-M.; ἣν δὲ ἐπώνυμ[όν μοι δίδοτε], O.; J. reads the *tau* clearly on the squeeze || 22 in fine. e. g. κατὰ [πάντα ἀρίστης?] (or κατὰ [πάντα θείας?]), J.; κατα[λογῆς τῆς θεοῦ], K.-M.

1580. Ephesos. Stamp on a pitcher, 125-100 B.C. H.Liko in F.Krinzinger, *Studien zur hellenistischen Keramik in Ephesos* (Wien 2001) 85, publishes a fragment of a pitcher with the representation of a cult statue of Artemis and the stamp NO[MO]|ΔΗ[ΜΟ] (dr.). It was found in a later stratum not far from the route of the procession in honor of Artemis, in which context the pitcher may have been used.

1581. Ephesos. Signature of the potter Asklepiades on lamps, ca. 50 B.C.-early 1st cent. A.D. On the basis of three signed fragments found in the Tetragonos Agora, A.Giuliani in F.Krinzinger, *Studien* - - - (cf. our lemma no. 1580) 45-49 (ph.; dr.), examines the atelier of the

potter Asklepiades whose signature often occurs in Ephesos, where the lamps might have been produced. The name was scratched on the bottom of the moulds: **1.** Ἀσκλη|πιά|δου – **2.** Ἀσ|κλη|πι(άδου) – **3.** Ἀσ[κ]|λη[πι]|άδ[ου]

The same name is also attested in Ephesos on a lamp of the group 'Delos I', found on the 'Staatsmarkt' (V.Mitsopoulos-Leon in *Pro Arte Antiqua.* Festschrift H.Kenner II, Sonderschriften des ÖAI 18, 1985, 248 note 41 no. 53/1963), ed.pr.

1582. Ephesos. Graffito in a latrine, undated. R.Merkelbach-J.Stauber, *SGO* I 333 03/02/47. C.Kokkinia, *ZPE* 136 (2001) 179-181, comments on several passages of the epigram. She rejects the explanation of the end of L. 1 (λὰξ ποδὶ κινήσας καὶ πὺξ χερὶ μακρὸν ἀείρας) by the previous editors (who supposed that, as object, a stone was meant but not mentioned, and that μάκρον stands for μάκτρον) and translates 'Stampfe mit dem Fuß und schwenke die Faust, rufe laut' (M.-S.: 'Bewege einen Stein zum Abwischen mit dem Fuss, der Ferse, und hebe ihn fäustlings mit der Hand auf').

1583. Klaros. Two decrees of Kolophon against abuses of tax farmers, 300-250 B.C. *SEG* XLVIII 1404. L.Migeotte in E.Cantarella - G.Thür, *Symposion 1997. Vorträge zur griechischen und hellenistischen Rechtsgeschichte, Altafiumara, 8.-14. September 1997* (Cologne-Weimar-Vienna 2001) 170-173, comments on several parts of the two decrees, of which the first one on the stone (LL. 1-32) is later than the second one (LL. 33-46).

1) LL. 5-9: Some tax farmers had illegally exacted taxes from those foreigners who owned property in the countryside of Old-Kolophon (οἱ ἐνεκτημένοι οἱ ἐν τῆι χώραι). As a result, the city of Old-Kolophon prohibits her citizens and residents to farm taxes of other cities, except for those of Kolophon-at-Sea.

2) LL. 13-16: ὃς δ[ὲ] | ἀγοράσηι ἢ μετάσχηι ἢ αὐλῆι δέξηται | τούτων τινά, ὀφειλέτω ἕκαστος δρ|αχμὰς χιλίας ἱερᾶς τῶι Ἀπόλλωνι. The tax farmers apparently formed associations, of which all members were responsible for any wrong-doing. Since they exacted taxes in kind, anybody who stored this grain in his farm, was - as accomplice - equally liable.

3) LL. 18-24 concern law suits between tax farmers and individuals which should be handled according to the usual procedures, κατὰ τὸν νόμον. It is stated additionally that the law suits should follow the calendar (and the procedures) prescribed by a royal (Seleukid or Ptolemaic) *diagramma.*

4) LL. 42-44 (French translation): τὴν δὲ πρᾶξιν εἶναι παρ' αὐτοῦ | καθάπερ ἐγ δίκης δεδικασμένης ἀδ(ί)κ{ι}ου | ἀφαιρέσεως. The phrase pertains to the exaction of the ἡμιόλιον, the fine for an unjustified levy of taxes by tax farmers. This fine could be demanded by the city without referring the case to a law-court (καθάπερ ἐγ δίκης).

1584. Kolophon/Klaros. Honorary Decrees for Polemaios and Menippos, ca. 130-110 B.C. J. and L.Robert, *Claros I. Décrets hellénistiques* (Paris 1989); *SEG* XXXIX 1243/1244; cf.

SEG L 1176. C.P.Jones in *The Greek East* 14 (English translation of 1243 col. II LL. 11-31), comments on the background of the erection of the monuments for these two Kolophonians who helped the city by using their good connections to individual Romans. The monuments must still have been visible in the Imperial period and formed part of the 'collective memory' of the citizens (cf. our lemma no. 2318).

F.Canali de Rossi, *Selezione* 132-144 no. 179 (Italian translation), republishes the decree for Polemaios (*SEG* XXXIX 1243; XLVIII 1405) and reiterates his view that Polemaios' activities date to the period of the Mithridatic Wars. C. restores in col. IV L. 1 κ[αὶ ἄ]τοκα δανείζων (Ḳ[....]ΙΚΟΝ[.]Ỵ ΝΕ[.]ΩΝ, Rob.) on the basis of the published photo. He also suggests a different punctuation for col. III LL. 37/38 (παρεχό|μενος· πολλοῖς), col. IV LL. 4/5 (περιου|σί-αν, οὐκ), and col. V L. 11 (αὐτῆς· ἐπανγέλλεται). See also our lemma no. 1427 sub 5.

1585. Klaros. Honorary decree for Menippos, after 120/119 B.C. J. and L.Robert, *Claros I. Décrets hellénistiques* (Paris 1989) 63-66 (*SEG* XXXIX 1244). F.Canali de Rossi, *Selezione* 120-132 no. 178, republishes the inscription (Italian translation). He restores the beginning of col. II: [- - - - - - - - ἄπταισ]|τον ἐτήρησε τ[ὴν πόλ]ιν οὔδ' ἀτελέσ[τον εἴα]|σε κτλ. (*SEG*: [- - - - - - -]|τον ἐτήρησε Τ[. . . . .]ΙΝΟΥΔΑΤΕΛΕΣ[. . . . .]|σε κτλ.).

1586-1596. Klaros. Honorary inscriptions for Roman magistrates, ca. 95 B.C. – period of Augstus. Statue bases alongside the street from the propylon to the temple of Apollo, most of them (except no. 4 for Pompey which was put up by the *koinon Asias*) were erected by the city of Kolophon. Ed.pr. J.-L.Ferrary, *BCH* 124 (2000) 331-369 (ph.). Parts of some texts have been published by K.Tuchelt, *Frühe Denkmäler Roms in Kleinasien* (*MDAI(I)* 23, 1979, 160-169) and, thereafter, commented upon by F.Coarelli, *Epigrafia e ordine senatorio* I (*Tituli* 4, Rom 1982) 435-451. On 335, F. gives a stemma of the Valerii Flacci, honored by nos. 1/2, 5. He notes that there are no other honorary inscriptions for Roman magistrates thereafter nor for emperors or their family members; cf. our lemmata nos. 1597/1598.

1586: 334-337 no. 1. **C.Valerius Flaccus, before or in 95 B.C.** Tuchelt 160 no. 01 (*SEG* XXIX 1129bis; Coarelli 437). On the base for an equestrian statue.

Ὁ δῆμος
Γάϊον Οὐαλέριον Γαΐου
υἱὸν Φλάκκον στρατηγὸν
4 ἀνθύπατον Ῥωμαίων τὸν
πάτρωνα τῆς πόλεως ἀρε-
τῆς ἕνεκεν καὶ εὐνοίας
τῆς εἰς αὐτόν

2-3. The *consul* of 93 B.C., who must have been *praetor* in 96 at the latest and subsequently proconsul of Asia (to which Kolophon might not yet have belonged at this time), ed.pr. || 5. it is not clear whether he became a patron of Kolophon already before his arrival in Asia; this and the following inscription are up to now the earliest attestations of a governor being patron of a city during his term in office, ed.pr.

1587: 337/338 no. 2. **L.Valerius Flaccus, 96-89, perhaps 94 or 93 B.C.** Tuchelt 161 no. 02 (*SEG* XXIX 1130; Coarelli 437). On the base for an equestrian statue.

Ὁ δῆμος
Λεύ[κιον] Οὐαλέριον Γαΐου υἱὸν
Φλ[άκκο]ν στρατηγὸν ἀνθύπατον
4 [Ῥωμαί]ων τὸν πάτρωνα τῆς πόλεως
[ἀρετῆ]ς ἕνεκεν καὶ εὐνοίας τῆς
[εἰς] αὐτόν

2-3. The *cos. suff.* of 86 B.C., brother of no. 1; he was killed in a mutiny of his troops at the instigation of his legate Fimbria at Nikomedeia, when he held the command in the war against Mithridates, ed.pr. || 5. for patron cf. the preceding text L. 5.

1588: 339/340 no. 3. **L.Licinius Lucullus, 72-67 B.C.** The inscription is written on two blocks of a statue base in second use. The city might have been heavily indebted after it opened its doors to Mithridates in 88 and therefore punished by Sulla. Tuchelt 162 no. 03.

Ὁ δῆμος
Λεύκιον Λικίνιον Λευκίου υἱὸν Λεύκολλον
τὸν αὐτοκράτορα, εὐεργέτην καὶ σωτῆρα
4 τῆς πόλεως γενόμενον, ἀνέθηκεν

The inscription was set up after Lucullus' victory over Mithridates which gained him the title *imperator* (L. 3), ed.pr. || 3. Lucullus might have received the title σωτήρ because he helped the Kolophonians in their strained financial situation, ed.pr.

1589: 341-345 no. 4. **Pompey, by the *koinon* of the Ionians, 67-62 B.C.** Cf. Tuchelt 162 no. 03 (without text). On a statue base. It is known that the Ionian *koinon* had the honorand choose the place of erection of his monument (cf. *Milet* I.9, 306 LL. 26/27), and Klaros might have been chosen because of Pompey's victory over the pirates who had badly damaged the city. It might also be possible that the *koinon* honored Pompey in several of its sanctuaries, but at Samos (A.Wilhelm, *Akademieschriften* II 157-159) and Miletos (*Milet* VI.1, 253), only inscriptions erected by the respective cities have been found.

Τὸ κοινὸν τὸ Ἰώνων
Γνάϊον Πομπήϊον Γναί-
ου υἱὸν τὸν αὐτοκράτο-
4 ρα, γῆς καὶ θαλάσσης
ἐπόπτην, τὸν εὐεργέ-
την καὶ πάτρωνα τῶν
Ἰώνων

4-5. ἐπόπτης is often applied to gods, esp. Zeus; for the formula used here, which seems to be rare in this time or even new and is perhaps a transformation of a Latin expression,, cf. *I.Kyzikos* II 24 for Pompey, and *I.Pergamon* 381 (Augustus) as well as 383 A (Augustus or Nero); it is not clear whether the occurrence of this rare formula at such distant places is a coincidence or if it goes back to Pompey's own propaganda, ed.pr.

1590: 345-350 no. 5. **L.Valerius Flaccus, 62 B.C.** Tuchelt 164 no. 05. On the base for an equestrian statue.

Ὁ δῆμος
Λεύκιον Οὐαλέριον Λευκίου
υἱὸν Φλάκκον τὸν ἀνθύπατον
πάτρωνα διὰ προγόνων ὄντα
τῆς πόλεως ἡμῶν ἀρετῆς ἕ-
νεκεν καὶ εὐνοίας τῆς εἰς ἑαυ-
τὸν ἀνέθηκεν

2-3. The *praetor* of 63 and *proconsul Asiae* of 62 B.C. (cf. L.Robert, *OMS* VI 540 *contra* Coarelli 438/439), ed.pr., who examines the evidence for the titles of the proconsuls of Asia between 80 and 50 B.C.; he concludes that the different titles applied (ἀνθύπατος, στρατηγός, *praetor, proconsul*) reflect only the 'usages différents dans la terminologie institutionnelle', but they do not indicate any change of title of the governors of Asia, e. g. under the *imperium* of Pompey (*contra* K.M.Girardet, *ZPE* 89, 1991, 201-215).

1591: 351-353 no. 6. **Q.Tullius Cicero, between 61 and 59 B.C.** Cf. Tuchelt 165 no. 06; *SEG* XXXVII 958; cf. also our lemma no. 2360. Upper block of a white marble pillar in the shape of a pyramid. Below this text were incised inscriptions recording embassies to Klaros during the reign of Hadrian: Herakleia on the Salbake (*SEG* XXXVII 967) and, again below this, the beginning of a corresponding inscription of Amaseia (*SEG* XXXVII 963); on the sides of the stone, Laodikeia on the Lykos (*SEG* XXXVII 966) and Chios. Tuchelt thought that the inscription for Cicero stood perhaps in a rasura, i.e. that the pillar might have been re-used, which could not be confirmed by F.'s autopsy of the block.

Ὁ δῆμος
Κόϊντον Τύλλιον
Μάρκου υἱὸν Κικέ-
ρωνα ἀνθύπατον
εὐεργέτην ὄντα
τῶν Ἑλλήνων καὶ
πάτρωνα τοῦ δή-
μου

This is the first known inscription honoring the *proconsul* of Asia in 61-59 B.C., the younger brother of M.Tullius Cicero, who must, however, also have been honored on Samos by the erection of statues of himself and his wife Pomponia, only the latter of which is preserved (*MDAI(I)* 75, 1960, 128-130 no. 29), ed.pr. || 5-6. cf. *I.Priene* 244 (for Lepidus, 80/79 B.C.; cf. our lemma no. 1612): εὐεργεσίας τῆς εἰς ἑαυτὸν καὶ τοὺς ἄλλους Ἕλληνας, ed.pr., who adds that the text of the Klaros-inscription does not testify to an exceptional philhellenism of Cicero, but that it must refer to the support the entire province received from Lepidus and Q.Cicero; cf. also our lemmata nos. 1612 and 2360.

1592: 353-357 no. 7. **M.Titius, perhaps 34-32 B.C.** Tuchelt 166 no. 07 (without text). The inscription is written in the center of an exhedra with statues of Roman officials.

Ὁ δῆμος
Μᾶρκον Τίτιον Λευκίου υἱὸν
τὸν ἀνθύπατον, εὐεργέτην
ὄντα τοῦ τε καθηγεμόνος
τῆς πόλεως ἡμῶν Ἀπόλλω-
νος Κλαρίου καὶ τοῦ δήμου

2. Cf. the three other known inscriptions mentioning M.Titius: *IG* II^2 4202 (Eleusis), *IGR* IV 1716 (Samos), *ILS* 891 (Mytilene), ed.pr., who presents his view of Titius' carreer which can only be reconstructed from Appian, *B.C.* 5.134-139, since the three inscriptions mentioned do not contain any title || 3-6. it is rare that someone is honored as benefactor of a god and not of his temple, ed.pr.

1593: 357-359 no. 8. **Octavian, 31-28 B.C.** Statue base which must have stood in the cella of the temple of Apollo Klarios, since it was found together with fragments of cult statues in the subterranean adyton. Cf. J.-L.Ferrary in *The Greek East* 34/35 (our lemma no. 2360).

Ὁ δῆμος
[Αὐτοκρ]άτορα Θεοῦ υἱὸν Καίσαρα
[διά τ]ε τὴν ἀρετὴν αὐτοῦ καὶ τὰς
[ἰσο]θέους πράξεις καὶ τὰς εὐερ-
[γε]σίας τὰς εἰς τὴν πόλιν ἡμῶν
[καὶ κ]οινῶς εἰς τοὺς Πανέλληνας

The statue was perhaps erected when Octavian was on its way to nearby Samos in winter 30/29 B.C., ed.pr. || 4. the expression ἰσόθεοι πράξεις seems not to be attested elsewhere, ed.pr., who raises the question whether Octavian might have received ἰσόθεοι τιμαί at the same time, cf. *I.Side* 55: ἰσόθεοι τιμαί for Pompey whose statue, as σύνναος θεός, might have been put up in the temple of Athena or Apollo (Nollé); the acc. is, for such a case, also attested in *OGIS* 332 || 6. this is the first epigraphic attestation of Πανέλληνες (= πάντες οἱ Ἕλληνες before the foundation of the Hadrianic Panhellenion), which occurs already in Homer (*Il.* 2.530), but is found rarely in prose texts before Augsutus; the Kolophonians might have used the term to refer to Homer, but also to emphasize Octavian's benefactions to all Greeks, ed.pr.

1594: 360-364 no. 9. **Sex.Appuleius, 24 or 22 B.C.** Cf. *OMS* VI 536; *I.Kyme* 18 (commentary); Tuchelt 168 no. 09. On the *tabula* of a column which served as base for the statue of Appuleius, in the place of an erased inscription, perhaps for Antony or his grand-father (F.), or for one of the former's supporters (*OMS*)

Ὁ δῆμος
Σέξτον Ἀππολή-
ιον τὸν ἀνθύπατον
τὸ δεύτερον, κτίσ-
την γεγονότα τῆς
πόλεως

3. There are few cases under Augustus of *proconsules Asiae* serving longer than the usual year, and this is the first attestation of a second year for Appuleius who must have held the post either in 26-24 or 23-21 B.C., ed.pr., who gives a brief outline of his carreer || 4-5. the title κτίστης for a Roman magistrate, which must be founded on an exceptional benefaction for the city (e.g. grant of liberty) is rare, the first example being Pompey at Pompeiopolis (*IGR* III 869) and Mytilene (*IG* XII.2, 140/141; 163a; 165a; 202; *IG* XII suppl. 40), ed.pr., who suggests connecting the honor to fundamental help for the reconstruction of Kolophon after the earthquake of 26 B.C. [for the meaning of this term in honorary inscriptions cf. *EBGR* 1992 in *Kernos* 9 (1996) 369 no. 71, Corsten]

1595: 364-366 no. 10. **M'.Valerius Messalla Potitus, period of the Triumvirate or of Augustus.** Tuchelt 167 no. 08; cf. R.Syme, *Roman Papers* I (Oxford 1979) 261/262. On the northern anta of the exhedra for Roman magistrates (cf. our lemma no. 1592).

Ὁ δῆμος
Μάνιον Οὐαλέριον
Μεσσάλαν Ποτῖτον
ταμίαν ἀρετῆς ἕνε-
κα καὶ πάτρωνα ὄντα τῆς
πόλεως

2-3. The identity of the honored man is not clear; he could be either Potitus Valerius Messalla who would then have been *quaestor* in 38-35 B.C. and a supporter of Antony; or an otherwise unknown and prematuraly deceased elder son of his, who bore the *praenomen* Manius, traditional in his family, whereas the known son is a Lucius (L.Valerius Messalla Volesus); the elder son could have been *quaestor* in around 3 B.C., ed.pr., who decides for the second possibility

1596: 366-368 no. 11. **Q.Aemilius Lepidus, period of Augustus.** Tuchelt 169 no. 010 (without text). On the southern anta of the exhedra for Roman magistrates (cf. our lemma no. 1592); the text was later overwritten with an inscription recording an embassy of Chios.

Ὁ δῆμος
Κόϊντον Αἰμίλιον Μανίου
ὑὸν Λέπιδον τὸν πάτρω-
να τῆς πόλεως ἀρετῆ[ς]
ἕνεκα καὶ εὐνοίας τῆς
εἰς ἑαυ[τ]όν

2-3. The *consul* of 21, *proconsul Asiae* between 15 and 10 B.C., who was also honored as patron of Kibyra (*I.Kibyra* 37) and of Halikarnassos (LBW 506: ἀπὸ προγόνων, i.e. from his father, *proquaestor* in Asia 80/79 B.C.), ed.pr.

1597. Klaros. Dedication of a cult place to Tiberius in the pronaos of the Apollo-temple, 14-37 A.D. Three fragments of an architrave. Ed.pr. J.-L.Ferrary, *BCH* 124 (2000) 368-370 no. 12 (ph.); cf. *OMS* VI 540.

Τιβερίου Καίσαρος, | Σεβαστοῦ υἱοῦ, Θεοῦ | υἱωνοῦ, Σεβασ[τ]ο[ῦ]

The genitive indicates that the place where the text was inscribed, was a cult place dedicated to Tiberius, ed.pr., following *OMS*.

1598. Klaros. Dedication of the Apollo-temple by Hadrian, between 135 and 138 A.D. Seven fragments belonging to four blocks of the architrave of the temple front. Ed.pr. J.-L. Ferrary, *BCH* 124 (2000) 370-376 no. 13 (ph.; dr.); cf. *OMS* VI 533/534. Hadrian might only have had the façade of the temple built, but not the entire peristasis, since it was still incomplete at Pausanias' time (VII.5.4).

Αὐτοκράτωρ Καῖσ[αρ θεοῦ Τραιαν]οῦ Παρθικοῦ ὑὸς θεοῦ Νέρβα υἱω[νὸς Τραιανὸς Ἀδρι-
ανὸς Σεβαστός, ἀρχιερεὺς μέγιστος], δημ[αρχικῆς ἐξουσίας τὸ 1-2, αὐ]το-
κράτωρ τὸ δε[ύτερον, ὕπατος] τὸ · γ´ ·, Ὀλύμπιος καὶ Πανελλήν[ιος καὶ Πανιώνιος - - -]

1. The number of Hadrian's *trib. pot.* can range from 19 (2nd imperatorial acclamation) up to 22 (his death), i.e. ιθ´, κ´, κα´, κβ´, ed.pr. || 2. for the title Πανιώνιος, cf. *I.Ephesos* 1501, *Milet* I.2, 20, and L.Robert, *Hellénica* III (Paris 1946) 86-89 (Teos); the continuation of the inscription is unclear, ed.pr., who expects πατὴρ πατρίδος, which title Hadrian bore since 128 A.D. (cf. *SEG* XXXVI 987, Iasos)

1599. Metropolis. Chian amphora stamp, ca. 250-225 B.C. Amphora from Chios with rectangular stamp, found during the excavations. Ed.pr. G.Cankardaş Şenol, *Olba* 4 (2001) 107 (ph.): Ἱκεσίου

1600. Metropolis. Knidian amphora stamp, ca. 220-188 B.C. Amphora with rectangular stamp, found during the excavations. Ed.pr. G.Cankardaş Şenol, *Olba* 4 (2001) 106 no. C 8 (ph.): Ζή(νωνος)

Most probably Zenon II, known from Knidian amphora stamps, ed.pr.

1601. Metropolis. Rhodian amphora stamps, Hellenistic period. Five amphoras from Rhodes with stamps, found during the excavations. Ed.pr. G.Cankardaş Şenol, *Olba* 4 (2001) 102-106 (ph.). A-F are from Rhodes proper, F/G from the Rhodian Peraia.

A 104/105 no. A 5: ['Ον]ασάν(δρου)? (ca. 250-240 B.C.)
B 104 no. A 4: 'Υα[κιν]θ[ίου]? (ca. 240-210 B.C.)
C 103 no. A 2: 'Επὶ Ξενοστρά(του) Δαλίου - rose (ca. 220-175 B.C.)
D 102/103 no. A 1: Αἰν[έα – ivy leaf] or Αἰν[ου – grape] (ca. 210-175 B.C.)
E 104 no. A 3: Herm – Φιλοσ|τεφάν(ου) (ca. 146-86 B.C.)
F 105/106 no. B 7: Καλλικρατίδας (ca. 240-210 B.C.)
G 105 no. B 6: 'Επ' ἱερ[έως Θ]ρασυδάμου – rose (ca. 230-215 B.C.)

1602. Metropolis. Amphora stamps, 2nd cent. B.C.? Twelve amphoras of unknown provenance (perhaps Western Asia Minor) with stamps of the 'Nikandros Group' or from clay which resembles the one from this group, found during the excavations. Ed.pr. G.Cankardaş Şenol, *Olba* 4 (2001) 106-110 (ph.).

A 107/108 no. F 13: A or Δ
B 108 no. F 14: Ανα(- -)
C 108 no. F 15: AC
D 108 no. F 16: Καλ(- -)
E 108 no. F 17: Κερυ(- -)
F 109 no. F 18: Μακαρε(ύς)
G 109 no. F 19: Πα(- -) (alpha written inside pi)
F 109 no. F 20: Σωσυ(- -)
G 110 no. F 21: ligature of N, Δ or A, K
H 107 no. D 11: Μέλανος (Melas, ca. 150-125 B.C.)
I 106/107 nos. D 9/10: Χάρητος (Chares, ca. 150-100 B.C.)

1603. Miletos. History to 400 B.C. On the basis of literary and epigraphic sources, V. Gorman, *Miletos, the Ornament of Ionia* (Ann Arbor 2001), studies the history of Miletos during the archaic and classical age down to 400 B.C. In a chapter on 'Early Archaic Offices' (88-101) she uses numerous inscriptions to show the development of civic offices: αἰσυμνῆται, ἐπιμήνιοι, στεφανηφόροι, μολποί, πρύτανις. The epimenioi were, in the 5th cent. B.C., a board of 'important political officials with executive responsibilities' and likely serving 'as a presiding committee in the assembly' (93, based on *Milet* I.6, 187, ca. 450 B.C.). This office is also attested in some Milesian colonies (93 note 12 [however, the ἐπιμήνιος in Kios has to be discarded, cf. *I.Kios* 1 and 2, Corsten]), but G. states that this evidence sheds no light on the office in Miletos itself before ca. 450 B.C. The αἰσυμνήτης, originally a priest of Apollo and later called στεφανηφόρος, became the eponymous official of the city from the 2nd half of the 6th century B.C. onwards which can be deduced from lists found in the sanctuary of Apollo Delphinios (*Milet* I.3, 122-129). The most important epigraphic evidence for the μολποί, a board of sacred officials in the cult of Apollo Delphinios, is *Milet* I 3 no. 133, the so-called 'Molpoi-Decree'; cf. also *Milet* I.3, 143, 146, 150. G. denies that the Molpoi and the aisymnetes had any political power; the aisymnetes exercised his function solely in connection with the Molpoi in a cultic context. Before the aisymnetes took

over the eponymous office, the πρύτανις was probably the eponymous official; *Milet* I.3, 129 (quoted 99/100 with English translation) shows that the office was collegial.

On 145-151, G. deals with the refoundation of Miletos after the Persian Wars. She argues that the new inhabitants must have come mainly from Milesian colonies, as is witnessed by several inscriptions. She quotes in full the treaty of isopoliteia between Miletos and Olbia (*Milet* I.3, 136 from around 330 B.C.), which includes an unusual clause to allow the return of inhabitants of the colony to Miletos; this text is a re-enactment of an older treaty, dated by G. to the time after the Persian Wars (*contra* A.J.Graham, *Colony and Mother City in Ancient Greece*, Chicago [3]1983, 105, who suggested one of the periods of ca. 540-479 and 412-334 B.C.). She sees this theory corroborated by another treaty of isopoliteia (*Milet* I.3, 137, with Kyzikos, from around 330 B.C.; LL. 11-17 quoted with English translation on 150) and a decree for the city of Kios (*Milet* I.3, 141; 228 B.C.).

In 'Cults at Miletos' (169-176), G. examines, among others, the name and role of Apollo Delphinios; concerning his sister Artemis, she refers to *Milet* I.3, 131 and *I.Didyma* 17, which show that the goddess, besides having also her own sancutaries, was worshipped together with her brother in the Delphinion and at Didyma respectively (171). On 172-176, she quotes *Milet* I.3, 31a (English translation) and gives an overview of the gods mentioned. On 176-186, G. provides the text, an English translation and a summary of the 'Molpoi-Decree' (*Milet* I.3,133; cf. also our lemma no. 1604), and on 191-194, she quotes four oracles found in the Delphinion, in Didyma and in Olbia: *Milet* I.3, 132a and 178, *I.Didyma* 11, L.Dubois, *Inscriptions grecques dialectales d'Olbia du Pont* (Paris 1996) 93 (English translations).

Concerning the Milesian constitution and its changes during the 5th cent. B.C., G. relies (216-236) mainly on inscriptions to reconstruct the following chronology: oligarchy after Persian Wars; 450s stasis, 450/449 Athenian intervention and 'Banishment Decree'; 443/442 democracy. The inscriptions quoted, all with English translations, are: *IG* I[3] 21; 259 (*ATL* I no. 1; Col. iii LL. 18-20; Col. vi LL. 19-22); *Milet* I.6, 187 ('Banishment Decree'); *LSAM* 45; P.Herrmann, *Klio* 52 (1970) 163-173.

In an appendix about the Milesian colonies (243-258), G. gives a list of all foundations in alphabetical order with the most important references to literary and epigraphic sources.

1604. Miletos. Procession road of the μολποί. *Milet* I.3, 133; VI.1 pp. 168/169; *LSAM* 50; cf. *SEG* XLVI 1472; XLVIII 1350. S.Georgoudi in P.Brulé - C.Vendries, *Chanter les dieux* (Rennes 2001) 153-171, reprints LL. 25-31 and comments on the route of the sacred road between Miletos and Didyma, the rites performed and paeans sung at the different 'stations' of the procession, and on the role of the other gods mentioned in connection with the 'stations'. Cf. also V.Gorman (our lemma no. 1603) 176-186.

1605. Miletos. Roman nomina. O.Salomies, *Arctos* 35 (2001) 139-174, comments on several Roman nomina (from *Milet* VI.2). 514: The very rare *nomen* Atrilius is otherwise only known from an inscription from Numidia (*CIL* VIII 4576) and perhaps from an unpublished text with controversial reading from Rome or the region of Bordeaux (Atrilius or Matrilius: A.Ferrua,

Note al Thesaurus Linguae Latinae, Bari 1986, 133, perhaps identical with P.Wuilleumier, *Inscriptions latines des Trois Gaules*, Paris 1963, 142) (152). **519**: The *nomen* Babudius is attested for the first time in the East; it occurs otherwise, apart from Britain (*The Roman Inscriptions of Britain* 256), in Vettona/Umbria in two inscriptions (*CIL* XI 5185, 5196), where the name might originate. **572**: Μᾶρκος Κίνκιος Στράβων belonged to a *gens* with the uncommon *nomen* Cincius concentrated in and on both sides of the Aegean (154/155); cf. our lemmata nos. 1570 and 1756. **628**: The *nomen* Lardius is its second attestation altogether, the other one being for a Sex. Lardius Eros Asiaticus in Rome (*An.Ep.* 1928, 11) whose *cognomen* might reflect some connection to Asia Minor (159). **773**: 'Ακυίνιος must represent the rare *nomen* Aquinius, used as a single name (148); cf. our lemma no. 1762.

1606. Miletos. Treaty between the Aitolian Koinon and Miletos, late 3rd cent. B.C. *Staatsverträge* III 564. P.Funke, *Chiron* 30 (2000) 514/515 [cf. *SEG* L 507], points out that this treaty, which was dated to ca. 240-230 B.C. on the erroneous assumption that the patronymic Τίμαιος (L. 3) was the name of the Aitolian strategos, should in fact be dated to the last two decades of the 3rd cent. B.C. In addition to the letter forms, the mention of a second γραμματεύς (LL. 2/3) supports a date in the late 3rd cent. B.C.; a second γραμματεύς is not attested before 213 B.C. (*IG* IX.1² 1, 188; cf. *SEG* XII 217). The honorary decree of Stratos for Milesian judges (*I.Didyma* 147 = *IG* IX.1² 2, 417) is closely connected with this treaty.

1607. Miletos. Honorary inscription for Eudemos, 206/205 B.C. *Milet* I.3, 145; *Syll.*³ 577. J.D.Sosin, *Tyche* 16 (2001) 166-175, examines the modern calculation of the revenue drawn from Eudemos' endowment of ten talents of silver. E.Ziebarth (*Aus dem griechischen Schulwesen*, Leipzig ²1914, 15/16) supposed that the weight standard used was Attic, and so calculated a revenue of 6,000 drachmas, of which 3,360 were - according to the inscription - spent on the salary of teachers; the rest was reserved for the purchase of an ox for an annual procession to Didyma. Since 2,640 drachmas are far too much for an ox, Ziebarth thought that Eudemos included a surplus as a reserve. However, S. shows that the standard used was not the Attic, but the Milesian weight standard, and that thus the endowment was worth 36,000 drachmas, yielding an annual revenue of 3.600 drachmas, of which 240 could be spent on an ox. S. also adduces *I.Didyma* 38. Cf. also our lemmata nos. 1613 and 1689.

1608. Miletos. Sympoliteia treaty between Miletos and Pidasa, 188/187 or 187/186 B.C. *Milet* I.3, 149 (VI 1 pp. 184/185: bibliography and German translation). P.Gauthier in *Les cités d'Asie Mineure* 118-127, examines the procedure preceding the actual conclusion of the treaty, and the status of the Pidaseans in Miletos. On analogy with *Milet* I.3. 150 (alliance between Miletos and Herakleia on the Latmos [on which see now M.Wörrle, *Chiron* 34 (2004) 49-53]) G. argues that the Pidaseans took the initiative and sent ambassadors to Miletos asking for help and sympoliteia, and that the decree preceding the treaty described that move of Pidasa. The Pidaseans felt threatened by Herakleia which claimed a piece of land (χώρα: LL. 37-39) assigned to them by Zeuxis but after the peace of Apamea returned to Pidasa by the Romans (the στρατηγοί in LL. 37-39). The Milesians decided to send a garrison and a φρούραρχος to Pidasa (LL. 15-18).

The treaty preceded the inevitable conflict between Miletos and Herakleia which ended with the conclusion of an alliance (*Milet* I.3, 150; 185/184 B.C.? [see now M.Wörrle, *art.cit.*]). G. argues that the Pidaseans did not completely abandon their territory. The text mentions provisions for 390 Pidaseans settling in Miletos (LL. 25-28); many others stayed in Pidasa and continued to cultivate their land. Pidasa probably became a subdivision of Miletos, possibly a deme. Analysis of LL. 28-35, 37-39 and 63-66 shows that for the time being Pidasa remained a sort of community in its own right, though the latter's inhabitants became Milesian citizens.

L.Migeotte, *ibidem* 129-135, presents the text and a French translation of LL. 18-47, recording financial, i.e. primarily tax arrangements. Brief analysis of the latter.

1609. Miletos. Peace treaty between Miletos and Magnesia on the Maeander, 184-180 B.C. *Milet* I.3, 148 (cf. VI 1 pp. 182-184: German translation); *Syll.*³ 588. P.Baker in *Les cités d'Asie Mineure* 61-78, examines the military institutions in the cities in the Maeander valley after the peace of Apamea in 188 B.C. He focuses on the peace treaty between Miletos and Magnesia, presents the Greek text, a bibliography and a French translation. Analysis of στρατηγέω/στρατηγός, ἡγέομαι/ἡγεμών, οἱ ἡιρημένοι ἐπὶ τῆι φυλακῆι, φρούραρχος/φρουρός (both citizens and mercenaries). [For this treaty, its date and the historical context see now M.Wörrle, *Chiron* 34 (2004) 45-57, Pleket.]

1610. Miletos. Inscription for prophets, 51-48 B.C. *OGIS* 193; *I.Didyma* 218. F.Canali De Rossi, *Selezione* 144-146 no. 180, republishes the inscription (Italian translation) with a different restoration in **LL. 7-8** (*I.Didyma* II LL. 4-5): προ|[γονικὴν ἐκκ]λησίαν, C.; πρό|[τερον ἐκ-κ]λησίαν, *I.Didyma*.

1611. Priene. Honorary decree for Krateros, early 1st cent. B.C. *I.Priene* 111; cf. Holleaux, *Études* I 310/311. F.Canali De Rossi, *Selezione* 150-156 no. 182, republishes coll. XVI-XVII (Italian translation) and suggests the following restorations: **L. 118-119**: προσαγαγόν|[των καθ' ἡμῶν αἰτί]αν, C.; προσαγαγόν|[των - - - 14 - - -]ạν, *I.Priene*; προσαγαγόν|[των καθ' ἡμῶν ἱκετεί]αν, Holleaux 310. - **L. 140**: οἱ δημοσιῶναι [πολυπραγμονοῦσιν καὶ ὅτι, πρεσβ]είαν, C.; οἱ δημοσιῶναι [- - - 13 - - - πρεσβ]είαν, *I.Priene*; οἱ δημοσιῶναι [ὀρέγονται? πρεσβ]είαν, Holleaux 311.

1612. Priene. Honorary inscription for M'.Aemilius Lepidus, probably 80/79 B.C. *I.Priene* 244. J.-L.Ferrary in *The Greek East* 24/25, argues that the ἄλλοι Ἕλληνες (L. 6) are the other members of the κοινὸν τῶν ἐπὶ τῆς 'Ασίας 'Ελλήνων. The εὐεργεσίαι towards the Prienians and „the other Greeks" (LL. 5/6) could have to do with help Lepidus might have provided in lightening the burden during the financial crisis in the wake of the exactions by Sulla in 85

B.C. Because of this benefaction, Lepidus could have been included in the official list of εὐεργέται by decree of the provincial *koinon*; the existence of such a list can be deduced from the celebration of Εὐεργέσια in Asia (*IGR* IV 291).

1612 bis. Priene. Dedication by Pedon, early 6th cent. B.C. *SEG* XXXVII 994 (XLIX 1533*). See our lemma no. 2084.

1613. Teos. Endowment of Polythrous, 3rd cent. B.C. M.N.Tod, *ABSA* 18, 1911/12, 101; Laum, *Stiftungen* no. 90; Syll.³ 578. J.D.Sosin, *Tyche* 16 (2001) 164-166, focuses on the interest earned and the money spent. The preserved part of the text contains a list of expenditures which amount to 3,900 drachmas as interest from 34,000 drachmas, which would give an interest rate of 11 8/17%. Since it is much more likely that the true interest rate was 12% and that, therefore, 180 drachmas are missing, S. suggests that these were mentioned in the lost part of the stone; they might have been spent on festivities. Cf. also our lemmata nos. 1607 and 1689.

1614. Teos. Honorary inscription by the city of Abdera for Amymon and Megathymos, end 2nd-1st cent. (90?) B.C. *Syll.³* 656; *IGR* IV 1558; *SEG* XXXII 1206*; cf. P.Herrmann, *ZPE* 7 (1971) 72-77. F.Canali De Rossi, *Selezione* 156-160 no. 183, republishes the inscription (Italian translation) with some modifications. L. 22: διὰ τῆς καθ' ἡμέρα[ν προσκαρ]τερήσεως, C.; [καρ]τερήσεως, Herrmann 74/75; [προσκυνή]σεως, E.Pottier, *BCH* 4 (1880) 51 (ed.pr.); *IGR*. - L. 23: τοὺς πάτρωνας τῆς [αὐτῶν πόλ]εως, C.; τοὺς πάτρωνας τῆς [πόλ]εως, Herrmann 75; τοὺς πάτρωνας τῆς [πατρί]δος, *IGR*.

1615-1619. Teos. Inscriptions concerning the family of Tib. Cl. Philistes and Tib. Cl. Kalobrotos, 1st-2nd cent. A.D. Five inscriptions, found 1963-1966 during the excavations. Ed. pr. P.Herrmann, *AMS* 39 (Bonn 2000) 87-97. On the basis of these new texts, numerous previously published inscriptions from Chios, Teos, and Ephesos, and the results of the research of R.A.Kearsley (*SEG* XXXVI 774), M.D.Campanile (*I sacerdoti del Koinon d'Asia*, Pisa 1994, 42/43 no. 18), and R.van Bremen (*The Limits of Participation*, Amsterdam 1996), H. reconstructs the stemma of the family (96). They originated apparently in Chios (on onomastic grounds), belonged to the élite of their fatherland and of the province of Asia, for which some members served as high priests of the imperial cult, and they are thus an example for the 'mobility' of the élite in the imperial period. Cf. also our lemma no. 1622.

1615: 87-89 no. 1. **Statue of Tib. Cl. Philistes.** Top of a gray marble statue base with two depressions for the feet and a hole for a support of the statue on the upper surface, found in the western parodos of the theater.

Τιβέριον Κλαύδιον Μνασιμάχου καὶ τοῦ
Δήμου υἱόν, φύσει δὲ Ἑρμοθέστου,
Κυρείνᾳ Φιλιστέα, Τηΐων νέον
Ἀθάμαντα

The honored person is also attested in *CIG* 3081-3083 (*IGR* IV 1568-1570), but this text gives the correct form of his father's name for the first time, ed.pr. || 1. Μνασιμάχο τοῦ καὶ το, ed.pr. (certainly typing error) || 1-2. honorary 'adoption' by the personified *demos*, as already seen by L.Robert in *Laodicée du Lycos* 317-320, ed.pr. || 2. the name Ἑρμόθεστος is rare, ed.pr., who adduces two attestations from Kolophon (*Mouseion kai Bibliotheke* V.2, 1886, 90 no. 581 [non vidimus]; Münsterberg, *Beamtennamen* 82, ca. 400-350 B.C.) and two from Teos (*CIG* 3064; 3089), cf. also the next two lemmata || 3-4. the epithet νέος Ἀθάμας refers to the mythical founder of Teos and points to unspecified benefactions of Philistes (cf. already *CIG*), ed.pr.

1616: 89-91 no. 3. **Honorary inscription for Tib. Cl. Philistes.** Gray marble block with moulding at top and bottom; found near the estern parodos of the theater.

Τι. Κλαύδιον Μνασιμάχου καὶ το[ῦ Δήμου]
υἱόν, φύσει δὲ Ἑρμοθέστου, Κυρείνᾳ Φιλισ[τέα]
Τηΐων νέον Ἀθάμαντα vac. ἡ Κλαζομενίω[ν]
ἱερὰ γερουσία ἐτείμησεν τὸν ἑαυτῆς εὐεργέτην τῆς εἰς αὐτὸν εὐχαριστίας ἕνεκ(εν)·
ἐπιμεληθέντος
Τίτου Φλαουίου Τειμοθέου

3. Whereas a γερουσία is already known to have existed in Klazomenai (*I.Erythrai* 430 and 516), the epitheton ἱερά (for which cf. L.Robert, *Hellenica* XIII 209 [cf. also J.A. van Rossum, *De gerousia in de Griekse steden van het Romeinse rijk*, unpubl. thesis, Amsterdam 1988, 156-177, esp. 171/172, Corsten]) is here attested for the first time, ed.pr. || 2. for the name Ἑρμόθεστος see our lemma no. 1615 || 5 in fine. a blank after ENEK, as if the stone-cutter was not sure whether to write ἕνεκα or ἕνεκεν, ed.pr. || 6-7. it is not clear whether the official was from Teos or from Klazomenai; by his name, the inscription is dated to not earlier than the late 1st cent. A.D., ed.pr.

1617: 89 no. 2. **Part of a list of priests, mentioning Tib. Cl. Philistes.** Gray marble block; on the roughly smoothed front face a *tabula ansata* in shallow relief; found southwest of the temple of Dionysos, now in the Archaeological Museum at Izmir.

Τιβέριος Κλαύδιος Μνα-
σιμάχου καὶ τοῦ Δήμου
υἱός, φύσει δὲ Ἑρμοθέσ-
του, Κυρείνᾳ Φιλιστῆς, ἱε-
ρεὺς Διονύσου, ἤρξατο ἱε-
ρητεύειν πρυτανεύον-
τος Μάρκου Μουνατίου
Κλάρου νεωτέρου

The stone was presumably part of a wall on which a list of priests of Dionysos was inscribed with the dates at which they entered office; this entry must be older than the preceding inscription, since Philistes is not yet called νέος 'Αθάμας, ed.pr. || 3-4. for the name 'Ερμόθεστος see our lemma no. 1615 || 4. the text shows that the nominative of the cognomen was Φιλιστῆς (with the contraction of -έας to -ῆς as often in Ionia), not Φιλιστεύς as was thought formerly, ed.pr.

1618: 91/92 no. 4 (ph.). **Statue of Tib. Cl. Kalobrotos.** Gray marble base with moulding at top (with pediment in relief) and bottom; on the upper surface, depressions for the feet of the statue, found in the cavea of the bouleuterion. The inscription has been mentioned in the commentary to *I.Eph.* 232. Since the following base and at least three fragments of further inscriptions mentioning the names Tiberius and Kalo[brotos] have been found in the bouleuterion, it is to be assumed that several members of the family were honored there.

Τι. Κλαύδιον
Καλώβροτον

4 Κλαύδιος Φη-
σεῖνος τὸν
πατέρα

2. For the rare name Καλώβροτος cf. coins from Okokleia in Phrygia (Commodus; H.v.Aulock, *Münzen und Städte Phrygiens* I, Tübingen 1980, 80, 140/141); the same man appears on an inscription from Chios as the father of a Cl.Metrodora (*IGR* IV 946 with *EEP* 128-150); cf. also our lemma no. 1620, ed.pr. || 3-4. for Cl.Phesinus see the next lemma, with his full name.

1619: 92 no. 5 (ph.). **Statue of Tib. Cl. Phesinos, 89/90 A.D.** Upper part of a gray marble base with profile at top (with pediment in relief); on the upper surface, depressions for the feet of the statue; found in the bouleuterion. The inscription has been mentioned in the commentary to *I.Eph.* 232.

Τι. Κλαύδιον Φησεῖνον ἀρχιερέα | ['Ασ]ίας vacat | [- -? - -]

This man should, for chronological reasons, not be identified with Φησεῖνος, son of a Σκυθῖνος, honored in the late 1st cent. B.C. by the Chians in Athens (*IG* II^2 2802) and in Delphi (*FDelphes* III.4, 253), as suggested by R.A.Kearsley (*SEG* XXXVI 774) and R.van Bremen, *The Limits of Participation* (Amsterdam 1996) 309, who think that Ti. Cl. Phesinos (natural son of Ti. Cl. Kalobrotos) was therefore also adopted by Skythinos like his sister Cl. Metrodora, ed.pr. (95 note 27).

1620. Teos. Πύργος-Inscription, mentioning Τιβ. Κλ. Ζηνόδοτος, ca. 100 A.D. E.Pottier, A.Hauvette-Besnault, *BCH* 4 (1880) 174 no. 34. P.Herrmann, *AMS* 39 (Bonn 2000) 90/91, reconstructs the name of Zenodotos' father in L. 1 as [Καλ]ωβρότου ([- -]ωβρότου, ed. pr.), since he is identical with the man in our lemma no. 1618.

LYDIA

1621. Iulia Gordos. Honorary decrees for the son of Anaximbrotos, immediately after 133-130 B.C. *SEG* XXXIV 1198. F.Canali De Rossi, *Selezione* 168-170 no. 187, republishes the inscription (Italian translation) with some modifications. He suggests e.g. for the beginning (**LL. 1-4**): [Μυσῶν 'Αββαειτῶν ἐν Γόρ]δ[ῳ ὁ δῆμος] | [ἐτείμησε - - -]ΝΟΣ [. . .]Ν 'Αναξινβρότου | [υἱὸς, agnomen] ἀρετῆς ἕνεκεν καὶ εὐεργε|[σίας τῆς εἰς] αὐτούς ([- - - - - - - - - -]Ν[- - - - | - - - -] . ΝΟΣ[. . .]Ν 'Αναξινβ[ρότου | υἱὸν (?) πάσης] ἀρετῆς ἕνεκεν καὶ εὐεργ[ε|σίας τῆς εἰς ἑ]αυτούς, *SEG*). - **L. 8**: initio [μεγαλομε]ρῶς, C.; [. . . . .]ρος, *SEG*, with the alternatives]ρος,]ρως,]φως. - **L. 12**: initio [φίλον or εὔνουν πρὸς 'Ρ]ωμαίο[υς], C.; [ἐν εὐνοίᾳ πρὸς 'Ρ]ωμαίο[υς], *SEG*.

1622. Nakrasa (Bakır). Honorary inscription for Ulpius Antiochos, 2nd cent. A.D.? *LBW* 1661; *SEG* XLIV 960*. P.Herrmann, *AMS* 39 (Bonn 2000) 94 note 25, argues that the identification of Ulpia Stratonike, daughter of Ulpius Antiochos, with Stratonike, wife of Phesinos in Teos (*IGR* IV 1571), suggested by H.Malay (*SEG*) and followed by R.van Bremen (*The Limits of Participation*, Amsterdam 1996, 309; 329), cannot be right: 1. Ulpia Stratonike in Nakrasa was most probably high priestess only of the local imperial cult, whereas Stratonike in Teos was high priestess of the provincial cult. 2. The inscription from Nakrasa must date from the time after Trajan, since Ulpia Stratonike's father was already an Ulpius, whereas Phesinos, the husband of Stratonike in Teos, was high priest already in 89/90 A.D. Cf. also our lemmata nos. 1615-1619.

1623. Saittai. Edict of a Roman magistrate (proconsul?), 2nd/3rd cent. A.D. KP II 222 and III p. 28; *IGR* IV 1368; *TAM* V.1, 154. M.Christol, T.Drew-Bear, *Anatolia Antiqua* 9 (2001) 140/141, suggest restoring in L. 4 initio [πραιτωριαν]ῶν instead of [στατιωναρί]ων (KP III; *TAM*) [T.Hauken, *Petition and Response* (Bergen 1998) 244-246, prints no restoration, Corsten].

1624. Sardis (area of: Kemerdamları). Honorary inscription for Euxenos, middle or second half of the 2nd cent. B.C. *SEG* XXXII 1237; L 1189. I.Savalli-Lestrade, *Simblos* 3 (2001) 293/294, cautiously suggests dating the text to 153/152 B.C. (6th year of Attalos II); the ἀρχιερεύς Hermogenes was the successor of Euthydemos.

1625. Sardis. Jewish inscriptions in the Synagogue, late 3rd-6th cent. A.D. J.H.Kroll, *HThR* 94.1 (2001) 5-127, (re)publishes the 79 Greek Jewish inscriptions which were found during the American excavations of the Synagogue (ph.; dr.; English translations). Some of them were published by L.Robert, *Nouvelles inscriptions de Sardes* (Paris 1964) 37-58 nos. 4-19. Others were mentioned in passing or only presented in photos in earlier publications. We consi-

der the latter as virtual inedita and present them in separate lemmata. The same applies to some of Robert's texts which were completed by new fragments or corrected by new readings. Ca. 25 fragments with a few disjointed letters only have not been included by Kroll in his catalogue. Most of them are on plaques of marble wall revetment or mosaics. We present the texts on mosaics and those on revetment panels in two separate composite lemmata.

In a brief introduction (5-15), K. discusses the history of the synagogue's construction, from just after 250 A.D. through the 4th/5th cent. A.D. up to its destruction by the Sassanids in 616 A.D. Most texts are donors' inscriptions, recording the name of the contributor, the part of the interior decor of the synagogue for which he was responsible, and/or a statement that the donation was made in fulfillment of a vow (εὐχή). Brief comment on the names of the donors, the meaning of θεοσεβής (a gentile sympathiser rather than simply 'devout' or 'pious'), the φυλὴ Λεοντίων ('tribe of Judah'; so rightly Robert), the titles of positions within the religious community (e.g. ἱερεὺς καὶ σοφοδιδάσκαλος, 'priest and teacher of wisdom'; two πρεσβύτεροι, 'elders'), indications of status in civic and imperial society (Σαρδιανός, βουλευτής, κόμης, ἀπὸ ἐπιτρόπων, βοηθὸς ταβλαρίου) and professions (a χρυσοχόος as βουλευτής), terms indicating panels in mosaics (διαχώρημα) and sections of the marbling of the walls (διάχωρον) and the word σκούτλωσις (marble wall incrustation in general or wall decoration of colored marble inlay (*opus sectile*)).

Important is the observation that the dating of the inscriptions primarily depends on the coins found beneath the mosaics. Nearly all texts now appear to date from the 4th cent. A.D.; only one text (no. 3 = our lemma no. 1628) dates from ca. 270 A.D. The texts on the wall revetment panels also date in majority from the 4th cent. A.D.

For an interpretation of the inscriptions in the context of their Pagan and Christian environment cf. T.Rajak, *The Jewish Dialogue with Greece and Rome. Studies in Cultural and Social Interaction* (Leiden - Boston - Köln 2001) 447-462, especially 456-461.

[For the introduction, cf. now Ameling, *IJO* II 224-232. - **23** L. 3: προνοίας (*SEG* XLV 1648), προνοί̣ης (stone, cf. Kroll, Ameling); 73: ὑπέρ τε κὲ [τῶν θυγατέρ]ων τε καὶ ἀνδ[ρῶν?] (Kroll), ὑπὲρ τεκέ[ων ...]ων τε καὶ ἀνδ[ρός] (Ameling); **74** L. 4: [Κυρί]ου βο̣[ήθου?] (Kroll), [- -]ου βο̣[- -] (Ameling), Corsten.]

Comparatio numerorum (Robert = L.Robert, *Nouvelles inscriptions de Sardes*, Paris 1964; Trebilco = P.Trebilco, *Jewish Communities in Asia Minor*, Cambridge 1991). The texts nos. 1, 3, 5, 8-11, 13-17, 30-32, 37, 66/67, 70 and 72 are also presented in *An.Ép.* (2001) [2004] nos. 1872-1890 (Greek text; French translation).

Robert	**Kroll**	
53 note 2	53; 54	
no. 4	9	
no. 5	8	
no. 6	10	
no. 7	29	(see our lemma no. 1646)
no. 8, 8b	33	(now as one text: see our lemma no. 1650)
no. 9	30	(see our lemma no. 1647)
no. 10	33	(see our lemma no. 1650)
no. 11	35	(see our lemma no. 1652)
no. 12	43	(see our lemma no. 1655)

Robert	**Kroll**	
no. 13	25	(with new fragment: see our lemma no. 1643)
no. 14	37	
no. 15	31	(with new fragment: see our lemma no. 1648)
no. 16	26	
no. 17	33	(see our lemma no. 1650)
no. 18	34	(now as one text with more fragments: see our lemma no. 1651)
no. 19	45	(see our lemma no. 1656)

SEG		**Kroll**	
XLIII	868	65	
XLV	1647	22	
	1648	23	
	1649	39	
XLVI	1518	66	(dedication of a ἑπταμύξιον)
	1518	72	(Εὐχὴ Αὐρ[etc.)
	2368	63	(concerning a νομοφυλάκιον; see app.cr. of our lemma no. 1673)

Ameling, *IJO* II	**Kroll**	**Ameling, *IJO* II**	**Kroll**	**Ameling, *IJO* II**	**Kroll**
60	1	84	23	113	47
61	2	85	24	114	48
62	3	86	25	115	49
63	4	87	26	116	50
64	5	88	27	117	51
65	6	89	28	118	52
66	7	90	29	119	53
67	8	91	30	120	54
68	9	92	3	121	55
69	10	93	32	122	56
70	11	94	33	123	57
71	12	95	34	124	58
72	13	96	35	125	59
73	14	97	36	126	60
74	15	98	37	127	61
75	13/14a	99	38	128	62
76	13/14b	100	39	129	63
77	16	101	40	130	64
78	17	102	41	131	65
79	18	103	42	132	66
80	19	104	43	133	67
81	20	110	44	134	68
82	21	111	45	135	69
83	22	112	46	136	70

Ameling, *IJO* II	Kroll	Ameling, *IJO* II	Kroll	Trebilco	Kroll
137	71	143	77	46 no. 4.5	3
138	72	144	78	50 no. 4.10	4
139	73	145	79	51 no. 4.11	65
140	74	**Trebilco**		51 no. 4.13	76
141	75	44 no. 4.2	10	158 no. 4.4 (a)	9
142	76	45 no. 4.3	29	158 no. 4.4 (b)	8
		46 no. 4.4	37		

1626-1634. Sardis. Mosaic inscriptions from the synagogue, 4th cent. A.D. J.H.Kroll, *art.cit.* (see our lemma no. 1625) 15-22 (ph.; translation), publishes the following inscriptions set in mosaic floors of the Main Hall and the Forecourt of the Jewish synagogue. All texts date to the 4th cent. A.D. except for our lemma no. 1628 (late 3rd cent. A.D.). We do not reproduce K.'s nos. 8-10 = L.Robert, *Nouvelles inscriptions de Sardes* 39-46 nos. 4-6.

1626: 15/16 no. 1. **Inscription enclosed in a colored wreath; mosaic from the Main Hall.**

Φλάβιοι | Στρατ[ον]εικι|[α]νὸς [κ̣]αὶ | [Σ]ύνφορ[ο]ς ὑ|[π]ὲρ εὐχῆ || vacat ς vacat

A coin of Licinius I (321-324 A.D.), found in a stratum beneath the mosaic, provides a *terminus post quem* for the text, ed.pr. || 1. Φλάβιοι: the name Flavius was probably taken from the Flavian House of Constantine (307-363 A.D.), ed.pr. || [4. [Σ]ύ̣φορ[ο]ς (Kroll), [Σ]ύνφορ[ο]ς (ph.; Ameling), Corsten].

1627: 16 no. 2. **Inscription within a medallion of the mosaic in the Main Hall.**

[- - -|- - -] | Τ̣[- - -] |Υ [- - - ὑπὲρ] || τῶν ἰδ[ίων ἐ]|κέν[τησε] | vacat ν [vacat]

A coin of Constantius II (337-341 A.D.) was sealed below the mosaic medallion, ed.pr. || 4-5. for ὑπὲρ τῶν ἰδίων (rather than ἐκ τῶν ἰδίων) see our lemma no. 1649, ed.pr. || 5-7. κεντέω: 'to mosaic', ed.pr., referring to L.Robert, *OMS* V 189 note 9.

1628: 16/17 no. 3. **Inscription in an octagonal frame in a medallion of the mosaic in the Main Hall.**

Αὐρ(ήλιος) Ἀλέ|ξ[αν]δρος ὁ | κα[ὶ Ἀνα]τόλι|ο[ς Σα]ρ̣δ(ιανὸς) βου||λ(ευτὴς) τ[ὸ τρί]τον | διαχώρημα ἐ̣κέντησεν

The two latest coins sealed beneath the mosaic are posthumous strikings of Claudius Gothicus which date to 280 A.D. or immediately thereafter, ed.pr. || 4-5. nine donors on record in the synagogue inscriptions are βουλευτής (member of the city council), ed.pr. (on 10) || 6. διαχώρημα: the third panel (division) of the mosaic floor, ed.pr. (on 11).

1629: 17/18 no. 4. **Inscription in a square frame in the mosaic in the Main Hall.**

Εὐχὴ | [Σ]αμοῆ ἰε|ρ̣έος κὲ σο|φοδιδασ||κάλου

This panel is a late intrusion into the mosaic and probably replaces an earlier inscription || 2. Σαμοῆ: transcription of the biblical Shamu'a (Σαμμουέ, Σαμμουεί or Σαμμουί in the Septuagint), ed.pr., who refers, *inter alia*, to *CIJ* 794 || 2-3. ἱερεύς: identifies Samoe as a descendant of the priesthood of the Temple in Jerusalem, ed.pr. || 3-5. σοφοδιδάσκαλος: previously unattested, ed.pr., who refers to διδάσκαλος and νομοδιδάσκαλος (see *CIJ* 210; 333: διδάσκαλος νομομαθής); regarded as Greek equivalent for 'rabbi'.

1630: 18/19 no. 5. **Inscription in a square frame in the mosaic in the Main Hall.**

Ε̣ὐ̣χὴ | Π̣α̣ύλου | κόμη|τος

The two latest coins sealed beneath the bedding of the mosaic give a *terminus post quem* of 341-346 A.D., ed.pr. || 3-4. *comes*: 'companion, count'; honorary title first conferred on functionaries under Constantine the Great, ed.pr.

1631: 19 no. 6. **Inscription in a square tabula ansata in the mosaic in the Main Hall**

[- - - -]ΥΕ̣[- -|- - - - -|- - - -]Β̣[- - -|- -]Κ[- - - -||- - - -]ΑΜ[- -|- - - -]Ν[- - -]

1632: 19 no. 7. **Inscription in the mosaic in the Main Hall:** [Εὐχὴ] Εἰλασί̣[ου]

Mentioned in passing by L.Robert, *Nouvelles inscriptions de Sardes* 47, with comment on the name Εἰλάσιος, referring to 'supplication', 'atonement', and a reference to *IGLS* 770/771 (Greek-Jewish context).

1633: 21/22 no. 11. **Inscription in a rectangular frame of the mosaic in the Forecourt.**

[Αὐρ(ήλιος) Εὐ]άνθι|[... Σα]ρ̣δια|[νὸς ἐ]π̣οίησα

L.Robert, *op.cit.* (see app.cr. of preceding lemma) 47, mentions [ἐ]ποίησα || the latest two of the fourteen coins from beneath the mosaic date from 367-375 A.D., ed.pr.

1634: 22 no. 12. **Fragment of a wall mosaic found at the south end of the Porch.**

[- - -] ἐκ τ[ῶν τῆς Προνοίας - -]

For this formula see our lemmata nos. 1636/1637, 1639 and 1640-1642, ed.pr.

1635-1657. Sardis. Inscriptions on marble revetment panels in the synagogue. J.H.Kroll, *art.cit.* (see our lemma no. 1625) 22-37 (dr. and/or ph.; translation), (re)publishes the following texts inscribed on panels of white marble wall revetment or on panels of colored marble inlay (37/38 nos. 48-52). For σκούτλωσις as marble revetment see also our lemma no. 2161.

1635: 22-24 nos. 13-15 and 13 or 14 (a) and (b). **Three nearly identical one line inscriptions** with very large letters and belonging to a single continuous frieze; half of the letters retain traces of red paint.

A. no. 13: [- - - Σαρ]δ̣ιανὸς βο[υλευτ]ὴς κὲ ὁ υἱὸς αὐτοῦ Ζ̣ή̣ν̣ων τὸν κόσμον τῆς σκουτλώσεως [ἐ]πλή̣ρωσαν ♠

For σκούτλωσις see our lemma no. 1646.

B. no. 14: [- - κὲ ἡ] σύμβιος αὐτ[οῦ - - - τὸν κό]σ̣μον τῆς σκο[υτλώσ]εως [ἐπλή]ρωσαν

C. no. 15: [- - - κὲ ἡ σύμβιος αὐτοῦ] Αὐρηλία ΕΝ[- - -]ΝΟΥΤ[- - τὸν κόσμον τῆς σκουτλώ]σ̣εως ἐ[πλήρωσαν]

D. no. 13 or 14 (a): Φλ. Μ̣ (or Ν̣) [- -

E. no. 13 or 14 (b): - - -] . ασιμος βοηθὸς τα[βλαρίου - - -]

The restoration is due to L.Robert; the *adiutor tabularii* was a subordinate officer in the late Roman imperial administration, ed.pr. || six other fragments also belong to these texts: 1)]ΙΑΑΠ[; 2) --]ΚΗ[--; 3) --]ΤΑΝ[--; 4) --]ΑΥ[--; 5) --]ΟΝ[--; 6) --]ΟΥ[--

1636: 24 no. 16. **Inscription on two panels.**

[Α]ὐ̣ρ(ήλιος) Ε̣ὐ̣φ̣ρ̣όσυνος β΄ Σαρ̣δ̣(ιανὸς) β[ο]υλ̣(ευτὴς) | [ἐ]κ τῶν {τῶν} [τ]ῆ̣ς Προνο̣ί̣α̣ς ἐσ̣κ̣[ούτλωσα]

1. Euphrosynos (also on record in our next lemma) is to be identified with Euphrosynos, son of Aurelios Euphrosynos, on record in our lemma no. 1648, ed.pr.; for βουλευτής see app.cr. of our lemma no. 1628.

1637: 24/25 no. 17. **Inscription on four panels.**

Αὐρ(ήλιος) Ε̣ὐ̣φρ̣όσυνος [β΄ Σαρδ(ιανὸς) βου]λ̣(ευτὴς) τὸ περιμάσχαλον | ἐκ τῶν τῆς [Προνοία]ς ἐσκούτλω[σα]

For Aur. Euphr. see app.cr. of the preceding lemma; for βουλευτής see app.cr. of our lemma no. 1628; περιμάσχαλον: previously unattested; derives either from Greek μασχάλη ('arm-pit') or from Aramaic-Hebrew maskel ('basin'); *CIJ* 754 (from Philadelphia) records the donation of a μασκαύλης ('basin'); if related to maskel, the perimaschalon may have to be understood as the 'surround' or enclosure of a lustral basin, ed.pr., who has a slight preference for a connection with μασχάλη (meaning 'angle- or corner block': see *IG* I³ 474 LL. 13 and 98: a μασχαλιαία πλίνθος.

1638: 26 no. 18. **Five segments of panels; inscription in one line.**

Θεόδ[ωρ]ος μ̣[ετὰ τῆς συμβίου α]ὐτοῦ καὶ [τῶν τέκνων? ---] ὑπὲρ [εὐχῆς ἐποίη?]σεν

1639: 26 no. 19. **Segments of two panels; inscription in one line.**

[- - - - ἐκ τῶν τῆς Πρ]ονοίη̣[ς εὐ]ξάμενος ἐτέλε[σα]

1640: 26/27 no. 20. **Segments of four panels; inscription in one line.**

Κάμ̣ὲ ὁ [αὐτὸς -- ἐκ] τ̣ῶν τῆς [Προνο]ίη̣ς εὐξ[ά]μενος ἐσ[κούτλωσεν]

1641: 27 no. 21. **Segments of nine panels; inscription in one line.**

Κἀμὲ ὁ α[ὐτὸς -- - μετὰ τῆς συ]νβίου αὐτοῦ κα[ὶ] τῶν [τέκν]ων ἐκ τῶν{ν} τῆς Προνοία[ς] δομάτω[ν ἐ]ποίησεν

1642: 28 no. 24. **Inscription in three lines on a broken panel** and belonging to the same bay as *SEG* XLV 1647/1648.

[- -ca. 11- - Σ]αρδ(ιανὸς) βο[υλ(ευτὴς) | ἐκ τῶν τῆς Προν]οίας τὸ [διά|χωρον ἐσκούτλ]ωσα ♠

1. For βουλευταί in the synagogue texts see the app.cr. of our lemma no. 1628 || 2-3. διάχωρον: 'bay'; see also *SEG* XLV 1647.

1643: 28 no. 25 = L.Robert, *Nouvelles inscriptions de Sardes* 54/55 no. 13; a new fragment was found after R.'s publication.

Πηγάσιος βουλ(ευτὴς) χρυσο[χό]|ος μετὰ τῆς συνβείου εὐ|χὴν ἀπ[έ]δωκα ♠ bird

[ὁ δεῖνα β]ουλ(ευτὴς) χρυσο[χόος | μετὰ τῆ]ς συνβείου Εὐ[--|-- ἔδ]ωκα, R. || 1. for Πηγάσιος see also L.Robert, *Nouvelles Inscr.*--- 55 no. 16 = Kroll 28/29 no. 26; for goldsmiths as relatively well-to-do craftsmen and, occasionally, as members of the council see e.g. *SEG* XXXVI 970; XXXVII 843; XLI 1840; XLV 1608-1611 and H.W.Pleket, *Lampas* 23 (1990) 195/196.

1644: 29 no. 27. **Segments of four panels; inscription in one line.**

Σεπ[τίμ?]ιος Σ[αρδ(ιανὸς) --]ΕΥΗ[- - -]ΘΕΝ[- -]

1645: 29 no. 28. **Five non-joining segments of an uncertain number of panels; inscription in one line.**

- -]ΙΕΥΧΑ[- -, - -]ΤΑΕ[- -, - -]ΙΣΙΙ[- -, - - - ἐ]τέλ[ε]σε[ν]

1646: 30 no. 29 = L.Robert, *Nouvelles inscriptions* --- 48-52 no. 7. **Inscription in three lines.** A new fragment at the right of L. 1 was found after Robert.

[- - ca. 10- - -]ς μετὰ τῆς συμβίου μου 'Ρηγείνης καὶ τῶν τέκνων ἡμῶν ὑπὲρ
[εὐχῆς ἀπέδ]ωκα ἐκ τῶν δωρεῶν τοῦ παντοκράτορος Θ(εο)ῦ τὴν σκούτλωσιν πᾶσαν
[τοῦ διαχώρο]υ καὶ τὴν ζωγραφίαν vacat

3. [τοῦ οἴκο]υ, R., who proposed to date the text before 212 A.D.; K. dates this text, like many others, to the 4th cent. A.D.: see our lemma no. 1625.

1647: 31 no. 30. **Fragments of four panels; inscription in two lines.**

Αὐρ(ήλιος) 'Ονησιφόρο[ς] Σ[α]ρδιανὸς [μ]ετὰ τῶ[ν] υἱῶν
μου ἐ[κ τῶν τοῦ Θε?]οῦ [δωρεῶν? ἐπ]οίησα τὴν ε[ὐχ]ήν

L.Robert, *Nouvelles inscriptions* --- 53 no. 9, only mentioned one fragment with Αὐρ(ήλιος) || size and character of lettering is similar to that of the text in the preceding lemma, ed.pr., who suggests that they may well have been put up at the same time.

1648: 31 no. 31 = L.Robert, *Nouvelles inscriptions* --- 55 no. 15. **Fragments of four panels; inscription in two lines.** Further fragments were found after R.'s publication.

[Α]ὐρ(ήλιος) Εὐφρόσυ[νος] Σαρδιανὸς βουλ(ευτὴς) ἐπλήρωσα τὴν
[εὐ]χὴν ὑπ[ὲρ] τοῦ ἐκγόνου μου Εὐφροσύνου ♠

1. Εὐφρόσυ[νο]ς βουλ. ἐπλήρω[σα τὴν εὐχὴν | μετὰ τοῦ - -]ου μου Εὐφροσύνου, R. [the pointed sign, printed by Kroll before the break in Εὐφρόσυ[νος], is not on the stone, Corsten] || 2. 'on behalf of my child Euphrosynos', K., who argues that Euphrosynos jr. is on record in our lemmata nos. 1636 and 1637.

1649: 32 no. 32. **Three panels; inscription in two lines.**

[Αὐ]ρ(ήλιος) Κελαινὸς 'Αθαι[- - - Σα]ρδιανὸς ὑπὲρ τῶν
ἰδίων καὶ τῆς ΤΕΤΡΑΦ [- -]ΑΔΙΑΣ εὐχὴν ἀπέδω[κα] ♠

1. Retrograde four-barred sigmas; 'Αθάμ[ας] or 'Αθαν[άσιος, ed.pr. [ed.pr. prints Κελαιὸς (printing error) but translates Kelainos. *An.Ép.* (2001) [2004] no. 1885 gives Κελαιός and translates Celaios; the photo clearly shows Κελαινός; cf. Ameling, Pleket].

1650: 32/33 no. 33. **Substantial portions of six panels; inscription in one line.** Individual segments published by L.Robert, *Nouvelles inscriptions* --- 50-55 nos. 8, 8(b), 10 and 17.

['Ιπ]πάσιος β' Σαρδ(ιανὸς) μ[ετὰ τ]ῆς συν[βίο]υ ἅμα {ἅμα} τ[αῖς ν]ίνναις ὑπὲρ
εὐχῆς ἐσκούτλ[ω]σα εἰς κόσμον τοῦ οἴκ(ου)

Robert no. 17: [Πη]γάσιος β' Σαρδ(ιανὸς) μ[ετὰ? - -]; Robert no. 10: - -]νάις ὑπὲ[ρ εὐ]χῆς ἐπλ[ήρωσα τὴν εὐχὴν - -]μα ἅμα τ[- -; Robert no. 8: [τὴν σ]κούτλω[σιν - - (or σ]κουτλώ[σας); Robert no. 8(b): - - ἔδωκ]α εἰς κόσμον τοῦ οἴκ(ου) || 1. another 'Ιππάσιος in L.Robert, *Nouvelles inscriptions* --- 53 note 2 = Kroll 38/39 no. 53 = our lemma no. 1658 (probably 5th cent. A.D.: see ed.pr. on 15); νίνναις: 'aunts(?)', ed.pr., who refers to *IG* X.2.1, 624 and *LSJ* ('grandmother' or 'mother-in-law') but prefers interpreting νίννη as a variant of νάννη.

1651: 33/34 no. 34. **Fragments of five or more panels; inscription in one line.**

'Ο αὐτὸς Σαμουὴλ ὁ καὶ 'Ιουλιανὸς 'Υπαιπηνὸς βουλ(ευτὴς) [- - -]ΑΚΚΟ[- -
ὑπ]ὲρ ε[ὐχ]ῆς [- -]ΕΜΙΙ[- - - ἐπ]οίησα

'Υπαιπηνός: citizen of Hypaipa, south of Sardis, on the opposite side of Mt. Tmolos; for Jews in Hypaipa see *CIJ* 755, K.; L.Robert, *Nouvelles inscriptions* --- 56 no. 18, mentioned only a fragment with βουλ(ευτής).

1652: 34 no. 35. **Text of one line running across several panels;** pieces of three panels preserved; part of one segment published by L.Robert, *Nouvelles inscriptions* --- 54 no. 11 (---]ιεων ἅμα το[ῖς τέκνοις]).

- - -]ναμεων ἅμα το[ῖς τέκνοις?, - -]ιων αὐτοῦ [, - - -] των Ι[- - - -

1653: 34 no. 36. **Inscription of three lines.** Letters cut on a single thin plaque.

[- - ca. 6- - χρ]υσο|[χόος τὴν εὐ|[χ]ὴν [ἀπέ]δω[κ]α ♠

For another goldsmith see our lemma no. 1643 and L.Robert, *Nouvelles inscriptions* --- 55 no. 14 = Kroll 34/35 no. 37.

1654: 35 no. 38. **Very fragmentary plaque; five lines preserved.**

[- - - -]PK[- - -|- - - -]XA[- - -|- -]των ἐποίη[σα | - -]α καὶ του[- - -||- -]KII[- - -]

1655: 35/36 nos. 40-43. **Four very fragmentary texts.** 1) (= no. 40): ΦΡΑ[---] | αὐ[τοῦ? --]; 2) (no. 41): --] Σαρ[διανὸς ---]; 3) (= no. 42): --- μετὰ τῆς σ]υνβίου[--; 4) (= no. 43): [---]ς Σα[ρδιανὸς ---|-- εὐ]ξάμ[ενος --] (L. 2 quoted by L.Robert, *Nouvelles inscriptions* --- 54 no. 12; R. read ἄμ[α--]; K. points out that before the alpha a xi is visible).

1656: 36/37 nos. 44-47. **Four fragmentary texts inscribed on panels from the Forecourt.** 1) (= no. 44): [--]X[---- ἐπλ]ήρω[σα] | τὸ ἔρ[γον ----]; 2) (= no. 45): ---]ΣΟΦ[--]ώτατος [---|---]ΤΙııı[-]ΥΙΙ[--]; L.Robert, *Nouvelles inscriptions* --- 56 no. 19, published one fragment and restored [ὁ ἀξιολογ]ώτατος; equally possible is a reading ὁ] σοφώτατος, K.; 3) (= no. 46): --]ΣΤΟ[--, --]ΕΡ[--, --]ΒΟ[--, εὐ]χή ♠; 4) (= no. 47): --]ΛΕΙΝ [---, ---] εὐ[χὴν?, ---]ΟΙ[--

1657: 37/38 nos. 48-52. **Inscribed fragments of panels of marble inlay.** 1) (= no. 48): Λε[ό]ντιος [με]τὰ τῆ[ς συμβίου ---- τὴν ε]ὐχήν; 2) (= no. 49): Φιλομ[---]ΥΠΟΜΑΤ[---]; 3) (= no. 50): [---]ρος Κ[---] τὸ ἔ[ργ]ον το[ῦτο --- εὐξ]άμε[νος ἐπο]ίησα (with another fragment of uncertain position: --]ΙΝΠΟ[--); 4) (= no. 51): [- -- τὴν] εὐχὴν [---]; 5) (= no. 52): [---]Ι πρεσ[βύτερος --]. For πρεσβύτερος see also Kroll 46 no. 75: [---] πρεσβ(ύτερος); abbreviation mark *S* (on a fragment of a blue granite slab found in the Porch).

1658-1667. Sardis. Inscriptions on the Forecourt balustrade. J.H.Kroll, *art.cit.* (see our lemma no. 1625) 38-40 nos. 53-62, publishes the following texts inscribed on the marble balustrade running between the peristyle columns of the Forecourt of the synagogue; the balustrade is likely to have been erected late in the building history of the synagogue (5th cent. A.D.).

1658: 38/39 no. 53 = L.Robert, *Nouvelles inscriptions* --- 53 note 2 (ἀνανέωσις Ἱππασίου υἱ[οῦ --]; cf. the texts in our lemmata nos. 1650 and 1659)

1659: 39 no. 54 = L.Robert, *ibidem* 53 note 2 (εὐχὴ Ἱππ[ασίου?])

1660: 39 no. 55: Υἱῶν Μάρκου [--]

1661: 39 no. 56: [---] κὲ Σαμω[ήλ --]

1662: 39 no. 57: Εὐχὴ Εὐτυχ[ίδο]υ θεοσ[εβοῦς] (for θεοσ[εβής see our lemma no. 1625)

1663: 39 no. 58: ἐκ τ]ῶν τῆς Προνοίας δομάτων | κὲ τῶν γονικῶν ἡμῶν καμάτων. For the gifts of Providence see *SEG* XLVI 1518; in L. 2 not *ton goneon emon kamaton* (so *BE*, 1968, no. 478, after Hanfmann, *BASOR* 187, 1967, 32), but τῶν γονικῶν ἡμῶν καμάτων; the inscription is not metrical.

1664: 39 no. 59: [Εὐχὴ - - θ]εοσεβοῦς (cf. our lemma no. 1625)

1665: 40 no. 60: [- - - μετὰ] τῆς συνβίου [- - - -]

1666: 40 no. 61: Εὐχ[ὴ - - - - -]

1667: 40 no. 62: Εὐχ[ὴ - - - -]

1668. Sardis. Fragmentary inscription, undated. Left edge of a marble slab, perhaps part of a base; found in the synagogue and broken on all sides except at left. Ed.pr. J.H.Kroll, *art.cit.*. (see our lemma no. 1625) 45 no. 71 (ph.).

Μ[- - -] | ΕΠΙ [- - -]|ΑΙΝΑ[- - -]|ΤΙΠΥ[- - -] || Κύ(ριε) β[οήθι]

'If its classical style of lettering is any indication, this should be among the earliest inscriptions of the Synagogue', ed.pr. [i.e., end of the 3rd cent. A.D.].

1669. Sardis. Donation to the synagogue, 4th cent. A.D. Marble panel. Ed.pr. J.H.Kroll, *art.cit.* (see our lemma no. 1625) 42/43 no. 67 (ph.; translation).

Αὐ[ρ(ήλιος) Συ]μεόνιος Σαρδια[νὸς] | βουλ(ευτὴς) μετὰ τῆς [συνβίο]υ τὸ ΔΙΑ[- ca. 3-]ΙΚΟΝ εὐξάμενος [ἐποίησα?]

2-3. Ed.pr. suggests that the mason made an error: δι(α)[κονι]κόν ('deacon's place'); diakonikon is previously unattested in Jewish usage; but the title of διάκονος is on record in a Jewish inscription from Syrian Apamea (*CIJ* 805), ed.pr.

1670. Sardis. Donation to the synagogue, 4th cent. A.D. Fragments of a plaque; letters retain traces of red paint; first and last two lines are preserved. Ed.pr. J.H.Kroll, *art.cit.* (see our lemma no. 1625) 43/44 no. 68 (ph.): Ζή[νων - - - -] | εὐχὴν | ἀπέδωκα

1671. Sardis. Donation to the synagogue, 4th cent. A.D. Large piece of a monumental marble menorah; on two fragments (A, B) of the crossbar an inscription. Ed.pr. J.H.Kroll, *art.cit.* (see our lemma no. 1625) 44 no. 69 (ph.).

A. Σωκράτης [- - - το]ῦ οἴκου [- - -] B. [- - -]ΣΙ[- - - - - - γ]λυφου

Fr. B refers to the carving of the menorah or to its carver.

1672. Sardis. Donation to the synagogue, 4th cent. A.D. Large pedestal; a hole at the middle of the top holds part of the iron pin that anchored the object displayed on the pedestal. Ed.pr. J.H.Kroll, *art.cit.* (see our lemma no. 1625) 44 no. 70 (ph.; translation).

Αὐρ(ήλιος) | Βασιλείδης | ἀπὸ ἐ|πιτρό|πων

Basileides was ex-procurator; a high official in the provincial or city administration, ed.pr.

1673. Sardis. Fragment, 4th cent. A.D. Lower left corner of a marble panel; the panel is surrounded by a double border; the inner border has the shape of a *tabula ansata* and is ornamented with an ivy leaf at the left of the preserved line of text; letters in raised relief against a background painted red. Ed.pr. J.H.Kroll, *art.cit.* (see our lemma no. 1625) 41 no. 64 (ph.).

[- - - - - - - - - - - |- - - - - - - - - - -] | ὑπὲρ [ὑγίας or εὐχῆς ?]

Ed.pr. points out that the benefactor Μεμνόνιος, on record in *SEG* XLVI 2368 (= Kroll 40/41 no. 63; σκούτλωσις of the νομοφυλάκιον), may also have erected the present inscription.

1674. Sardis. Fragmentary inscription, 4th cent. A.D. Two segments of a plain crowning (?) plinth, inscribed on one lateral face; found in the Forecourt of the synagogue. Ed.pr. J.H. Kroll, *art.cit.* (see our lemma no. 1625) 45/46 no. 73 (ph.).

[- - -] ὑπέρ τε κὲ [τῶν θυγατέρ]ων τε καὶ ἀνδ[ρῶν? - -]

1675. Sardis. Fragmentary inscription, 4th cent. A.D. Segment of a crowning member (door lintel?) carved with a freeze of dentils; above mouldings and an inscribed fascia; found in the synagogue. Ed.pr. J.H.Kroll, *art.cit.* (see our lemma no. 1625) 46 no. 74 (ph.).

[- - -]MITHN ὁ α[ὐτὸς? - - -]

1676. Sardis. Fragmentary inscription, 4th cent. A.D. Five joining fragments of an inscription inside a circular medallion on a large slab found in the synagogue. Ed.pr. J.H.Kroll, *art.cit.* (see our lemma no. 1625) 46/47 no. 76 (ph.).

[- - -]ΩΝΤ[- - -|- -]ο τοῦ Θ[εοῦ? | - -]ων καὶ τ[- - | Κυρί]ου βο[ηθοῦ? . . .]Ν || [- - -] τ ΡΩ[. .] καὶ | [- - τ]ὸ ἔργον τ[οῦτ]ο | [- - -] εὐλογία τ[. .] | Κύρι[ε βο]ήθι τῷ οἴκῳ | τού[τ]ῳ

Menorah flanked by lulab and ethrog || K. mentions a sixth, non-joining fragment with parts of three lines: --]ΟC[--|--]ΔΩΡ[---|---]Λ[---. On 47 no. 77 (ph.) K. mentions four joining fragments of a similar inscribed medallion: [----]ΤΟΥ | [----]Υ | [---|---||--- τὸ ἔργο]ν το[ῦ]το.

1677-1678. Sardis. Two graffiti, undated. J.H.Kroll, *art.cit.* (see our lemma no. 1625) 47 nos. 78/79, publishes the following two graffiti from the synagogue.

1677: 47 no. 78 (ph.). **Graffito** on the marble pavement in the court of the Forecourt peristyle; a circle divided into eight segments with a letter in each segment: Εὐχὴ ΜΑΠΑ ('Vow of Mapa(?)').

1678: 47 no. 79. **Graffito** on a column of the Forecourt peristyle: ΚΙΑΙΑΑ ('meaning unknown', ed.pr.).

1679. Satala. Petition to a Roman magistrate (proconsul?), 2nd/3rd cent. A.D. KP III 9; *TAM* V.1, 611 [also in T.Hauken, *Petition and Response* (Bergen 1998) 247-250]. M.Christol, T.Drew-Bear, *Anatolia Antiqua* 9 (2001) 140, suggest the following new restorations: in L. 1 perhaps Αὐρ(ήλιος) Μαρ[τ]ῖν[ος] instead of Αὐρ(ήλιος) Μαρ[ε]ῖν[ος] (KP; *TAM*; Hauken [with question-mark]), for which name they refer to *SEG* XLIX 1599. In LL. 10/11 they restore [κεντυ]|ρίωνι φρουμε[νταρίῳ?] instead of [?στατιωνα]|ρίων [κ(αὶ)] φρουμε[νταρίω]ν (KP; *TAM*; Hauken).

1680. Thyateira (area of: (Ak)Selendi; ca. 17 km south of Thyateira). Honorary inscription for M. Cn. Licinius Rufinus, shortly after 238 A.D. *SEG* XLVII 1656. C.Bruun, *Phoenix* 55 (2001) 349/350, comments on the title σύμβουλος Σεβ(αστοῦ) (L. 3; Rufinus acquired the title as *eques Romanus*) and ἐπιλεχθεὶς φίλος τοῦ Σεβαστοῦ (L. 10). He became *consiliarius* in the 210s/early 220s; the *adlectio inter amicos* took place after 238 A.D. *Consiliarius* was not equivalent to being nominated *amicus*. B. adduces a recently published Latin inscription from Forum Traiani in Sardinia recording a Roman knight who was an *adlectus inter amicos consiliarios* (ca. 211 A.D.). On 361-364 a list of imperial *amici* (φίλοι) on record in official documents.

1681. Thyateira. Epitaph of Paulas Allidia, Roman imperial period. *TAM* V.2, 1124. O.Salomies, *Arctos* 35 (2001) 147, argues that the rare *nomen* Ἀλλιδία points to a connection with the Allidii at Delos, later members of which family may have moved to the east; cf. our lemma no. 1847.

1682. Lydia. Unknown provenance. Epitaph of Gelaseinos, 206 (or 261) A.D. Marble pedimental stele; ivy–leaves on the pediment. Ed.pr. in the catalogue *Giessener Münzhandlung Dieter Gorny GmbH. Auktion 98. Antike Kunstobjekte*, Dienstag, 12. Oktober 1999 (Munich 1999) 17 no. 2064 (ph.; German translation), where a provenance from Lydia or Phrygia is suggested (but see ap.cr.).

Ἔτους ϲϙα´ μη(νὸς) Πανήμου ιβ´ Ῥα-
ξάνης Γελασεῖνον
τὸν σύντροφον ἐτί-
μησεν ζή{σαντα} ἔτη κε´

1. ΕΤΟΥΣ ΣΘΑ, ed.pr. (but correct in the translation; the 291th year of the Sullan or the Aktian era) [corrected on the basis of the photo, Chaniotis]. || 1–2. ΠΑΖΑΝΗΣ, ed.pr. (Razanes in the translation) [Ῥαξάνης read on photo, Chaniotis] || 4. Z TA KE, ed.pr. [read on the photo; ligature of ἔτη, Chaniotis].

1683. Lydia. Unknown provenance (Saittai?). Epitaph of Hygeinos, 192 (or 247) A.D. Marble pedimental stele; ivy–leaves on the pediment, a crown in relief on the panel. Ed.pr. in the catalogue *Giessener Münzhandlung* - - - (cf. our lemma no. 1682) 17 no. 2063 (ph.; German translation), where a provenance from Lydia of Phrygia is suggested (but see ap.cr.).

Ἔτους ϲοζ´ μη(νὸς) Λῴου β´ · Ὑγεῖ-
νον Ἀσκληπιάδου ἐ-
τείμησαν οἱ ἐριουργοὶ
ζήσαντα ἔτη v · v κε´

[1. initio, the letters ΟΥΣ of the word ἔτους and H in the abbreviated μη(νὸς) are written above the line; short horizontal lines above C, Z and B, Chaniotis]. || 1–2. ΑΣΚΛΕΠΙΑΔΟΥ, ed.pr. [read on the photo; the name Ὑγεῖνον was omitted by ed.pr. (but included in the translation), Chaniotis] || 3. ΟΙ ΙΕΡΟΥΡΓΟΙ, ed.pr. [οἱ ἐριουργοί, corrected on the basis of the photo; vgl. *SEG* XXIX 1198 (Saittai); epitaphs set up by associations are very common in Saittai (see C.Zimmermann, *Handwerkervereine im griechischen Osten des Imperium Romanum*, Mainz 2002, 27/28), which probably is the provenance of this stone, Chaniotis] || 4. ΖΗΣΑΝ ΤΑ ΕΤΗ, ed.pr. [ζήσαντα ἔτη, Chaniotis].

1684. Lydia. Unknown provenance. Epitaph of Tertia Vigellia, 18 A.D. Marble pedimental stele; in the pediment the representation of a basket [not a crown, as stated in the ed.pr.] and two rosettes in relief; below a crown. Ed.pr. in the catalogue *Gorny and Mosch, Giessener Münzhandlung, Auktion 111. Kunstobjekte der Antike*, Dienstag, 16. Oktober 2001 (Munich 1999) 85 no. 3343 (ph.; German translation) [which should best be ignored, Chaniotis].

Ἔτους · ξγ´ μη(νὸς) γ´ · ι´ ·
crown
Τερτίαν Οὐιγελλίαν ἐτίμη-
σαν Γνάϊος Τεάντιος Ἀπολ-
λώνιος, ὁ ἀνὴρ αὐτῆς καὶ
Πρῖμα καὶ Σεκούνδα καί Γναῖ-
ος καὶ Μᾶρκος, τὰ τέκνα, διά
τε τὴν ἁγνοτάτην αὐτῆς χρη-
σιμότητα καὶ ὑπερβάλλουσαν
οἰκοδεσποσύνην καὶ γλυκυ-
τάτην αὐτῆς πρὸς τὸν ἄν-
δρα καὶ τὰ τέκνα φιλοστορ-
γίαν ·
Τερτία, χαῖρε

[1. Written above the crown; the H is written above the M; read on the photo, not read by ed.pr., who translates 'Jahr 246, Monat Apellaios 3. Tag' (161 A.D.); it should be 'year 103, 3rd month, 10th day' (18 A.D. of the Sullan era or 70 A.D. of the Aktian era), Chaniotis] || 2. the woman owed her name to the early hour in which she was born (Tertia Vigillia, third watch) [Vigillia is the woman's nomen gentile; see H.Solin - O.Salomies, *Repertorium nominum gentilium et cognominum Latinorum* (Hildesheim 1994) 208, Chaniotis].

1685. Lydia. Unknown provenance (Saittai?). Epitaph of Proklos, 246 A.D. Lower part of a stele; in a panel above (broken on top) the representation of a man (left) and a woman (right); below an inscription. Ed.pr. in the catalogue *Gorny and Mosch* - - - (cf. our lemma no. 1684) 85 no. 3344 (ph.; German translation); the stele probably originates in the area of Saittai (ed.pr.).

Ἔτους τ·λ·α´ · μη(νὸς) Περιτίου
ε´ · Μαρκέλλα, ἡ μήτηρ,
καὶ Ζηνόδοτος, ὁ θέρ-
ψας, καὶ Ἀφφιανός, ὁ μητ(ρ)ώς,
καὶ Ἀγαθήμερος, ὁ σύμ-
τροφος, καὶ ἡ μαμὴ Φιλο-
ξενὶς ἐτείμησαν · μνε[ί]-
[α]ς χάριν · ζήσαντα ἔτη ιε´
[Π]ρόκλον

[1. μη(νὸς), not recorded in ed.pr., read on the photo; the H is written above the M, Chaniotis] || 2. ΜΗΤΕΡ, ed.pr. [μήτηρ on the photo || 5–6. θέρ|ψας = θρέψας, not 'der Diener' (ed.pr.), but the foster–father, Chaniotis] || 4. ΜΗΤΩΣ, on the stone, corrected by ed.pr. || 5-6. σύμ|τροφος (sic!) || 7. ΕΤΕΙΜΙΣΑΝ, ed.pr. [ἐτείμησαν on the photo, Chaniotis] || 7-8. ΜΝΕΜΗΣ, ed.pr. [corrected on the basis of the photo, Chaniotis].

AIOLIS

1686. Myrina? Terracottas with artists' signatures, ca. late 1st cent. B.C. – 70 A.D. L.Burn-R.Higgins, *Catalogue of Greek Terracottas in the British Museum* III (London 2001) republish four terracottas with artists' signatures (ph.).

A: no. 2275. **Menophilos, ca. 1-50 A.D.** Standing Aphrodite; in the middle of the back: Μηνο(φίλου)

B: no. 2289. **Diphilos, 20-70 A.D.** Standing boy; on the lower back: Διφί(λου)

C: no. 2290. **Diphilos, 20-70 A.D.** Standing boy with a quiver; in relief on the lower back: Διφί(λου)

D: no. 2292. **Artemon, late 1st cent. B.C. – early 1st cent. A.D.** Standing Eros burning a butterfly; on the back of the plinth: Ἀ[ρ]τέμονος

TROAS

1687. Adramytteion (?). Honorary inscription, last quarter of the 1st cent. B.C. *SEG* XLII 1088; *I.Adramytteion* II 22/23 no. 21. In a study of the *nomen* Satrius in the East, O.Salomies, *Arctos* 35 (2001) 168/169, connects M. Σάτριος Πολλίων from Adramytteion with Σάτριος Μαρκιανός from Parion (*SEG* XV 714 [however, L.Robert, *Hellénica* XI-XII, Paris 1960, 585, writes Σ. Ἄτριος Μαρκιανός, Corsten]) and with many others from Greece and the Aegean to support the assumption that the name goes back to M. Satrius, legate of C. Trebonius and active in the East in 44/43 B.C.

1688. Antandros (area of: Doyran Köy). End of a decree, Roman Imperial period. *SEG* XLVI 1559. O.Salomies, *Arctos* 35 (2001) 159/160, points out that the very rare *nomen* Luscius is attested here for the first time in the East, whereas it often occurs in Latium and Central Italy. It might go back to the Asian proconsulate of L.Luscius Ocrea in ca. 90 A.D. (B.E. Thomasson, *Laterculi praesidum* I, Göteborg 1984, 218 no. 77; 276/277 no. 7).

1689. Ilion. Endowment of Hermias, 2nd cent. B.C. *I.Ilion* 52. J.D.Sosin, *Tyche* 16 (2001) 161-164, reprints LL. 11-20 and comments on the accounting which was thought by previous scholarship to be seriously flawed. The alleged problem was that the endowment resulted in an annual interest of 1,525 drachmas, which were to be distributed to the twelve tribes of the city. Since each tribe received 127 drachmas and three obols (a half drachma), the total amounted to 1,530 drachmas. The difference of five drachmas was explained either by supposing that there was no interest paid for the ten days between the beginning of the festival, for which the money was to be spent, and the distribution of the money, or by a simple rounding of the total amount. Since both explanations seem awkward, S. suggests a mason's error: the man might have mistaken the sign for „half obol" as „half drachma" (the symbols were similar); 127 drachmas and a half obol for each tribe would amount exactly to the sum of 1,525 drachmas. Cf. also our lemmata nos. 1607 and 1613.

1690. Ilion. Relationship with Rome, Roman imperial period. On the basis of *I.Ilion* 81-83, 86/87, 89, and 91, C.P.Jones in V.Fromentin - S.Gotteland (edd.), *Origines Gentium* (Bordeaux 2001) 181, points out that only the entire citizen-body could claim to be related to the imperial family, but not each citizen individually.

1691. Ilion. Epitaph of the gladiator Hilaros with epigram, 2nd/3rd cent. A.D. Marble altar, moulded at top and bottom. Angle-shaped signs at the ends of LL. 4 and 11 mark the beginning and the end respectively of the epigram; at the end of L. 8, however, the sign has no apparent meaning. Ed.pr. K.J.Rigsby, *Studia Troica* 10 (2000) 97/98 (ph.; English translation). Now also in Merkelbach-Stauber, *SGO* IV 467 no. 23/11 (07/06/07; German translation) and V 16.

[Ἀγαθῇ] vacat τύχῃ·
[ὃς ἂν σκύ]λῃ ἢ κάτω βάλῃ, δώσε[ι]
[τῷ ταμείῳ] * μύρια ,ε) vacat
[τὸν θρασὺν] ἐν σταδίοις καθο-
[ρᾷς με νέκυ]ν, παροδεῖτα, Ἵλαρον
[- - ca. 10 - -]ον ὅπλοις καὶ ΑΡΗΙ
[- ca. 7 - ὡς] γὰρ τὸν Ἡρακλέα
[φασὶν δέκα κ]αὶ δύο ἆθλα νει-)
[κήσαντα θεοῖ]σι μεμεῖχθαι ἀθ-
[ανάτοισι· δώδ]εκα πυκτεύσας
[τρισκαιδέκατον] τέλος ἔσχα·)
[(ἡ δεῖνα) τῷ ἰδ]ίῳ ἀνδρὶ ἐκ τῶν
[ἰδίων μνεία]ς χάριν. vacat
[vacat? εὐτυχε]ῖτε vacat

1. In larger letters on the upper moulding || 2. for σκύλῃ without object cf. e.g. *MAMA* VI 218 (Apameia/Phrygia), ed.pr. || 3. for the large sum of 15.000 denarii cf. *Archäologisch-Epigraphische Mitteilungen aus Österreich-Ungarn* [illegible] (1885) 124 no. 84 L. 9 (Ankara) and *IGR* III 267 (Ikonion), ed.pr. || 4-11. an epigram, ed.pr. || 5. a frequent beginning of epigrams for gladiators, cf. Robert, *Gladiateurs* no. 81 [*I.Nikaia* 276; Merkelbach-Stauber, *SGO* II 165 no. 09/05/10] and 298 [*I.Nikaia* 277; found, however, in Alexandreia Troas: *I.Alexandreia Troas* 123; Merkelbach-Stauber, *SGO* I 630 no. 07/05/01, Corsten], ed.pr. || 5. for the name Hilaros for a gladiator cf. Robert, *Gladiateurs* 122 and no. 183, ed.pr. || 6-7. Ἀρήϊ[ον αἷμα?], ed.pr. || 7-11. for the comparison with Herakles cf. Robert, *Gladiateurs* no. 298 [v. supra app.cr. to L. 5] LL. 5-6, ed.pr. || 10. for πυκτεύω in a gladiatorial context cf. Robert, *Gladiateurs* 16-20, ed.pr. || 11. initio: [τρισκαιδέκατον], cf. Merkelbach-Stauber, *SGO* I 630 no. 07/05/01, *SGO*; [καὶ ἐγὼ βιοτοῦ], ed.pr. || 11. in fine: for τέλος ἔσχα cf. Robert, *Gladiateurs* 81 [v. supra app.cr. to L. 5], 141 (Philadelphia), 148 [*I.Tralleis* 103; Merkelbach-Stauber, *SGO* I 204/205 no. 02/02/05], ed.pr.

1692. Lampsakos. Honorary decree for Hegesias, 196/195 B.C. *I.Lampsakos* 4. F.Canali De Rossi, *Selezione* 170-178 no. 188, republishes the inscription (Italian translation) and suggests restoring in **L. 15** initio: [ἀνεδέξατο] ([ἐπεδέξατο], *I.Lampsakos*).

MYSIA

1693. Mysia. Epigrams. In a review of R.Merkelbach-J.Stauber, *SGO* II, E.Sironen, *Arctos* 35 (2001) 266, provides several corrections to epigrams from Mysia. **40 no. 08/01/30** (Kyzikos): Ἀριστένοτος instead of Ἀριστένετος. – **56 no. 08/01/43** (Kyzikos): in verse 5 ἐπιμέμπτη instead of ἐπιπέμπτη. – **76 no. 08/04/01** (Daskyleion, area of): in verse 6 εἰσαπέστειλεν instead of εἰς ἀπέστειλεν.

1694. Elaia. Decree concerning an alliance with Rome after Aristonikos' revolt, shortly after 129 B.C. *Syll.*³ 694 (*IGR* IV 1692; *SEG* XV 762; XXXIV 1244; XXXVIII 1259; XLVII 1669). F.Canali De Rossi, *Selezione* 164-168 no. 186, republishes the inscription (Italian translation) and suggests for LL. 1-3 e.g.: [Θεοί· ἀγαθῆ τύχῃ· ἐπὶ ἱερή]ος Θεῶ[ν προ|καθημένων ὁ δεῖνα τοῦ . . .]ου, τοῦ δὲ Τη|[- - φύσει, num. μηνὸς . . .]ου, C.; [- - - πρ]ὸς θεῶ[ν - - - | - - - - - - - τ]ούτου δὲ ΤΗ[- - - | - - - - -]ου, *IGR*.

1695. Germe. Dedication to Apollo Germenos, 2nd/1st cent. B.C. (or early imperial period?). Marble stele with pediment, found near the village of Şevketiye (south-west corner of the Lacus Dascylitis/Manyas Gölü). The relief shows on the right Apollo with long chiton and himation, on his left arm the lyre, in his out-stretched right hand a patera, under which a deer is incised on the background; next, Artemis in short chiton, holding a torch in her left and a patera in her out-stretched right hand over an altar; from the left and partly behind the altar a couple approaching, in front of the altar four small figures with a sheep, probably a servant and the three children of the couple. The inscription is under the relief. Ed.pr. K.Ehling, *Die Münzprägung der mysischen Stadt Germe in der römischen Kaiserzeit* (*AMS* 42; Bonn 2001) 20-23 (ph. [p. 16]; German translation), including a comparison with similar representations of Apollo in Mysia and Bithynia.

Μητρόβιος Τείμωνος Ἀπόλλωνι | Γερμηνῶι εὐχήν

The findspot of the stele corroborates the localisation of the city of Germe in this region, ed.pr. (cf. his brief overview of the history of research on the historical topography of the area on 1-19).

1696. Germe? (area of: Gönen). Epitaph of Zotion, Roman imperial period. Stele with reliefs, the uppermost and larger one of which is broken off, LL. 1-5 underneath. A smaller one in the center, badly preserved, depicts a seated woman with a child on her lap; to the right, a smaller servant in front of a table. The smaller relief is surrounded by LL. 6-8 (left) and 9-14 (right). Edd.pr. Merkelbach-Stauber, *SGO* II 75 no. 08/03/02 after a copy of E.Schwertheim with restorations by W.Peek (German translation).

[Ὑ]πόμνημα Ζωτίου ὃ ἐποίησεν | Κόϊντος Ἀτείλιος Βάλης |
τὴν πυμάτην ὑπὸ βῶλον ὁμευνέτιν ἔνθα Κόϊν[τος] |
4 Ζώτιον οἰχομένης ἐκτέρισεν γαμετῆς· |
κλαύσας συζυγίης [ἄ]δικον τέλος, ἧς περίπυστον ||
στήλλην μνη|μοσύνην θῆκε | [π]αρερχομένοι[ς]· |
ἰκόνι δ' ἔμ[π]αλι | χαῖρε, γύναι, [τί δὲ] || λώϊον ἢ πα[- -] |
ἐκφῦνα[- - -] | ΟΛΙ . ΕΕΝ[- - -]|ΜΛΛ[- - -]
vacat?

1. Prose || 9-12. the child in the smaller relief is the deceased woman's child, edd.pr. || 11-12. πα[ῖδ'] | ἐκφῦνα[ι], Peek apud edd.pr.

1697. Hadrianeia. Honorary inscription for Apphia, 1st cent. A.D. *I.Hadrianoi* 141. O.Salomies, *Arctos* 35 (2001) 156, points out that the *nomen* Dellius (Δελλία Ἀντωνία in the inscription) is in the East known only from this text and from one from Leukopetra (*I.Leukopetra* 7; cf. our lemma no. 832). He finds the origin of this *gens* in Campania.

1698. Hadrianoi (area of: Akçapınar). Dedication of Gauros, 2nd/3rd cent. A.D. *I.Hadrianoi* 24; *SEG* XLI 1967; XLIII 1311; L 1200. In a study based mainly on literary sources of the omens concerning (future) Roman emperors, A.Vigourt, *Les présages impériaux d'Auguste à Domitien* (Paris 2001) argues against the interpretation of this inscription as an oracle about the future victory of Caesar or Octavian at Pharsalos or Actium respectively (10). There are too many uncertainties about the text, especially about its date and restoration. This alleged piece of evidence being discarded, she concludes that there are no inscriptions refering to such omens (10/11).

1699. Hadrianoupolis. Funerary epigram for Alexandros and Markiane, Roman imperial period. Merkelbach-Stauber, *SGO* II 286 no. 10/02/03. S.Follet, *BE* (2003) no. 33, restores in verse 4: δέκτο δὲ ἡ μέν (δέκτο δ' ἐὴ μέν, M.-S.).

1700. Hadrianoutherai. Funerary epigram for Meidias, ca. 3rd cent. A.D. Merkelbach-Stauber, *SGO* II 102 no. 08/06/09. S.Follet, *BE* (2003) no. 33, restores in verse 3 λύγρ' ἔχον (λυγρεχον, M.-S.).

1701. Kyzikos. Honorary decree for Machaon, 129 B.C. *IGR* IV 134 (cf. our lemma no. 1495 app.cr.). Republished by F.Canali de Rossi, *Selezione* 160-163 no. 184 (Italian translation), who suggests restoring LL. 20-26 as follows: καὶ συστρατευόμενος α[ὐτοῖς οὐκ ἐξέ]|λειπεν ([ἀπέ]λειπεν, *IGR*), οὓς παριστάμενος πρὸς τὴν εὔνοιαν τ[οῦ δή]μου [διὰ τῶν ἀνα]|γραφῶν (- - -]γραφον, *IGR*) καὶ τῶν πραγμάτων γνησίως πρὸς τὸ πα[τρωνεύειν τῆς πόλεως | δι]ε[θή]κατο (πα[- - - ἡν]έ[γ]κατο, *IGR*)· ἐξξῆς ταγεὶς στρατηγὸς ἐπὶ τῆς [δημοσίας? χώρας πρὸ]ς ἐπιτροχαζόντων διηγώνισ[ε, ἀφελῶν] ([- - -]|ς ἐπιτροχάζων τῶν διηγωνιτ..., *IGR*) κίνδυνον καὶ κακοπαθίαν [τοῖς] (κακοπαθίαν ... [τοῖς], *IGR*) || πολίταις, καὶ με[τὰ ταῦτα χρείαν ποιησαμένου τοῦ δήμου τοῦ πρεσ]|βεύσαντο[ς ---] (με[τὰ ταῦτα? - - - πρεσ]|βεύσαντο[ς ---], *IGR*).

1702. Kyzikos. Two epitaphs, undated [Roman imperial period]. *I.Kyz.* I 358 and 389 (*I.Kyz.* II 121). In **358**, H.Solin, *Arctos* 35 (2001) 238, suggests reading Κούλκις (with lunate sigma, for Κούλκιος) instead of Κούλκιε (*I.Kyzikos*) since a nominative is required. In **389**, he points out that the restoration [Οὐα]λεντιανοῦ (L. 2) is dubious, since this name is rather rare; other possibilities are *Lentianus* and *Pollentianus*.

1703. Pergamon. Honorary decree for a Pergamene ambassador, ca. 150 (133?) B.C. *I.Pergamon* 224; *OGIS* 323. F.Canali De Rossi, *Selezione* 178-182 no. 189, republishes the inscription (Italian translation) with his restorations, already suggested in *EA* 31 (1999) 86-93 (*SEG* XLIX 1771).

1704. Pergamon. Honorary decree for Diodoros Pasparos, ca. 81 B.C. *IGR* IV 292; cf. A.Wilhelm, *Sitz.Ber.Wien* 214, 4 (1932) 21-40; *SEG* XLVIII 1484, 1490; XLIX 1770. F.Canali De Rossi, *Selezione* 182-188 no. 190, republishes the inscription (Italian translation) with several new suggestions. **L. 4**: τοὺς [τὴν 'Ασίαν κατοικοῦντας], C.; τοὺς [- - -], *IGR*; [χρεωφειλέτας τοὺς μὲν ἤδη?], Wilhelm. - **LL. 6-8**: ἀπέλυσε[ν δὲ μετὰ λούθρων τοὺς παθόντας τὴν βί]|αν τῆς γεινομένης ἀνδροληψίας ἐκ τῶν κυρ[ίων· παρῃτήσατο δὲ καὶ τὰς τῶν στρατο]|πέδων κτλ., C.; ἀπέλυσε [- - - - - - -]|αν τῆς γεινομένης ἀνδροληψίας ἐκ τῶν κυι[- - - - - - - τῆς τῶν στρατο]|πέδων κτλ., *IGR*; ἀπέλυσε[ν δὲ καὶ τοὺς κατοικοῦντας τὴν ἐπαρχεί]|αν τῆς γεινομένης ἀνδροληψίας ἐκ τῶν Κυί[ντου Καιπίωνος ἐπιταγῶν καὶ τῆς τῶν στρατο]|πέδων κτλ., Wilhelm; L. 7: ἐκ τῶν κύκ[λωι χωρίων?, C.P.Jones, *Chiron* 4 (1974) 195. - **LL. 22-23**: κ[αὶ ἐπὶ τῶν ἡμῖν ἀπὸ (ἐπὶ τῶι ἀπὸ, *IGR*)] | προγόνων εὐεργέτην ὄντα καὶ πολιτευόμενον καλῶς τῶν μεγίσ[των ἀγαθῶν συνέβη] (μεγίσ[των εὐεργεσιῶν, *IGR*)| παραίτιον γεγονέναι, C.

1704 bis. Pergamon. Honorary inscription for a boxer, ca. 80 B.C. P.Jacobsthal, *MDAI(A)* 33 (1908) 409 no. 40. F.Canali De Rossi, *Selezione* 192/193 no. 193, republishes the inscription (Italian translation) and suggests some supplements e.g. **L. 2**: in fine [ἄνδρας]. - **L. 3**: initio [Πύθια]. - **L. 5**: in fine [ἐν 'Ρώμηι]. - **L. 7**: initio [ἐκεῖ].

1705. Pergamon. Dedication, 2nd cent. A.D. H.Hepding, *MDAI(A)* 35 (1910) 454-457 no. 39. C.Thomas in H.Koester (ed.), *Pergamon. Citadel of the Gods* --- (see *SEG* XLVIII 2168) 293 note 60, suggests reading θεοῖς ἁγι[ωτάτοις]; for alternative readings, e.g. θεοῖς ἁγν[ώστοις], see *SEG* XXXVIII 2019 and T.Drew-Bear, G.Labarre in G.Labarre (ed.), *Les cultes locaux dans les mondes grec et romain.* Actes du colloque de Lyon, 7-8 Juin 2001 (Lyon-Paris 2004) 95 note 95.

1706. Pergamon (area of: Ketios Valley). Pottery list, ca. 200-150 B.C.? or earlier. *SEG* L 1218. J.Poblome - O.Bounegru - P.Degryse, *JRA* 14 (2001) 164/165 (dr.), republish the graffito on the bottom of a ceramic plate or flat bowl with minor differences in the transcription: L. 1 ἐπικε[φάλαιον] (ἐπικε[φάλαιον ?], *SEG*); L. 2 κοτύ[λαι] (κότυ[λοι - - -], *SEG*); L. 7 πο[τήριον] (πο[τήριον ?], *SEG*). This kind of lists contained 'the contents of a kiln after loading and before firing' and 'was intended to be preserved', since it was fired with the ceramics themselves.

BITHYNIA

1707. Bithynia. Epigrams. R.Merkelbach-J.Stauber, *SGO* II. S.Follet, *BE* (2003) no. 33, presents observations on several epigrams: **147 no. 09/04/06** (Prusa): verses 1 and 2 could be a iambic dimetre; διελογίζω in verse 5 means talks to arrange a marriage; she suggests translating verse 6 as: 'Ah! si seulement je n'avais pas atteint dès l'âge de douze ans la demeure de Phénéos!' – **150 no. 09/04/09** (Prusa): νήπιος should mean that the deceased 'Ηδέα could not yet speak and was thus less than one year old. – **266 no. 09/12/03** (Iuliopolis): the name Ulpius excludes the 1st cent. A.D. – **267 no. 09/12/06** (Iuliopolis): the *hederae* point to a date not earlier than the 2nd cent. A.D.

E.Sironen, *Arctos* 35 (2001) 266, provides two corrections. **153 no. 09/04/12** (Prusa): verse 3 initio τῦς instead of ὗς. – **170/171 no. 09/05/16** (Nikaia): in LL. 7 and 16 rather τῶ than τῷ.

1707 bis. Bithynion-Klaudiupolis. Funerary epigram for Philokynegos, 2nd cent. A.D. *SEG* XXXIX 1340. Merkelbach-Stauber, *SGO* II 235/236 no. 09/09/01 (ph.; German translation) and *EA* 33 (2001) 79 (German translation) republish the epigram (in *EA* erroneously attributed to Amisos in Pontos) and add in *EA* that the deceased *retiarius* Φιλοκύνηγος acted

also as a *paegniarius*, a mock-fighter or joker. They translate the enigmatic last verse τῷ χαλκεῖ στεφάνῳ μοῖραν ἴσην ἔλαχον as 'I who received the same fate as the brazen ring'; the στέφανος should have been the ring to which the net of the retiarius was attached and which was sometimes broken by the adversary (M.-S.). However, they point out that the form χαλκεῖ cannot be reconciled with any grammatical paradigma.

1708. Bithynion-Klaudiupolis. Funerary epigram for the doctors Prokopios and Helladios, undated [Roman imperial period]. Funerary column. Edd.pr. Merkelbach-Stauber, *SGO* II 248 no. 09/09/14 after a copy of C.Marek (German translation).

Οἴμοι ἐγὼ δειλή, ὅσα πάθον ἄλγεα λύγρα
κουριδίου κέδνου φίλου ἀνέρος ἀμερθεῖσα·
οὐκετί μοι ζωὴ γλυκερὴ πέλει σόν, Προκόπιε,
πότμον ὀδυρομένῃ στυγερόν· ἀλλὰ καὶ ἔμπης
ἰητήρ, πανάριστε, πανόλβιε πίστεως ἁγνῆς,
ὠγύγιον στεναχοῦσα καὶ σὸν πόθον αἰὲν ἔχουσ[α]
σῆμά σοι τόδε τεῦξα σὺν σοῖς κεδνοῖς τοκέεσσι·
τύμβος ὅδε κεύθει δύο εἰητροὺς παναρίστους
ἥρωας, Προκόπιον πόσιν ἐμὸν Ἑλλάδιόν τε
λαμπρὸν ἀδέλφιον, ὅν μοι μία γείνατο μήτηρ
ἠδὲ πατὴρ κλυτὸς τίειν σῆμα τόδε τετύκτε

1708 bis. Krateia-Flaviopolis. Funerary epigram for the soldier Alexandros, Roman imperial period. Funerary column. Edd.pr. Merkelbach-Stauber, *SGO* II 255 no. 09/10/01 after a copy of C.Marek (German translation).

Λαίνεον τόδε σῆμα ! Ἀλέξανδρος κάμον αὐτῷ I
πρώτης οὐρβανῆς στρατιῆς I τελέσας πολύτειμον · II
[ζ]ῶν ἔτι καὶ γαμετῇ I Μανδάνῃ μνήμης χάριν I
καὶ τῇ θυγατρὶ I Ἀλεξάνδρᾳ

3. The designation of the cohort (στρατιή) as *prima urbana* is difficult to explain; since the *cohortes urbanae* in Rome were numbered X to XII (subsequently to the nine *Cohortes praetoriae*). Alexandros may have served in Carthage, where a *Cohors I Urbana* is attested, or in Lugdunum, from where a *Cohors I Flavia Urbana* is known, edd. pr., who prefer, however, to explain the cohort's name by suggesting that either the numbering of the *cohortes urbanae* may have changed in the 2nd cent., or that Diocletian may have stationed a *cohors urbana* in his new capital Nikomedeia.

1709. Nikaia. Dedication of a building to the Flavian emperors, 78 A.D. Large bluish marble block of an architrave, built into the Byzantine city wall ca. 150 m south-west of the Lefke Kapısı. Ed.pr. M.Adak, *EA* 33 (2001) 175-177 (ph.).

1 [Αὐτοκράτορι Καίσαρι Οὐεσπασιανῶι Σεβαστῶι, ἀρχι]ερεῖ μεγίστωι, δημαρχικῆς ἐξουσία[ς τὸ θ', αὐτοκράτορι τὸ ιη', πατρὶ πατρίδος, ὑπάτωι τὸ η'],
2 [Αὐτοκράτορι Καίσαρι Τίτῳ Σεβαστοῦ υἱῷ, ὑπάτῳ τὸ ς', ἀποδεδειγμένῳ τὸ ζ', [Δο]μιτιανῷ Καίσαρι]] Σ(ε)βαστοῦ υἱῷ, ὑπάτῳ τὸ ε', ἀποδε[δειγμένῳ τὸ ς', - - - - - - - - - - - -]
3 [vacat κ]ατασκευάσας καθιέρωσεν vacat

The architrave, which must originally have consisted of three blocks with a length of at least 8 m, might have belonged to a third city gate (Yenişehir Kapısı?) or a triumphal arch, which dates, according to Domitian's 5th consulate (L. 2), between March 78 and January 79, ed.pr. || 1. in larger letters || 2. Titus' name is lost, but must have been mentioned, since also his younger brother appears in the text, ed.pr. [ἀποδεδειγμένῳ τὸ θ', ed.pr., but Titus must have been named as *cos. VI* (1.1. – end of febr. (?) 78) and *cos. des. VII* (mid-march – end of dec. 78), see D.Kienast, *Römische Kaisertabelle* (Darmstadt ²1996) 112, Pleket; cf. C.Brixhe, *BE* (2002) 428]·|| 2. in fine: either the proconsul or a financial procurator [ed.pr. prints, however, ἀνθύπατος in the text, Corsten]; the name of the proconsul in 78/79 A.D. is unknown, possibly Salvidenus Asprenas (ca. 76/77, known from coins) or Velius Paulus (ca. 79/80 A.D., Pliny, *Ep.* 10.58.3); alternatively L.Antonius Naso as procurator (known from inscriptions and coins in 78 A.D.) who was responsible for the construction of roads, ed.pr. || 3. the last line must have been centered, since there is an empty space after καθιέρωσεν, ed.pr.

1709 bis. Nikaia (area of: Alpağut). Dedication of a funerary altar for the child Perseus, undated. Altar. Ed.pr. Merkelbach-Stauber, *SGO* II 190 no. 09/05/40 (after a copy by P.Frei; German translation); cf. A.Chaniotis, *EBGR* 2001 [2004] 226/227 no. 120 (English translation).

[Ἐ]πικράτης σ[ὺν γα]-
μετῇ Ἀπφῇ τὸν
βωμὸν ἀνέστη-
σαν τέκνῳ Περσῖ
εὐχαῖς καὶ τελε-
ταῖς ὁσίαις παρὰ
Ζηνὶ φανέντα

1-4 in prose, 3-7 in verse, edd.pr., who explain that the parents consoled themselves by the idea that their deceased child was, like Ganymedes, carried away to Zeus; according to *EBGR*, however, it is more likely that the parents set up the altar near (the statue or the temple of) Zeus 'displaying/consecrating it with prayers and rituals', since the participle φανέντα in L. 7 belongs to the altar and not to the child.

1710-1711. Nikaia (area of: Beyyayla). Two funerary epigrams for members of a family, 2nd/3rd cent. A.D. Edd.pr. B.Takmer-N.Tüner, *EA* 33 (2001) 179-181 nos. 1/2 (ph.; English translations), with a reconstruction of the family stemma. Chression (no. 1 L. 14 [he is, thus, not 'ajouté' in the stemma (S.Follet, *BE* (2003) no. 36), Corsten]) is not mentioned in the later no. 2,

which, however, mentions in L. 7 a son Chrestos who does not appear in the older inscription; edd.pr. conclude that he must have been born after his father's death.

1710: 179/180 no. 1. **Epigram for Markianos.** Limestone base in the form of an altar; above, four akroteria. Now also in Merkelbach-Stauber, *SGO* II 188 no. 09/05/36.

Τὸν κλυτὸν ἐν γῇ μέσῃ γεω–
πόνον ἄνδρα σεμνὸν ἡ
ξενίη πάτρη μερόπων Τατανέ–
α καλύπτει Μαρκιανὸν πο–
λλοῖσι φίλον καὶ τείμιον ἀ–
νδράσι πᾶσιν, ἐργοπόνον,
φιλάδελφον, φιλαλήθε–
α καὶ φιλόθρεπτον, ὃν στεν–
αχῖ σύλλεκτρος Χαριτίνη
γαμέτην προλιποῦσα καὶ γλυ–
κεροὶ παῖδες πατέρα τὸν ἐ–
πάξιον ἠδὲ ποριστὴν 'Η–
δυλίων, Μᾶρκος, Μαρκιαν–
ός, Χρησσίων οἱ φιλοπατρ–
εῖς ὅσσα πρέπει μνῆς γενέ–
τῃ τόδε σῆμα καμόντι

2. ἄνδρα: ἀνέρα would be metrically correct, M.-S. || 3-4. Τατανέ|α, edd.pr.; κατὰ γέα, M.-S.; edd.pr. add that Τατανέα might either be identical with Τάταιον (or Ταταούιον), east of Nikaia, or it might be the name of the find spot, if it is not the accusative of an ethnic Τατανεύς || 8-9. στεναχῖ = στοναχεῖ, edd.pr. || 9 in fine. Χαριτίνη, M.-S.; Χαρίτιν, ἡ = Χαρίτιον, ἡ, edd.pr., who, for the omission of -ο-, refer to Brixhe, *Essai* 49 || 10. προλιποῦσα 'ist wunderlich', M.-S. || 14-15. φιλοπατρεῖς: φιλοπάτορες is required by the metre, M.-S. || 15. μνῆς = μνήμης, edd.pr., with references to L.Robert, *Hellenica* XIII (Paris 1965) 71 and *SEG* XXXIV 1265 || 15-16. γενέτῃ ... καμόντι: one would expect καμόντο or καμόντες, M.-S. [if καμόντι is correct, the father had already built the tomb, Corsten].

1711: 180/181 no. 2. **Epigram for Hedylion.** Limestone base, similar to no. 1; between the akroteria a patera, below the inscription a stylus-case and a scroll [?] are incised. Now also in Merkelbach-Stauber, *SGO* II 189 no. 09/05/37. Cf. S.Follet, *BE* (2003) no. 36.

Τὸν πᾶσιν μερόπεσσιν φίλ–
ον καὶ τίμιον ἄνδρα 'Ηδυλι–
ώνα σοφόν, φθίμενον νέον, [ὧ]
παροδεῖτα, Χαριτίνη μήτη[ρ]
πινυτὴ μύρατο ἀχθομένη,
κλειτοὶ ἀδελφοὶ Μᾶρκ–

ος, Μαρκιανὸς Χρηστός τε,
Δόμνα γυνὴ σαόφρων καὶ
γνήσια τέκνα τοκῆα Μαρ–
κιανή, Μαρκιανός, 'Ηδυ–
λος, Εὐσέβιός τε Χαριτ–
ίνη θυγάτηρ, ἐπ[ιμ]άζιον, ἣν κατέ–
λιψεν, οἱ καὶ τὴν στήλλην
στῆσαν ἔσεσθε κλέος

4. Χαριτίνη, M.-S.; Χαρίτιν ἡ, edd.pr. || 5. πινυτή is not translated, F. || 8. Δόμνα might have been named after the empress, edd.pr., who add that the Latin names show that the deceased had obtained Roman citizenship before the *Constitutio Antoniniana* [however, since the deceased do not bear the tria nomina, they were not Roman citizens, and the inscription should be dated before the *Constitutio Antoniniana*, Corsten] || 11-12. Χαριτίνη, M.-S. and F.; Χαρίτιν ἡ, edd.pr. || 14. ἔσεσθε = ἔσεσθαι, M.-S.; ἐς ἔσθε = εἰς ἔσθαι, edd.pr.

1712-1713. Nikaia (area of: Iğdir Yaylası). Two funerary epigrams for members of a family, 3rd cent. A.D. Edd.pr. B.Takmer – N.Tüner, *EA* 33 (2001) 181-183 nos. 3/4 (ph.; English translations), with a tentative reconstruction of the family stemma.

1712: 181/182 no. 3. **Epigram for Neikys.** Limestone base in the form of an altar; above, four akroteria, under the inscription an incised stylus-case. Now also in Merkelbach-Stauber; *SGO* II 189 no. 09/05/38. Cf. S.Follet, *BE* (2003) no. 36.

Νεῖκυς 'Αγαθείονο–
ς πολυήρατος ᾧδ–
ε τέθαπται· ὀρφαν–
ὰ καὶ γαμετὴν προλιπ–
ὼν ταχέως ὁ πρόμοι–
ρος· ἐκτέρισεν μήτηρ δ–
ὲ τὸν ὄλβιον ἐνθάδ–
ε Πώλλα καὶ Πωλλί–
ων φιλάδελφος ἵν' ὀ–
ψιγόνοις κλέος εἴη

10. κλέος, F.; κλεός, edd.pr.

1713: 182 no. 4. **Epigram for Ganymedes.** Limestone base in the form of an altar; above, four akroteria, under the inscription an incised stylus-case [and two farming implements: pruning knife, hoe]. Now also in Merkelbach-Stauber, *SGO* II 184 no. 09/05/32; cf. S. Follet, *BE* (2003) no. 33 and 36.

Πατρὸς μέν Νίκωνος
ἐγὼ θάνον, ὠ Γανυμή–
δης· μητέρα τε προλιπὼν
Ἴαν ἐν πένθεϊ λυγρῷ, σῆμα
δέ μοι τόδ' ἔθοντο ἐπὶ
χθονὶ πέδες ἀγαυοὶ Νει–
κήτης καὶ Εὐτυχίδης
σὺν 'Ασκληπιοδότῳ φι–
λαδέλφοι κὲ Εἴα γαμη–

τὴ δάκρυσι μυρομένη·
κὲ Ἀσκλῆς φιλάδελφ–

12 ος τύνβον ἐπεκτέρι–
σεν

['Epigram for Nicon', edd.pr., but Ganymedes is the deceased, cf. M.-S., Corsten] || 2. ὡ (= ὁ), M.-S.; ὦ, edd.pr. || 4. Ἴαν, F. no. 36; Ἶαν = Εἶαν, edd.pr., who adds that both the mother and the wife of the deceased Ganymedes had the name Εἶα which was written Ἶα in the case of his mother to distinguish her from his wife || 5. ἔθοντο = ἔθεντο, edd.pr., M.-S. || 6. πε̂δες = παῖδες, edd.pr. || 6-8. apparently the sons of Ganymedes, edd.pr. || [8-9. φιλαδέλφοι = φιλαδέλφῳ, Corsten] || 9-10. Εἴα γαμετή (nom., cf. translation), F.; Εἴᾳ γαμετῇ, M.-S. || 10. δάκρυσι, M.-S., F. no. 36 (photo); δάκρουσι, edd.pr.

1714. Prusa ad Olympum. Honorary decree, ca. 80 B.C. *I.Prusa* 2. F.Canali De Rossi, *Selezione* 207-211 no. 199, republishes the three fragments of the inscription (Italian translation) in a different order (c - a - b) and with some modifications. **a: L. 3-4**: ἐν προει[ρημένοις | καιροῖς], C.; ἐν προει[- - | - -], *I.Prusa*. - **L. 8**: initio [προαιρέσεως ἄξι]α, C.; [- - -]α, *I. Prusa*. - **c: L. 4-5**: [- - | ἐχαρίζε]το τῷ δήμωι, C.; [- - -]το, *I.Prusa*; [αἱρεθεὶς | ὑ]πὸ το[ῦ] δήμου, A.Mordtmann, *RhM* 27 (1872) 323.

F.Canali De Rossi in M.Girone - F.Ghinatti, *Puglia di ieri, Puglia di oggi* (Bari 2001) 50-55, republishes the inscription (Italian translation) including his restorations mentioned above; additionally, he reads in **b L. 6**: [- - -] τοῖς τε κατὰ τὴν Βᾶριν καὶ τὸν Μόλπον τε[ταγμένος] ([- - -] τοῖς τε κατὰ τὴν βᾶριν καὶ τὸν μόλπον τε[ταγμένοις - -], *I.Prusa*). He argues that the honored man was one of the many foreign supporters of Sulla, and that he was entrusted by the latter, during his march against Rome, with the occupation of two cities in Italy: the well-known Bari and an unknown city of Molpos in the vicinity; this inscription would be the first epigraphic attestation of the city of Bari.

1715. Prusias ad Hypium. The urban elite ca. 200 A.D. H.Schwarz, *op.cit.* (see our lemma no. 2305) 113-132, analyses *I.Prusias* nos. 1-13 (honorary inscriptions by urban phylarchs for the πρῶτος ἄρχων), 17-20, 46 and 48-50 (honorary inscriptions by private people or associations): study of the magistracies, liturgies (παραπομπαί of the emperor and his troops included), functions (like ἐργεπιστάτης), expenses by honorands, ancestors and citizenship; building-activities still strong; no financial misery ('the current view'); lively agonistic activities; rich and generous honorands; no 'Dekurionenproblem'. [For urban elites in Bithynian cities, see now also H.-L.Fernoux, *Notables et élites des cités de Bithynie aux époques hellénistique et romaine* (IIIe siècle av. J.C. - IIIe siècle ap. J.-C.), Lyon 2004, Pleket].

1716. Strobilos. Determination of the boundary between Strobilos and Kalathos, Byzantine period. *SEG* XXVIII 1047. J.G.Vinogradov - O.L.Gabelko, *EA* 33 (2001) 111/112, read in LL. 2/3 † Ἀσίου (Χασίου, previous edd.; according to V.-G. incompatible with the hyphenation used in the rest of the text; moreover, the supposed X is much larger than the real X's

in the inscription). The new toponym Ἄσιος is derived from ἡ ἄσις, 'mud' (cf. Ἄσιος λειμών in Hom., *Il.* 2.461) and must have designated a settlement near a marsh [cf. also our lemma no. 1832 C, app.cr. ad LL. 28/29].

PONTOS

1717. Pontos. The name of the province of Pontus-Bithynia. On the basis of epigraphic evidence, G.Wesch-Klein, *ZPE* 136 (2001) 251-256, deals with the name of the province and its changes in the course of time. Whereas the province was at first (i.e. until the early principate) called simply 'Bithynia', the official name in the imperial period was 'Pontus et Bithynia'. The new name was introduced after the abdication of the Pontic king Polemo II (63 A.D.) and the subsequent addition of his kingdom to the province, to indicate that the latter extended all the way along the south-shore of the Black Sea. It is only in the 3rd cent. that 'Bithynia et Pontus' and - again - simply 'Bithynia' is used. W.-K. adduces numerous inscriptions, among which are the following Greek texts: *SEG* XVII 570; *IGR* III 33 [*I.Prusa* 12], 970; IV 384; *ILS* 8836.

1718. Amaseia. Epigrams, 3rd-5th cent. A.D. R.Merkelbach-J.Stauber, *EA* 33 (2001) 76-78 nos. 7/8, republish two epigrams from their collection *SGO* II with descriptions and photographs by D.French and repeat their German translations: 76/77 no. 7 = *SGO* II 378 no. 11/07/15 (our lemma no. 1719); 77/78 no. 8 = *SGO* II 381 no. 11/08/03.

1719. Amaseia. Christian verse, 4th/5th cent. A.D. White limestone block with inscriptions on two sides. Edd.pr. Merkelbach-Stauber, *SGO* II 378 no. 11/07/15 after a copy of D.French (German translation). Now also R.Merkelbach-J.Stauber, *EA* 33 (2001) 76/77 no. 7 (ph.; German translation).

A Ọụ̣ νέφος, οὔτ' ἀχλὺς ἐπι|πίλναται, ἀλλὰ μάλ' αἴθρη

B [- - - - - - - -]Α[- - - - - - - - | - - - - -]ΣΙΛΗΟΣ[- - - - -]

A. Composed by a poet who expressed Christian teachings in Greek hexameters, for which he used elements taken from Homer, *Od.* 6.42-46, edd.pr.

1720. Amaseia (territory, south of Çorum). Funerary epigram for Pulchra, undated [Roman imperial period]. Pedimental stele. Edd.pr. Merkelbach-Stauber, *SGO* II 382 no. 11/08/04 after a copy of C.Marek (German translation).

Λεύσις Πούλχρης, Ἀμμίας θυγα|τρός, ὦ ξένε, τύμβον,
ἣν ἔκτι|νε δόμος ἅμα δμώεσ|σιν ἑοῖσι
ἀργαλέῳ θανά|τῳ ἐν νυκτὶ προμοίρως
ὕ||πνῳ καὶ θανάτῳ δυσδαίμοσι | νικηθεῖσαν·
τὴν παστῶν ἀμύητον | ἀντὶ θαλάμου κατέχι τάφος
παρθέ|νον αἰνόμορον παρὰ παστάσι φονευθ[ῖ]|σαν·
δῶρα φέρον ἔμολεν Καπίτων, || ὡς ἰς γάμον ἔθος ἀνδρί·
ἐφθάσθη κταν|θεῖσα ἑκκαιδεχέτη βίοτον

1721. Amisos. For an epigram, mistakenly attributed to Amisos, see our lemma no. 1707 bis.

1722. Herakleia. Epigram by Antipater of Sidon on the lighthouse, ca. 100 B.C. Merkelbach-Stauber, *SGO* II 258 no. 09/11/01. S.Follet, *BE* (2003) no. 33 suggests in verse 1: ἅπαν δωμήσατο (ἀπανδωμήσατο, *SGO*).

1723. Neoklaudiopolis. Honorary inscription for Iulia Mamaea, 223/224 A.D. *SEG* XLI 1108 bis; XLV 1696; *An.ép.* (1996) no. 1413. M.Christol - X.Loriot, *AC* 70 (2001) 97-121, republish the inscription with comments on its date, the identification of the *legatus propraetore* P.Alfius Avitus (under whose governorship the monument was erected), his province and term of office, and the *fasti* of Galatia. Neoklaudiopolis (first 'Phazimon', then 'Neapolis', from Claudius until the end of the 3rd cent. A.D. 'Neoklaudiopolis', cf. *IGR* III 139) was a Pontic city, but attached to Paphlagonia in 6 B.C. and with it incorporated into the Roman Empire (cf. *IGR* III 137); Paphlagonia was later united with Galatia. In the early 230s, Neoklaudiopolis was assigned to the newly created province of Pontus. The inscription in question is dated into the 229th year of the Paphlagonian era. This era started during Augustus' 12th consulate, which began on the 1st of January 5 B.C.; therefore, the text was hitherto dated into the year 224/225 A.D. However, C.-L. argue that the official starting point of the era was the beginning of the calendar year, in which lay Augustus' 12th consulate, i.e. on 23rd September or 1st October 6 B.C., so that the 229th year should be 223/224, and not 224/225 (*SEG* XLI 1108 bis) or 223-225 A.D. (*SEG* XLV 1696). Avitus must have been governor of Galatia and not of Pontus (as also suggested), since the latter province was created only later (cf. supra). Taking this date as a fixed point, C.-L. identify P.Alfius Avitus with the man mentioned in *An.ép.* (1932) no. 70 and G.Alföldy, *Die römischen Inschriften von Tarraco* (Berlin 1975) 127. Cf. also our lemma no. 1736.

1724. Nikopolis. Funerary epigram for Theokritos, Roman imperial period. Merkelbach-Stauber, *SGO* II 398 no. 11/15/01. E.Sironen, *Arctos* 35 (2001) 266, suggests reading in verse 1 ῥητήρ instead of ἰητήρ.

1725. Sinope. Dedication to Zeus Helios Sarapis and Isis, 1st/2nd cent. A.D. *SEG* XLIV 1021 [see now *I.Sinope* 115; cf. 104: ὁ δῆμος ὁ Τιανῶν]. A.Avram, *Studii clasice* 34-36 (1998-2000) 137-140 (in Romanian), points out that the double ethnic of the dedicator (Τιανὸς ὁ καὶ Τομείτης) offers a new piece of evidence for the close relations between Bithynia and the West coast of the Black Sea (especially Tomis) in the imperial period. See *inter alia* two Tians and other Bithynians attested at Tomis, *CIL* III 7532 (*ILS* 4069; *I.Tomis* 129), a Νεικομ[ηδεὺς] ὁ καὶ Τομείτ[ης] at Olbia (*IOSPE* I² 174) and a γενὶ Νικομηδεὺς ὁ κὶ Τομίτης at Tomis (*I.Tomis* 256). A preliminary list of Τιανοί and Τομ(ε)ῖται attested in inscriptions outside their country is added.

[*Supplementa* to the list: Τιανοί: Syros, 2nd/3rd cent. A.D.: Παυλεῖνα, daughter of Μουσαῖος and Ἀμπέλιον, Τεία π[ρὶν ἐοῦσ]α π[ολῖτις] (*IG* XII 5, 677/678, restored in *GVI* 2030) and an *ignotus* (*IG* XII 5, 712.27; cf. Robert, *Ét.anat.* 273 note 8 (*IG* XII Suppl. ad 5, 712); Thasos (*SEG* XVIII 380 a); Rome, 1st cent. B.C.: [Ἀ]ρτεμίδωρος, son of [Ἀ]ρτεμίδωρος (*IGUR* 71 = *I.Prusias* T 1, *col.* a) and an *ignotus* (*IGUR* 1470); Smyrna (?), 1st/2nd cent. A.D.: the physician Νεικέτης Γλύκωνος (*I.Smyrna* 442 b; cf. C.P. Jones, *EA* 30 (1998) 107-109 [*SEG* XLVIII 1425]). Τομῖται: Abrittus, after 212 A.D.: *Aurelia Stratoclia Tomitana* (R. Ivanov, *Arheologija* (Sofia) 35.3 (1993) 26/27, Avram.]

1726. Sinope. Funerary epigram for Lysagoras, 5th/4th cent. B.C. Doric-style funerary column; the inscription is engraved vertically, from top downwards, in three flutes. Edd.pr. Merkelbach-Stauber, *SGO* II 326 no. 10/06/02 after a copy of D.French (ph.; German translation). Now also in *I.Sinope* 49 (ph.; English translation).

Λυσαγόραν κρύ|πτει τὸν Λυσαγό|ρου τάφος οὗτος

1727. Sinope. Funerary epigram for a drowned man, Hellenistic period. Sandstone slab; inscription below a recessed panel. Edd.pr. Merkelbach-Stauber, *SGO* II 340 no. 10/06/99 after a copy of D.French. Now also R.Merkelbach-J.Stauber, *EA* 33 (2001) 73/74 no. 4 (ph.) and *I.Sinope* 197 (ph.; English translation).

[- - - - - ὑ]ποβρύχιος κεῖ-
[ται - Διο]νυσίου υἱὸς
[- - - - -]ν Καλλίππου
[- - - - -]ụα κροκάλαις·
[- - - - ἀ]πορραίσας θε-
[- - - - Π]λ̣ηάδος αὔραις
- - - - - - - - - - - - - - - -

1. initio: e.g. τηλόθι, edd.pr. || 3. Καλλίπου, edd.pr. || 6. the Pleiades also in *SGO* I 146 no. 01/20/26 (Miletos) and II 258 no. 09/11/01 (Herakleia) [cf. our lemma no. 1722], edd.pr.

1728. Sinope. Funerary epigrams, Roman Imperial period. R.Merkelbach-J.Stauber, *EA* 33 (2001) 69-75 nos. 1-6, republish some epigrams from their collection *SGO* II with descriptions and photographs by D.French and repeat their German translations. We give a *comparatio*

numerorum: 69 no. 1 = *SGO* II 327 no. 10/06/03; 70/71 no. 2 = *SGO* II 337 no. 10/06/11 (our lemma no. 1729); 71-73 no. 3 = *SGO* II 338 no. 10/06/12 (our lemma no. 1730); 73/74 no. 4 = *SGO* II 340 no. 10/06/99 (our lemma no. 1727); 74/75 no. 5 = *SGO* II 339 no. 10/06/14; 75 no. 6 = *SGO* II 340 no. 10/06/98 (our lemma no. 1731).

1729. Sinope. Funerary epigram for Sosigene (or Sosigenes?), Roman Imperial period. Merkelbach-Stauber, *SGO* II 337 no. 10/06/11. R.Merkelbach-J.Stauber, *EA* 33 (2001) 70/71 no. 2, publish a description and a photograph of the inscription, both from D.French, repeat their German translation, and give F.'s reconstruction of the mutilated text. Now also in *I.Sinope* 85 (ph.; English translation).

Σωσιγένη Ζηνοδότου Ταρσίς,
Ζηνόδοτος γενέτας Ταρσὸς πατρὶς ΕΒ[∪ ∪ – –]
[γ]αῖά με Σωσιγένην δεχνῦται ὠκύμ[∪ – –]
Σωσιγένην ὦ φθόγγος ὑπὸ ψαλ[- - - - - - - -]
[.] . . . ἔτεκον Χαρίτων ἐξεπόν[– – ∪ ∪ – –]
[- - - - - - - - - -]ονειος ἐπεὶ φθόν[ος - - - - - -]
[- - - - - - - - - - - -]ευσ' ἔκφυγε [- - - - - - -]

M.-S. assumed that the deceased was a man called Σωσιγένης (perhaps an itinerant musician), but F., reading ἔτεκον in L. 5, argues that it was a woman Σωσιγένη || 1. Ταρσε[ῦ χαῖρε], M.-S. || 2 in fine. πατρίς· ἐν [δὲ Σινώπη], M.-S. || 3 in fine. ὠκύ[μορον·], M.-S., also considered by F. || 4. Σωσιγένην, ῷ φθόγγος ΥΠΟΨΑΙ [- - - - -], M.-S.; perhaps ψαλ[ίδος], a vaulted niche for a corps, F., who for the term refers to J.Kubinska, *Les monuments funéraires dans les inscriptions grecques de l'Asie Mineure* (Warsaw 1968) 115 || 5. [- - - - -]εκον χαρίτων ἐξεπον[- - - - -], M.-S. || 6. [- - - - -]ΟΝΕΙΟΣ ἐπεὶ φθόν[- - - - -]. M.-S. || 7. [- - - - -]ΕΥΣΕ ἔφυγε [- - - - -], M.-S.

1730. Sinope. Funerary epigram for Sossios, Roman imperial period. Limestone altar. Edd.pr. Merkelbach-Stauber, *SGO* II 338 no. 10/06/12 after a copy of D.French (German translation). Now also R.Merkelbach-J.Stauber, *EA* 33 (2001) 71-73 no. 3 (ph.; German translation) and in *I.Sinope* 173 (ph.; English translation)

- - - - -
[- - -] . . . .
ἀρετῆς ἐν βιότῳ ♠
στέφανον· Νέστο-
ρος ἀρχεγόνου γλυ-
κερώτερον υἷα Κο-
μάνων Σόσσιον ὃς
μᾶλλον τήνδε φίλη-
σε πάτραν· δόγματος
ἐκ βουλῆς ἴδιος τεί-
μ[. .] . . [. . . .]ΤΕ[- -]
- - - - - - - - - - - - - -

3-4. Νέστωρ is frequent in Asia Minor; ■ mythical Nestor seems to have been taken as founder of Sinope, edd.pr., who for ἀρχέγονος refer to *SGO* II 162 no. 09/05/07 (Nikaia) || 6. Sossios, though from Komana (Pontica), apparently erected buildings at Sinope and thereby surpassed Nestor, edd.pr.

1731. Sinope. Funerary epigram, Roman imperial period?. Sandstone plaque. The inscription is 'very worn above' (D.French) [at least L. 3 seems to be erased, Corsten]. Edd.pr. Merkelbach-Stauber, *SGO* II 340 no. 10/06/98 (only L. 4) after a copy of D.French; cf. R.Merkelbach-J.Stauber, *EA* 33 (2001) 75/76 no. 6 (ph.; only L. 4). Complete text: *I.Sinope* 207 (ph.).

[- -]ΝΚΡΟ[- - - - - - - - -]
[- -]ΙΓΛΥΚ[- - - - - - -]
[π]άσαις δ' ἐν Μ[ο]ύσαισι καὶ εὔφ[ροσ]ι ΣΙΛ[- - -]
τοῖσι λυγροῖς γενέταις πλεῖσ[τ'] ἔλι[πεν δάκρυα]

[2. Certainly [- - - τ]ῇ γλυκ[υτάτῃ - - -], Corsten.] || 3. supplement *I.Sinope*.

1732. Trapezous. Inscription on a Jewish bronze stamp, 5th-7th cent. A.D. Rectangular stamp; inscription left of three Jewish symbols (*ethrog*, *menorah*, and *shofar*); now in the Cabinet des Médailles at Paris. Ed.pr. D.Feissel in *Trois donations* -- (cf. our lemma no. 2299) 13 no. 6 (ph.): Ἐφθυ̣μ̣ίου

Ἐφθυμίου for Εὐθυμίου, ed.pr. [For another Jewish stamp see our lemma no. 1183].

PAPHLAGONIA

1733. Paphlagonia. Epigrams. In a review of R.Merkelbach-J.Stauber, *SGO* II, E.Sironen, *Arctos* 35 (2001) 266, provides corrections to epigrams from Paphlagonia. **304 no. 10/02/29** (Kaisareia/Hadrianopolis): verse 6 initio should be Ματρῶνά τε ἡ instead of Ματρῶνα ἡ. – **321 no. 10/05/03** (Pompeiopolis): verse 2 rather πᾶσι φίλος θνητοῖς ἵνεκα σωφροσύνης than πᾶσι φίλος θνήτοισι, ἐκ (δ)ὲ σωφροσύνης (where σαοφροσύνης would be metrically correct).

1734. Pompeiopolis. List of ephebes, undated. C.Marek, *Stadt* --- (cf. *SEG* XLIII 900) 139/140 no. 14. O.Salomies, *Arctos* 35 (2001) 167/168, discusses L. 28 (the name Ῥουβέλλιο[ς]) and refers to a Latin inscription from Sardis recording a Rubellia Helione (S.Mitchell, *AR 1998-1999*, 145). These are the only two attestations for the *nomen* in the East. S. follows M. in suggesting a connection with the *familia* of Rubellius Plautus in Tacitus (*Ann.* 14.22.3; *PIR*[2] R 115) who is said to have owned land in Asia.

1735. Paphlagonia (?), unknown provenance. Inscription (epitaph?) with ■ collection of Homeric verses (cento), undated (4th/5th cent. A.D.?). Block of unrecorded shape and provenance, kept in the museum of Kastamonu (near ancient Pompeiopolis). Ed.pr. (from a

squeeze) L.Jonnes, *EA* 33 (2001) 49/50 (ph.; English translation). Cf. A.Chaniotis, *EBGR* 2001 [2004] 218 no. 88.

πάντας [- -]
ἠὲ φιλόξαινος καί σφιν νόον ἦτο θεουδίς,
μοῖραν δ' οὔ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
ἀλλὰ οἱ ἀθάνατος μεγα(θ)ύμων θυμὸν ἀπηῦρεν
μικρότερον δὲ λέλειπεν ἀδελφεὸν ᾧ ἐνὶ οἴκῳ,
ὃν φιλέων ζωὸς μεγάλως ἐπεμαίετο θυμῷ
καί ποτέ τις εἴπισι καὶ ὀψιγόνων ἀνθρόπων
'τὸν καὶ τεθνειιοῦτα θεῶν ὑπ' ἀμύμονα πομπ[ήν]
μοῖρα καλὴ σάωσεν Ἰορδάνου ἀμφὶ ῥέεθρ[α]'

This is the sixth Homeric cento in the epigraphical record, ed.pr.; probably an epitaph, because of the consolatory nature of the poem, *EBGR* || 2. read φιλόξεινος, νόος, θεουδής; cf. Hom., *Od.* 6.121; 9.176; 13.202, ed.pr. || 3. behind the first delta, an apostrophe in the shape of a small 's' above the line; cf. Hom., *Il.* 6.488, ed.pr. || 4. ΜΕΓΑΥΜΩΝ lapis; cf. Hom., *Il.* 6.17, ed.pr. || 5. cf. Hom., *Il.* 6.500; *Il.* 24.153, ed.pr. || 6. cf. Hom., *Il.* 11.401,- ed.pr. || 7. read εἴπῃσι, ἀνθρώπων; cf. Hom., *Il.* 7.87, ed.pr. || 8. read τεθνηῶτα; the second *iota* of τεθνειιοῦτα is larger than the first one, ed.pr. [and it has a trema, Corsten]; the -ῶ- has been replaced by -ιοῦ-, including a semi-consonantic initial (for -ου- instead of -ω- cf. Brixhe, *Essai* 56). G.Petzl apud ed.pr.; cf. Hom., *Il.* 16.858 (first half); 6.171 (second half), ed.pr. || 9. cf. Hom., *Il.* 7.135; *Od.* 3.292; the Homeric river Ἰάρδανος has been replaced by the biblical Ἰορδάνης [again *iota* with trema, Corsten] which, together with the baptism, sugggests a Christian background for the cento, ed.pr., who points to two further occurrences of the Jordan in Homeric centos (A.L.Rey, *Patricius, Eudocie, Optimus Côme de Jérusalem*. Collection Sources Chrétiennes 437, Paris 1998, 200); as further parallels for pagan-Christian ambiguities and pagan motifs in Christian inscriptions, *EBGR* adduces *EBGR* 1998 in *Kernos* 14 (2001) 180/181 no. 83 and 218 no. 235; 1999 in *Kernos* 15 (2002) 391/392 no. 175 and 413/414 no. 258; 2000 in *Kernos* 16 (2003) 262 no. 15, 286 no. 128, and 300 no. 193 [cf. also our lemma no. 1719, Corsten].

GALATIA

1736. Galatia. Governors from 218 to after 231 A.D. On the basis of an honorary inscription for Iulia Mamaea (see our lemma no. 1723), M.Christol - X.Loriot, *AC* 70 (2001) 97-121 reconstruct the *fasti* of the province of Galatia as follows: L.Egnatius Victor Lollianus (attested in 218) - P.Alfius Avitus (223-225) - Q.Aradius Rufinus Optatus Aelianus (225-228; governor of Syria-Phoenicia 228-231) - Q.Servaeus Fuscus Cornelianus (228-231) - thereafter: M.Domitius Valerianus; this reconstruction leaves no space to insert P.Plotius Romanus between Lollianus and Avitus, e.g,. 218-221, as it is often done (for his term of office see our lemma no. 2338).

1737. Ankara. Honorary inscription for ▪ Cl.Caecilius Hermianos, Roman Imperial period. *An.Ép.* (1937) no. 89; E.Bosch, *Quellen zur Geschichte der Stadt Ankara im Altertum* (Ankara 1967) no. 287. J.-Y.Strasser, *Tyche* 16 (2001) 193 note 27, rejects the restoration [ἀρχι]ερέα διὰ βίου τῆς Τύχης in L. 10, since it is too long when compared to the other lines (23 against 18-19 letters).

1738. Ankara. Epigrams. In a review of R.Merkelbach-J.Stauber, *SGO* III, E.Sironen, *Arctos* 35 (2001) 267, provides several corrections. **137 no. 15/02/02**: in L. 3 Ἀσειανός instead of Ἀσιανός; in verse 3 μείτυν instead of μίτυν. – **140/141 no. 15/02/07**: in verse 3 κέ instead of καί. – **141 no. 15/02/08**: in verse 1 ἐνθάδε . [- -] instead of ἐνθάδε; verse 4 εὐσεβέ{ι}ως ... βιότ{ι}ου instead of εὐσεβέιως ... βιότιου.

1739-1740. Pessinus. Building inscriptions, 1st/2nd cent. A.D. (?). Found in private houses in Ballıhisar (Pessinus, now in the Museum). Edd.pr. J.Devreker - H.Verreth, *EA* 33 (2001) 58/59 nos. 3/4 (ph.; English translation).

1739: 58 no. 3. **1st cent. A.D. (?).** White marble architrave: [- - - - -]TA στῦλον καὶ τὴν [- - - - -]

1740: 59 no. 4. **2nd cent. A.D. (?).** White marble block: [- - - - -]ΟΥ[- - - - -]

The photo shows, next to this fragment, the block with *SEG* XLV 1702, which, despite identical letter forms, cannot be from the same building, since the dimensions are different, edd.pr.

1741-1742. Pessinus. Dedications, Hellenistic/early Roman Imperial period. Found in Ballıhisar (Pessinus). Edd.pr. J.Devreker - H.Verreth, *EA* 33 (2001) 57/8 nos. 1/2 (ph.; English translation).

1741: 57 no. 1. **Altar of Kosmos, Hellenistic or early Roman Imperial period.** Limestone altar, found during the excavations and now in the Museum: Κόσμου

Traces of red paint in the letters; since no god with this name is known, Kosmos must be the dedicant, edd.pr.

1742: 57/58 no. 2. **Dedication to Nemesis, early Roman Imperial period.** White marble stele in the shape of a naiskos with pillars on either side; found on a farm in Ballıhisar: Μητρό|δωρος | Μητ(ρ)οδώ|ρου θεᾷ || Νεμέσι | εὐχήν | ♠

1-2. The first occurrence of the theophoric name Μητρόδωρος in Pessinus, which is remarkable since Meter could be linked to the cult of Κυβέλη, edd.pr. || 4-5. Nemesis may have to be connected

with Kybele (for the possible identification of the goddesses cf. J.Coman, *L'idée de la Némésis chez Eschyle*, Paris 1931, 23/24), whose temple was probably situated near the find spot of the inscription, edd.pr., who refer to another dedication to Nemesis, found near the theater of Pessinus (*SEG* XLVII 1699, where a connection between Nemesis and the theater, stadium and amphitheater is suggested).

1743-1744. Pessinus. Epitaphs, 3rd cent. A.D. (?). Found in or near Ballıhisar (Pessinus). Edd.pr. J.Devreker - H.Verreth, *EA* 33 (2001) 59-61 nos. 6/7 (ph.; English translation).

1743: 59/60 no. 6. **Epitaph of Alypia.** Fragment of a gray-white marble block, found on the road to Sivrihisar near the northern necropolis of Pessinus.

[- - - - - - - - -]
[- - 7? - -]ισκε
[- - 7? - -]. τῆς
4 συν[βίου? .]μοι
Ἀλυπίας, μνή-
μης χάριν.

1. It is not certain how many lines are missing at the top, edd.pr. || 2. in fine, the iota could also be an eta, edd.pr. [the photo seems to have ECKE: perhaps [- - κατ]εσκε[ύασα/ε]?, Corsten] || 3. in fine: the majuscule copy of edd.pr. has [- - 7? - -]ATHC || 3-4. one would expect τῆς συν[βίου] μου, but the last letter is clearly an iota (mason's error?); since there is space for at least one letter before] μοι, the line might have to be restored differently, edd.pr., who add that συν[βιώσης] seems too long || 5. the reason for the genitive of the woman's name is not clear, edd.pr.

1744: 60/61 no. 7. **Epitaph with regulations about the use of the tomb.** Fragment of a gray marble block, found in a private garden in Ballıhisar, now in the Museum.

- - - - - - - at least 2 lines missing - - - - - - -
[- - - - - - - - - - - - - - - - - -]οψονι τοῖς? ἰδ-
2 [ίοις τέκνοις? - - - - - - - - -]υοι θελήσει ἐπ-
[ενβαλεῖν?, δώσει? τ]ῷ φίσκῳ ἑκατό(ν)

1. the second letter could also be Y, the fifth and sixth H or a ligature of H and T, edd.pr.

1745. Pessinus (area of: Çaykoz). Epitaph of Tychios, 100-150 A.D. Naiskos stele of gray marble, on the architrave a tendril and, above, a row of dentils. The inscription is written under a wreath in the naiskos between the two pillars. Edd.pr. J.Devreker - H.Verreth, *EA* 33 (2001) 65/66 no. 11 (ph.; English translation): Τύχιος Διονυ|[σίου - - - -]

[2. Other names composed with Διονυσ-, e.g. Διονυσόδωρος, - δοτος, are equally possible, Corsten]

1746-1748. Pessinus (area of: Kadıncık). Epitaphs, Roman Imperial period. Found in or near Kadıncık (belonging to Pessinus or Germia?). Edd.pr. J.Devreker - H.Verreth, *EA* 33 (2001) 61-65 nos. 8-10 (ph.; English translation).

1746: 61/62 no. 8. **Epitaph of Dorykanos and Menophantos, early Roman Imperial period.** Fragment of a white marble pedimental stele.

Δορύκανος Δορυκάνο(υ) | Μηνόφαντος Δορυκάνο(υ) |
ΚΑΙΠ . . ΗΡΑ . . ΙΣ καὶ | [- - - - - - - - - - - - - - - - -]

1. Δορύκανος is attested only in eastern Phrygia (Zgusta, *KP* 152 § 302-1 with note 93, cf. 553 no. 167b), edd.pr. || 1-2. at the end of the lines no letters seem to be missing, so that the genitives were abbreviated, edd.pr. [or linguistic phenomenon ο for ου? (cf. Brixhe, *Essai* 55/56, with examples for genitives in -ο from Cilicia), Corsten] || 3. possibly καί; but there might have been another letter preceding it, where the stone is damaged, and it might be out of place, since there is no καί between the names in LL. 1 and 2; there is hardly enough space after it for a name with a patronymic; it might be the beginning of a new phrase, starting perhaps with καί π[ερ] or καί τ[οι], edd.pr., who add that the following letters, except for the A, are uncertain; there might be a space before and after the final καί || [4. it is uncertain, how many lines are lost, Corsten].

1747: 62-64 no. 9. **Funerary epigram for the murdered Eutychos, Roman Imperial period.** Gray marble block. Now also in Merkelbach-Stauber, *SGO* III 148 no. 15/03/02. Cf. S.Follet, *BE* (2003) 38.

[- 4?-]ων Εὔτυχος | [- 4?-] λιπὼν φάος | [.]ΘΟΝΥΜ δ' ἦν(?)
οὐ | [γλ]υκερὸν τὸν | [..].Ι ποθούμε||[ν]ον ἀνδράσι θνη|[τ]οῖς,
ἀλλὰ τὸν ἔχ|[θ]ιστον· | φονίῳ γὰ[ρ?] | [.]. ἄορι πληγεὶς
φέ[γ||γ]ος(?) ἀπέπτυσα τε[ρ|π]νόν(?)· ἔχω δὲ τέλ[ος | θ]ανάτοιο·
χαῖρε

An epigram of four dactylic hexameters, edd.pr. || 1-2. Εὔτυχος [— ∪] | [- 4?-] λιπὼν κτλ., edd.pr. [however, there is not enough space for such a long supplement in the center of the verse; either the reading or the hexameter is wrong, Corsten] || 3. in fine: δ' ἦν or δήν 'for a long while', edd.pr.; .....δην, M.-S. || 4. [γλ]υκερόν, edd.pr.; [..]υκερόν, M.-S. || 5. [..].Ι. edd.pr; [μ]ή, M.-S. || 10-12. 'l'expression φέ[γ|γ]ος ἀπέπτυσα τε[ρ|π]νόν paraît peu satisfaisante', F. || 10-11. φέ[γ|γ]ος(?), edd.pr.; φε[.|.]ος, M.-S. || 11-12. τε[ρ|π]νόν(?), edd.pr.; τε[.|.]νον, M.-S. || 13. the last word is outside the metrical scheme, edd.pr.

1748: 64/65 no. 10. **Epitaph, 2nd/3rd cent. A.D.** Fragment of a doorstone, found on the road between Kadıncık and Hamamkarahisar. On the upper moulding are the remains of an inscription of possibly Byzantine date (a ligature of Ω and P, thus ΩP or PΩ), the funerary text is on the center part.

[- - - M]ẹ́[ν]ανδρος(?) Ọ[- - -]Ṃ· Θεαγένη(ς?)

The number of letters lost at left is not clear, edd.pr. || 1. the first legible letter could also be a theta, the last letter another sigma, edd.pr. || 2. the ending of the personal name is apparently abbreviated, edd.pr.

1749. Pessinus. Fragment, early Roman Imperial period. Gray-white marble fragment, probably from a public building, found during the excavations in Ballıhisar (Pessinus). Edd.pr. J.Devreker - H.Verreth, *EA* 33 (2001) 59 no. 5 (ph.): [- - - - - -]Υ[- - - - -]

1750. Pessinus. Fragment, early Roman Imperial period (?). White marble fragment, found during the excavations in Ballıhisar (Pessinus). Edd.pr. J.Devreker - H.Verreth, *EA* 33 (2001) 66 no. 12 (ph.): ΜΟ [or Λ instead of Μ?, Corsten]

1751. Pessinus. Thasian amphora stamp, ca. 250-200 B.C. (?). Fragmentary amphora handle, found in Ballıhisar (Pessinus) during the excavations. Edd.pr. J.Devreker - H.Verreth, *EA* 33 (2001) 66 no. 13 (ph.; English translation): [Κά]δμου | [Θα]σίων

Kadmos is known from other Thasian stamps and dated to an uncertain period after 250 B.C., cf. M.Debidour in *Thasiaca* (*BCH* Suppl. 5, Paris 1979) 312, edd.pr.

1752. Pessinus. Dipinto on an ostrakon, early Roman Imperial period (?). Sherd, found in Ballıhisar (Pessinus) during the excavations, with cursive letters in dark paint. Edd.pr. J.Devreker - H.Verreth, *EA* 33 (2001) 67 no. 14 (ph.): ΒΟΔΔΑ | Τ . ΑΠΟΖ

1753. Pessinus. Inscribed tile, early Byzantine period (?). Fragmentary tile, found in Ballıhisar (Pessinus) during the excavations. Edd.pr. J.Devreker - H.Verreth, *EA* 33 (2001) 67 no. 15 (ph.): possibly a reversed P

Cf. the monogram of Π and Ρ in ligature in *SEG* XLVII 1702, edd.pr.

1754. Pessinus. Inscription on a clay object, undated. Block of baked clay with letters incised before firing, found in Ballıhisar (Pessinus) during the excavations. Edd.pr. J.Devreker - H.Verreth, *EA* 33 (2001) 67 no. 16 (ph.): ΡΟΑ

1755. Pessinus. Graffiti on pottery, Hellenistic - Byzantine period. Four ceramic fragments, found during the excavations in Ballıhisar (Pessinus). Edd.pr. J.Devreker - H.Verreth, *EA* 33 (2001) 67/68 nos. 17-20 (ph.).

A Fragmentary foot of a pot from gray coarse clay, Hellenistic period (?): Β (67 no. 17)
B Fragmentary red painted jug (possibly amphora handle?), Hellenistic period (?): ΑΙ (67/68 no. 18)
C Black sherd of a pot, Hellenistic period: ΔΔ? or ΑΑ? (68 no. 19). 'Is it an attempt to write the same letter twice?', edd.pr. [perhaps a number, Stroud]
D Two fragments of the rim of a pithos; the letters were punched before firing, (early?) Byzantine period: A: ΠΑ(?)Λ(?)ΚΟΠ[- - - - -] B: Π, written three times, and five crosses

For another pithos with punched letters cf. *SEG* XLI 1164, edd.pr. || A. the alpha is turned 90 degrees to the left, edd.pr. || A-B. through the last pi of A and the three pi of B a vertical hasta like a long iota seems to run, edd.pr.

1756. Vetissos (area of: Bulduk). Epitaph of Kinkia, Roman imperial period. *MAMA* VII 461. For the *nomen* Κινκία cf. our lemma no. 1605.

PHRYGIA

1757. Phrygia. Alphabetization. Referring to archaic graffiti on vases at Gordion and Dorylaion, C.Brixhe, *BE* (2002) no. 342, argues that the alphabetization of Phrygia must go back to much earlier times than Merkelbach-Stauber, *SGO* III p. vi, allow who think of the 2nd-3rd cent. A.D. only, since almost all metric inscriptions from this region are Christian.

1758. Phrygia. Epigrams. R.Merkelbach-J.Stauber, *SGO* III. E.Sironen, *Arctos* 35 (2001) 267, suggests several corrections. **220 no. 16/25/03** (Kadoi): ποσάξι, not ποσάξ(ε)ι. – **235-241 no. 16/31/10** (Upper Tembris Valley): A L. 27 ἔτε{τε}κε instead of ἔτετεκε; B L. 5 τύνχανος, not τύγχανος. – **341 no. 16/41/06** (Metropolis): in verse 5 ἐπελευσάμενος instead of ἐπελευσόμενος.

C.Brixhe, *BE* (2002) no. 342, provides remarks on some epigrams. **105 no. 14/07/07** (Aralleia?). B. points out that the inscription has also been published by himself in *Poikila epigraphika* (= Études d'Archéologie Classique IX, Nancy 1997) 61/62; it was found not in Iconium, but in Atlantı/Atlandı in south-eastern Phrygia, perhaps at the location of the ancient village of Arallei/a/. He corrects readings in L. 3 (μνηίης instead of μνήμης) [however, the fourth letter could well be a *my*, cf. the first *my*, Corsten] and L. 4 initio (ὃς insted of [ὃς]). – **246/247 no. 16/31/14** (Appia; or Soa?): B. argues that the participle ἐκτελέσαντα in verse 5 is meant to be

nominative like προϊστάμενος and πληρόσας in verses 3/4, a tendency frequently attested in this period, cf. Brixhe, *Essai* 86/87. – **271-274 no. 16/31/93** (Appia; or Soa?): B. suggests restoring in A vers 3 σοφίης ... διδάσκαλ̣[ον κ]ὲ νομόν ('maître et champ de sagesse') instead of διδάσκαλ̣[ον] ἔνομον (M.-S.).

1759. Phrygia. The nomen Ocratius. O.Salomies, *Arctos* 35 (2001) 162/163, finds three attestations of this name in Phrygia which 'must somehow belong together': F.Imhoof-Blumer, *Lydische Stadtmünzen* (Geneva 1897) 52 no. 11 (Blaundos); *MAMA* IV 317 (Pepuza?); L.Robert, *Laodicée du Lycos* 300. They might have been descendants of a family which moved to the East 'fairly early'.

1760. Phrygia. Dedications to Ζεὺς Βροντῶν. N.E.Akyürek Şahin, *Olba* 4 (2001) 163-182, publishes a preliminary study of the representations and inscriptions of Zeus Bronton in Phrygia. He was a god of thunder, weather and rural fertility, and accordingly was worshipped mainly by peasants. His principal sanctuaries were located at Dorylaion and Nakoleia in northwestern Phrygia, but the cult spread also to the north and the northwest of Asia Minor; as a result, many dedications have been found in the borderland between Phrygia and Bithynia. Ş. does not quote any inscriptions in full, but refers often to relevant texts, especially *SEG* XXXVIII 1296; 1299-1312; XL 1184; XLIII 930; XLIX 1805; *MAMA* V; *I.Nikaia*; C.H.E.Haspels, *The Highlands of Phrygia* (Princeton 1971). Cf. also our lemmata nos. 1787.

1760 bis. Aizanoi. Inscriptions on doorstones, ca. 150-200 A.D. K.Jes, *MDAI(I)* 51 (2001) 279-318, examines the context in which the Phrygian doorstones were used. He takes as his starting point a cemetery excavated at Aizanoi in 1997 in which the burials were still in situ. Whereas some doorstones of small dimensions from other regions in Phrygia must have been used as stelae, as their tenons show (Waelkens, *Türsteine* nos. 30, 74, 83; *MAMA* IX xliv, types I and II), a number of the doorstones found at Aizanoi were set in an architectural frame in the shape of a façade. In addition, some of the scattered finds in the surroundings equally allowed the reconstruction of façade-like monuments with false doors.

In a catalogue (310-318), J. gives a description of each doorstone examined and (re)publishes the inscriptions which are preserved on some of them (ph. of most items). For the published texts we give a *comparatio numerorum* with *MAMA* IX and Waelkens, *Türsteine*, and reprint the unpublished ones or those with improved readings in separate lemmata.

Comparatio numerorum:

MAMA IX	Jes	MAMA IX	Jes
131 no. 416	313 no. 2b	154 no. 490	314 no. 2e
133 no. 421	316 no. 2i	Waelkens, *Türsteine*	
151 no. 479	315 no. 2g	67/68 no. 102	316 no. 2i

A: 313 no. 2a. **Iulia and Klodios Pythagoras.** Doorstone with two doors; inscription on the upper fascia of the architrave.

Ἰουλία ἑαυτῇ ζῶσα ♠ vacat καὶ Κλωδίῳ Πυθαγόρᾳ ἀνδρὶ μνήμης χάριν

B: 314/315 no. 2f. **Zenothas.** *MAMA* IX 143/144 no. 448 (incomplete); republished by J. after M.Wörrle's reading. Fragment of a doorstone with two doors; inscription on the upper fascia of the architrave.

[- - - - ἑαυτῇ] ζώσῃ | κ̣αὶ Ζηνοθᾶς ἑαυτῷ ζῶν

ζώσῃ [- - -] ΛΗ̣Ν[. . .]ΑΣ ἑαυτῷ ζῶν, *MAMA*.

C: 315/316 no. 2h. **Damalis and Polykleitos.** Doorstone with two doors; inscription on the upper fascia of the architrave.

Φορτουνᾶτος καὶ Διάδοχος καὶ Εὐήμερος
Δαμαλίδι μητρὶ καὶ Πολυκλείτῳ πατρὶ ζῶσιν

D: 317/318 no. 4b. **Sestullia.** Fragment of an architrave: Σ̣η̣σ̣τ̣υ̣λλια[- - -]

1761. Aizanoi. Stamps on pottery, ca. 1st cent. A.D. G.Ateş, *AA* (2001) 319-332 (dr.), publishes a preliminary report about Eastern Sigillata B pottery found in Aizanoi, including a catalogue with 25 items, some of which bear a potter's stamp:

1) 326/327 no. 1. **Plate, reign of Augustus.** [. .]PON
2) 327/328 no. 9. **Plate, ca. 50-100 A.D.** Δῶρlον
3) 329/330 no. 14. **Bowl, early 1st cent. A.D.** [.]ΩIPON
4) 329/330 no. 17. **Bowl, 1st cent. A.D.** Ὠρήlου
5) 330, 332 no. 20. **Bowl, early 1st cent. A.D.** [Π]οσει[ιδ]ωνίlου

[1) and 3) Perhaps Δῶρον (cf. no. 2)? Corsten.]

1762. Blaundos. Epitaph of Phoibos and Aquinia Euteleia, 3rd cent. A.D. KP II 278. On the basis of *Milet* VI.2, 773 (cf. our lemma no. 1605), O.Salomies, *Arctos* 35 (2001) 148, agrees with edd.pr. that the name Ἀκυνέα must be the equivalent of the Latin *nomen* Aquinia.

1763. Dorylaion. Dedication to the Mother of Gods, undated [Roman imperial period]. Stele. Edd.pr. Merkelbach-Stauber, *SGO* III 300 no. 16/34/04 after a copy of P.Frei (German translation).

4 Ὡς ἐκέλευσε | θεὰ στῆσε[ν | β]ωμὸν Τ . [.] . | . ΟΝ τε
8 Τατιl|ανὸς [. .]ΑΤΑΟ | φίλος παῖς [ὑ]|μνοπόλος | [φ]ὡς
μητρὶ θε|[ῶν] τ[ά]δε οἱ θυ[μ]|αρέα τεῦξε | γε[γ]ήθως

1764. Dorylaion. Funerary epigram for Nedymos, Roman imperial period. Pedimental stele with akroteria, in the pediment fruit and a bird, on the shaft a destroyed relief, below the inscription. Edd.pr. Merkelbach-Stauber, *SGO* III 320 no. 16/34/32 (after a copy of P.Frei; German translation); cf. A.Chaniotis, *EBGR* 2001 [2004] 227-230 no. 121 (English translation of verses 1-4).

Εὔφημος γλώσσῃ πα|ραμείβεο, μὴ τάφον | εἴπῃς·
4 αἰθερίας ♠ | βροντῆς καὶ πυρός εἰ|μι σέβας·
Νηδύμου || ἔνθα δέμας σελαεὶς | ἡγνίσσατο πυρσὸς |
8 ἀθάνατον μνήμην ♠ | λειψάμενος βιότου· |
Ἰόλη με μήτηρ ἠδὲ Ἀβάσ||καντος πατήρ·
12 Ἵλαρός | τε ἀδελφὸς Νηδύμῳ ♠ | στήλλην θέσαν ♠ |
ταῦτα

Verses 1-4: distichs, 5-6: iambic trimeters (since personal names are more easily inserted), edd.pr. || verse 2. Nedymos was killed by lightning, edd.pr. || verse 3. σελαείς: so far unattested, probably related to σέλας ('glistening, sparkling'), edd.pr.

1765. Dorylaion. Epitaph of Helvia Paula and C.Cercenius, undated [in view of the letter forms probably 2nd/3rd cent. A.D.?]. *MDAI(A)* 27 (1902) 271. For the *nomen* Κερκήνιος of one of the deceased, cf. our lemma no. 1847.

1766. Dorylaion (area of: Kayapınar). Funerary dpigram for Antiochos, undated [Roman imperial period]. Broken stele with the representation of two oxen heads, connected by a yoke on which sits an eagle; inscription below, at bottom, a plough. Edd.pr. Merkelbach-Stauber, *SGO* III 308 no. 16/34/18 after ■ copy of P.Frei (German translation).

4 Ἀντιόχῳ γενέ|τῃ στήλλην | θέσαν υἷες ἄ|ριστοι
Τελέσ||φορος Δημήτριός | τε μνήμης ἐρίτει|μον ἄγαλμα

4-5. The proper names were impossible to insert correctly into the metre, edd.pr.

1767. Dorylaion (or Nakoleia?). Epitaph of Alexandros, after 212 A.D. Prose inscription with metrical parts. Edd.pr. Merkelbach-Stauber, *SGO* III 307 no. 16/34/15 after a copy of P.Frei (German translation).

4 Αὐρ(ήλιος) Μη|νᾶς Ἀτ|τάου | Ἀλεξάνδρῳ
τέ(κνῳ) || τέτρα ἐτῶν γευσάμ[ε]|νον βίοτον
μ{υ}ν[ή]|μης χάρ[ι]ν

1768. Dorylaion. Epitaph of Aurelius Nestor with metrical parts, undated [after 212 A.D.]. Sarcophagus with elaborate lid and akroteria on the corners; on the front of the chest ■ *tabula ansata*, in which B; A, C and D around the *tabula*. Edd.pr. Merkelbach-Stauber, *SGO* III 311/312 no. 16/34/22 after a copy of P.Frei (German translation).

A Αὐρήλιος Νέστωρ τήνδε σορόν, παῖς Νέστορος ἀντιθέοιο,
ζῶντες τεῦξαν σὺν Κλαυδίᾳ ἀλόχῳ ἐξ ἰδίων καμάτων

B κήρυκα μακροῦ | βιότοιο·
εἴ τις | δ[ὲ] φθονέων | ἔργων τόδε | δηλήσηται
- -

C ὁ τοῦ βείου θησαυ|ρὸς οὗτος ἦν

D ζῶν τρύφησον, ἃ γὰρ | ἔχις, ὧδ' οὐ φέρις

A 1. Without Αὐρήλιος it would be a hexametre, edd.pr. || 2. ἀλόχῳ ἐξ ἰδίων καμάτων is the end of a pentametre, edd.pr. || ■ 1. a wide-spread motif, edd.pr, who refer to *SGO* II 205 no. 09/06/05 (Nikomedeia) with numerous parallels.

1769. Dorylaion (area of: Kıravdan; or Nakoleia?). Funerary epigram for Ploution, Roman imperial period. Stele; on its shaft an oxen's head, on its right hand side the inscription, next to it a garland. Edd.pr. Merkelbach-Stauber, *SGO* III 321 no. 16/34/33 after a copy of P.Frei (German translation). Cf. A.Chaniotis, *EBGR* 2001 [2004] 227-230 no. 121 (English translation).

4 Ὁ βροτὸ[ν] ἐκ φθι|μένων καλέσας | μακάρων ὕπατος | Ζεύς,
Πλουτίωνος || δὲ τὸ σῆμα κελήσα|το μηκέτι τύνβον |
8 θρησκεύειν αὐτῷ | δὲ τόπῳ Διὸς εἴλοα | πονπήν

The epigram apparently expresses a Phrygian idea of the afterlife, in that virtuous people were taken to heaven by Zeus, edd.pr.; Ploution might perhaps have been struck by lightning and buried on the spot which was then consecrated to Zeus (Kataibates), *EBGR*.

1770. Dorylaion? (area of: environs of Eskişehir). Funerary epigram for Stratonikos, undated [Roman imperial period]. Marble block. Edd.pr. Merkelbach-Stauber, *SGO* III 321 no. 16/34/34 after a copy of P.Frei (German translation).

[- - -]ΔΑΣ εἰμ[ε]ρτόν | [- - -]Υ καὶ οἶκον ἐγεί|[ρ]ων
εἰς κλέος ἐψεύσθην | πάντων ΑΜΑΚΑΙΡ[- - -] . Ο . |
συληθεὶς κονίῃ κεῖμαι {μο}|| μόνον ὁ Στρατόνεικος |
Ἀπφίας τηλύγετος κοῦ|ρος πατρός τε Μενάνδρ|ου

4. ἅμ' ἀκαίρ[ια ἦ]γον, Frei apud edd.pr.

1771. Dorylaion (area of: Zemzemiye). Funerary epigram for the son of Menandros, undated [Roman imperial period]. Stele, broken in several fragments. Edd.pr. Merkelbach-Stauber, *SGO* III 319 no. 16/34/31 after a copy of P.Frei (German translation). The ends of the verses 1, 2, and 5-7 are marked on the stone.

[- - - - - | - - -]ΙΩΝ κεδνὴ[ν | - -] ἄκοιτιν
ΕΥΤΥ|[- - - -]Ε[- - - -]ΤΑΣ γηραλέους | ἔθανες
Μ[- - -]ΓΗΝΑΝΑ || ΣΕ ΚΑΤΑΣΤΕΝΙΟ[- - - -]ΗΣ |
χρηστὸς ἀδελφειὸς σῆς ἀγαθοφροσ[ύνη]ς · |
τεῦξε δὲ σῆμα πατὴρ δακρύων ἐνταῦθα Μέ|νανδρος
σοὶ καὶ ζῶν ὁ γέρων αὐτῷ ἕκατι πό|θου·
τέκνα δέ τοι κατέλιψε Σεβῆρον τ' ἠδὲ || Μένανδρον
ζήσας πεντήκονθ' ὡς ἔλε|γόν που ἔτη

1772. Dorylaion? (area of: Kuyucak; or Nakoleia?). Funerary epigram for a girl, Roman imperial period. Edd.pr. Merkelbach-Stauber, *SGO* III 324 no. 16/34/38 after a copy of P.Frei (German translation). They give the full text of LL. 1-7, whereas only a few words of the remaining inscription are readable: L. 9: γῆαν - L. 10: χάριτα - L. 11: τύνβῳ ἔτευξαν - L. 12: λίθον.

[- -]Σ φθόνος ἐν νεότ|[η]τι κατέσχυσε κὲ πρ|[ὶν] ἔδωκεν ♠
ἀκμὴν |[ἡ]λικίης οὔπω ΤΕΛΦ|[- -]Α γάμον εἴσω ♠
ἡ δυοκέ||δεχ' ἔτη ζήσασα γον|εῦς μετ' ἑοῖσιν ♠

1. The first preserved letter might alternatively be a square omikron, thus ὁ φθόνος, edd.pr. || 2. read κατείσχυσε, edd.pr.

1773. Dorylaion (area of: Süpren). Funerary epigram for Kyrilla, undated [Christian]. Stele. Edd.pr. Merkelbach-Stauber, *SGO* III 315 no. 16/34/27 after a copy of P. Frei (German translation).

☧ . Κυρίλλας | τόδε σῆμ|α ἐπιχθον|ίυσι τέτυ| † κτο †

1774-1776. Dorylaion (area of). Fragments of funerary epigrams, Roman imperial period. Edd.pr. Merkelbach-Stauber, *SGO* III 325 no. 16/34/94-16/34/96 after copies of P.Frei.

1774: no. 16/34/94, found in Avdan. **Alexa-.** Remains of eight lines, in LL. 1 and 8 the name Alexa[- -]. **L. 2:** [- - εὐσ]εβίης - **L. 3:** χαρίτω[ν - -] - **L. 5:** ἐπὶ τέκνο[ις - -] or ἐπίτεκνο[ς - -] - **L. 6:** πάθουσα νύμ[φα - -]

1775: no. 16/34/95, found in Gümele. **Apollonides.**

[- - - - Ἀ|πο]λλωνίδῃ [- - | -] ἐπιτύνβια δῶ[ρ' ἀ]|νέθηκαν

1776: no. 16/34/96. **Epigenes.** Fragments of a stele, found in Zemzemiye; LL. 3-10:

τρὶς ἔτε-
[α - - -] ζήσας κὲ τρὶς
[- - Ἐ]πιγένης ΕΝ
[- -] θαφθεὶς ὑπὸ

[- - Ἀ]ντιγόνη Ἐπιν-
[- - Λ]ουκίλλης τέ-
[κν- - - -] αὐτοκασι-
[γνήτ- - - -] . ΑΒΑ

1777-1781. Eskişehir (area of: Inönü and vicinity). Dedications to Ζεὺς Βροντῶν, ca. 150-250 A.D. P.Frei, in *Zona Archeologica* 135-158, (re)publishes ten altars with dedications to Ζεὺς Βροντῶν (ph.; German translations). They all show strong similarities in form, decoration and formulas; they may come from a sanctuary of Zeus Bronton in the region. Cf. also our lemmata nos. 1760 and 1787. We give a *comparatio numerorum* for the texts republished without modifications by F. and present the new and modified inscriptions in separate lemmata. [Ferri = S.Ferri, *Historia* 6, 1932; Huart = M.C.Huart, *Konia. La ville des derviches tourneurs. Souvenirs d'un voyage en Asie Mineure* (1897; non vidimus); Körte = A.Körte, *MDAI(A)* 25, 1900; Mendel = G.Mendel, *Catalogue des sculptures grecques, romaines et bzyantines des Musées impériaux Ottomans* III (Istanbul 1914)]

SEG	Frei
XXXII 1275	no. 3
XL 1236 [not from 'upper Tembris Valley' (*SEG*), but of 'provenance incertaine' (edd.pr.), F.]	no. 6
Huart 249 no. 1	no. 2

I.Nikaia	Frei
1509 [not 'unpublished' (F.), Corsten]	no. 7
Körte	
417 no. 28	no. 1
418 no. 29	no. 2

Mendel	Frei	Ferri	Frei
48-50 no. 843	no. 1	245 no. 843	no. 1
50/51 no. 844	no. 2	245 no. 844	no. 2

1777: 142-144 no. 4. **Dedication to Zeus Bronton, after 212 A.D.** *SEG* XLIV 1043.

L. 3: [Γε]ντιανός or [Πο]ντιανός, *SEG*; [. .]ντιανός, F., who adds that there is a vertical hasta before the first *ny* and hesitatingly suggests [Κο]ιντιανός or [Κυ]ιντιανός (there is little space before the *iota*).

L. 7 initio: αὐτῶν, *SEG*; ἑαυτῶν, F. [according to the photo, there are no traces of the *epsilon* nor is there space on the stone, Corsten]

1778: 144-146 no. 5. **Dedication to Zeus Bronton, 218 A.D.** *SEG* XLIV 1042.

vac. Ἀγαθῇ τύχῃ vac.
Διὶ Βροντῶντι Αὐρ(ήλιος)
Τειμόθεος Φίλων-
ος ἐγδημήσας ἰς Δα-
κίαν κὲ Ἀλεξάνδρια-
ν ἦλθα ἰς τὴν πατρίδ-
α, ἀνέστησα εὐχὴν σὺν
τοῖς ἰδίοις πᾶσι· Ὀκλατίῳ καὶ
Ἀββέντῳ ὑπάτοις· vac.
vacat ΙΟΙ vacat

1. Ἀγα[θῇ] τύχῃ, *SEG* || 3-4. Φίλωνlος, F.; Φίλιππlος, perhaps an error for Φιλίππου, *SEG* || 4. ἐγδημήσας, F.; ἐγδημήσσας, *SEG* || 4-5. the man must have lived abroad for a while, not as a soldier (this would have been indicated), but perhaps as a merchant, since the countries mentioned were of economic importance, F. || 7. in fine, σύν, F. (*ny* is added above the line); σύ(ν), *SEG* || 8. Ὀκλατίῳ καί, F.; ΟΚΛΑΤΙΝΚΟΙ, *SEG* (ethnic or profession?) || 9-10. missing in *SEG*; the stonecutter must have split up the *consul ordinarius* of 218 A.D., M.Oclatinius Adventus, into two men, thereby misspelling both names, F. || 10. on the lower moulding; interpretation unclear, F.

1779: 152/153 no. 8. **Dedication to Zeus Bronton, ca. 150-250 A.D.** Found in Inönü. Gray marble altar with akroteria, above which an additional section is added; between the akroteria, an eagle; on the shaft above the badly weathered inscription, the heads of two oxen. Above the eagle, a profiled strip, on top of which the remains of a relief are preserved: apparently lower part of a draped bust.

[Ἀγα]θῇ τύχῃ·
[Διὶ Βρον]τῶντι
[....]Σ[....] Λυσιμ[ά]-
[χου κατὰ] ἐπιτα[γ]-
[ὴν - - -] ἀνέστη-
vac. [σ]εν vac.

3. initio, the name of the dedicant is lost, ed.pr. || 5. in the lacuna, βωμόν or στήλην, ed.pr.

1780: 154/155 no. 9. **Dedication to Zeus Bronton, ca. 150-250 A.D.** Found in the village of Eğriöz, said to have been discovered in a field nearby; now in a private collection. Fragmentary white marble altar with akroteria, above which an additional section is added, now broken; of the relief on the upper section, only the remains of curls (rather than drapery) are preserved which must have belonged to a bust. Between the akroteria, a head (Gorgoneion?). The shaft with the inscription is framed; above the text, three busts with damaged faces.

Ἀγαθῇ τύχῃ· Νύνlφων κὲ Εἰρήνη Δ[ιὶ] | Βροντῶντ[ι]

1781: 155/156 no. 10. **Dedication to Zeus Pyrgenos, ca. 150-250 A.D.** Found in the village of Bozüyük, now in Istanbul, Archaeological Museum. Gray marble altar with akroteria, above which an additional section is added; on this section and between the akroteria, a heavily damaged bust. On the right face of the altar, ■ branch of a plant, on the left face a rosette.

Ἀγαθῇ τύχῃ·
Δ[ιὶ] Πυργηνῷ
Σύνφορος σὺν τῇ
μητρὶ καὶ τῶν ἰδίων
κατὰ κέλευσιν
ἀνέστησαν

1. On the upper moulding, ed.pr. || 2. Ζεὺς Πυργηνός seems to be unattested so far, ed.pr., who adds that the epithet could be derived from the name of a locality or equally from a city quarter ('Burg').

1782. Hadrianopolis. Fragment of a funerary epigram, Roman imperial period. Marble stele. Edd.pr. Merkelbach-Stauber, *SGO* III 399 no. 16/57/96 (after a copy of L.Jonnes): Οὗτος ὁ | τύμβος | ἔχει παι[- - - - -]

1783. Hierapolis. Honorary decree for Ti. Iulius Myndios, reign of Hadrian. Three white marble plaques from the *diazoma* wall of the theater. A consists of two fragments, the first of which constitutes roughly half of the original plaque and is almost completely weathered (LL. 15-16 initio); the second, smaller, fragment preserves the ends of LL. 15-18. A may have contained the beginning of the decree; its continuation was incised in continuous lines across plaques B and C. Ed.pr. T.Ritti, *Mediterraneo antico* 4 (2001) 489-555 (ph.; Italian translation). In addition to a line-by-line commentary, R. discusses the onomastics of the persons mentionned, the sacrificial calendar in LL. 15-18, and the social status of Myndios, with whom all or some of the inscriptions of Hadrianic date in the theater seem to have been connected. On 537-554, R. presents an annotated selection of inscriptions with lists of officials who were involved in the urban decision making (Chersonesos Taurica: *IOSPE* I² 359; Tyras: *IOSPE* I² 2; Arkesine: *IG* XII.7, 53; Herakleia on the Salbake: *MAMA* VI 97; Mylasa: *I.Mylasa* 522; Ephesos: *I.Ephesos* 27

and 1392; *I.Sardis* 9; Aizanoi: W.Günther, *MDAI(I)* 25, 1975, 351-356; Aphrodisias: G.Doublet - G.Deschamps, *BCH* 14, 1890, 609 no. 4 C; T.Reinach, *REG* 19, 1906, 97/98 no. 12; *MAMA* VIII 409; Orkistos: W.M.Ramsay apud T.Mommsen, *Hermes* 22, 1887, 310-314; Dereköy/Lycia: *SEG* XLVII 1806) and two inscriptions with lists of those who testified to the validity of the document or its copy (Magnesia on the Maeander: *SEG* XXXII 1149; Aspendos: *SEG* XLIX 1874).

For Ti. Iulius Myndios, see now also the new letter of Hadrian to Hierapolis (117 A.D.) published by T.Ritti in S.Follet (ed.), *L'Hellénisme d'époque romaine. Nouveaux documents, nouvelles approches (Ier s. a.C.–IIIe s. p.C.)* (Actes du Colloque international à la mémoire de Louis Robert, 7-8 juillet 2000; Paris 2004) 262. Myndios acts as ambassador to the emperor.

A ---------------- 14 illegible lines ----------------
[- - -]ΝΔΙΟΣΠ[- -]μων
[- - - -]ΛΟΓΛΑΛΙ[- -]ο δίκα[ιο]ν
two lines vacant
[- -]εὺς μέγιστος
[- -] δίκαιο[ν]
- -

A: 15. [Μύ]νδιος?, ed.pr. || 17. [Ζ]εύς or [ἀρχιερ]εύς?, ed.pr.; in the first case, the fragment could refer to Myndios who is known to have been priest of Zeus, whereas [ἀρχιερ]εὺς μέγιστος would be part of the titulature of an emperor, which would point to the incorporation of an imperial letter into the decree.

B/C [- - ca. 9-10 - -]να ἐπὶ ταύτῃ τῇ αἱρέσ[ει ἀπὸ Τι. Ἰουλίου Μυνδί]ου εἰσενηνεγμέν[η ὑπὲρ]
[εὐπ]ο[ρ]ίας καὶ προ[κ]οπῶν τῆς πατρίδ[ος, αὐτοῦ τοῦ Μυν]δίου μετὰ τῶν κληρου- μ[ένων]
τρειάκοντα βουλευτῶν συνθύοντος καὶ ἱερουργοῦ[ντος· ὅπ]ως δὲ ἤδη τῆς εὐσεβείας ἄρξητα[ι]
ἡ βουλή, καὶ τοῦτο ὑπέσχετο ὁ Μύνδιος, δοῦναι τόκο[ν τ]οῦ ἐνεστῶτος μηνὸς τῶν τετράκις
χειλίων πεντακοσίων δηναρίων, διὸ πάσαις αὐτὸ[ν εὐ]φημίαις [ἀ]π[εδέ]ξατο πάλιν ἐτεί-
μησεν παρὰ τῷ Διὶ ἀνδριάντων ἀναστάσει καὶ εἰκόν[ω]ν ἐπιχρύσων ἀναθέσει μετ' ἐπιγρα[φῆς]
οἰκείας· ἔδοξεν δὲ τῇ βουλῇ καὶ ἀντίγραφον τοῦδε τοῦ ψηφίσματος γραφῆναι παρὰ τῷ Διὶ
πρὸς τὸ πᾶσιν εἶναι τὴν εὐσέβειαν φανεράν· Τιβ[έρι]ος Ἰούλιος Μύνδιο[ς· εἰσ]ηγη- σάμην κα-
θῶς προγέγραπται, Γάϊος Τουρπίλιος Τέρτιος· ἐπεψηφισάμην, Μᾶρκος Οὔλπι[ος Ἀ]- θηναγό-
ρας Ἰουλιανὸς ἄρχων· ἔνταξον, Πόπλιος Αἴλιος Ἀπο[λ]λωνίδης Αἰβουτιανὸς ἄρ- χων· ἔν[τα]-

ξον, Ἀπολλώνιος Θεοτείμου τέταρτος τοῦ Λυκώτου [ἄρ]χων· ἔνταξον, Πόπλιος Αἴ- λιος Ἀπολ-
λώνιος Ἀντιοχιανὸς ἄρχων· ἔνταξον, Ἀλέξανδρος [Ἀ]λεξάνδρου τοῦ Δημητρίου ἄρχων· ἔν-
ταξον, Πόπλιος Αἴλιος Ἀπολλωνίδης Λιβωνιανός· ἐκυρώθη, Γάϊος Λειβήνιος Φιλέ- ται[ρος]
Πομπωνιανός· ἐκυρώθη, Πόπλιος Ἰουέντιος Θεόδωρος Κελσιανός· ἐκυρώθη, Ἀσ- κληπιάδης· ἔτα[ξα?]·
2 lines vacant
ἐτησίους σπονδὰς τῷ Διὶ καὶ θυσίας - μηνὸς μὲν δευτέρου τεσσαρεσκαιδεκάτῃ Πλειά-
δων δύσει, μηνὸς δὲ η´, ιη´ ῥοδίνων νέων προσφορᾷ, μηνὸς δὲ δεκάτου Σεβαστῇ λου-
τρὸν τῷ Διί, Σεβαστῇ δὲ δευτέρᾳ θυσίας τῶν Δείων - [κ]ατάρχεσθαι τὸν ἱερέα Τιβέ- ριον Ἰούλ[ι]-
ον Μύνδιον, καὶ κατὰ μῆνα τῇ ὀκτωκαιδεκάτῃ κατ[ὰ] τὰ ἄκτα καὶ ψηφίσματα τοῦ δή- μου

B/C: Since the other inscriptions on the *diazoma* wall include two letters of Hadrian, in one of which Myndios is mentioned as head of an embassy to the emperor, and a decree of the Greeks in Asia (to be published by R.), the purpose of these inscriptions must have been to show the connection of the city with Hadrian as well as to honor Myndios; the latter may have made the donation, to which allusion is made, as a *summa honoraria* for the priesthood of Zeus, ed.pr. || 1-14. the last part of an honorary decree for Tib. Iul. Myndios, ed.pr. || 1. αἵρεσις: 'condizione' of a donation; εἰσηγέομαι: 'to propose a motion' (cf. L. 8), ed.pr. || 2. εὐπορία: the prosperity of the city; προκοπή: 'progress' (cf. L.Robert, *OMS* V 430 note 36), ed.pr. || 2-3. it must have been mentioned in the lost beginning that 30 councillors were drawn by lot who joined Myndios in sacrificing (certainly to Zeus); the number may have been proportional to the representation of the city tribes in the council, the number of which is unknown, but could have been 15 (cf. *SEG* XL 1214), ed.pr. || 3-5. an addition to the donation with single validity, so that the council could immediately enjoy the benefits of the foundation; the 4.500 denarii may have been only a part of the entire value of the donation which may also have comprised revenues from land, ed.pr. || 5-8. honors for Myndios, additional (L. 5: πάλιν) to those mentioned in the lost part; they consisted of statues (ἀνδριάντες) and gilded portraits in the shape of busts or statuettes (εἰκόνες ἐπίχρυσοι), provided with the 'appropriate' (οἰκεῖος) inscription, ed.pr. || 8-14. a list with signatures of officials which was always added to the archival copies of documents, but rarely recorded on stone, ed.pr. || 8-9. Tib. Iul. Myndios confirms that the text of his foundation is in accordance with his decision, and G. Tourpilios Tertios must have presided over the meeting of the council (or, less likely, of the assembly), ed.pr. || 9-13. the five archontes (meaning 'members of the government') order the foundation of Myndios to be registered among the council documents, ed.pr. || 13-14. the three following names without designation must be those of councillors who atttested the ratification of the document on behalf of the entire council, ed.pr. || 14. in fine: or ἔτα[ξεν]?; Asklepiades was the secretary, in this case a public slave, given the absence of a patronymico or Roman nomenclature, ed.pr. [for public slaves see now A.Weiss, *op.cit.* (see our lemma no. 2305) sub 2] || 15-18. an appendix to the decree, containing the sacrifices for Zeus to be performed by Myndios; these sacrifices presumably correspond to the complete number of Zeus festivals in the city, ed.pr. || 15. the 14th day of the 2nd month (i.e. Apellaios, according to the official calendar of Hierapolis, beginning on October 24th) = November 6th, ed.pr. || 16. the 18th day of the 8th month (i.e. Daisios) = May 11th, ed.pr., who

adds that the connection of wreaths of roses with Zeus is unattested so far || 16-17. the 1st day (Σεβαστή) of the 10th month (Loos) = June 24th; ritual bathing is so far attested only for female divinities, and one may think here of either a ritual bath of the priest himself (T.Drew-Bear apud ed.pr.) or a mystical purification of the faithful, ed.pr. || 17. the 2nd day (of Loos) = June 25th; κατάρχεσθαι is rare in such a context and may indicate the general supervision of the festivals, ed.pr. || 18. sacrifices for Zeus on the 18th day of every month; there is no other indication for such ceremonies which might therefore be a creation of Myndios, probably to celebrate the arrival of Hadrian, who had a strong connection to Zeus, in the city in 129 A.D., ed.pr.

1784. Hierapolis. Honorary epigram for Magnus, 250-300 or 352-354 A.D.? *SEG* XLVII 1735. For a new identification of Magnus see our lemma no. 1794.

1785. Hierapolis. Dedication to Ζεὺς Ὀλύμπιος and others, reign of Hadrian. *SEG* XLI 1200. T.Ritti, *Mediterraneo antico* 4 (2001) 495-497 (Italian translation), republishes the text (line divisions, as in *SEG*, not indicated) and suggests several supplements: τὸ ἔργον κα[--- τὸ Δ]ωδεκά[θεον ---] Γλυκωνίδος, *SEG*; τὸ ἔργον κα[ὶ? τὸ? κατὰ τὸ? τοῦ? Δ]ωδεκά[θεον? / ου? ---- ἑαυτοῦ καὶ Αἰλίας?] Γλυκωνίδος, R. – [τῆ]ς ἱερείας τοῦ Δωδεκαθ[έ]ου, *SEG*; [τῆ? /τῆς σεμνῆ?]ς ἱερείας τοῦ Δωδεκαθ[έ]ου, R. – ἐ[--- ἄ]λλα, *SEG*; ἐ[κ θεμελίων / ἐκ τῶν ἰδίων? τὸν ναὸν? σὺν τοῖς ἀγάλμασιν? καὶ τὰ ἄ]λλα, R.

1785 bis. Hierapolis. Epitaph of Titus Flavius Zeuxis, ca. 100 A.D. See our lemma no. 502.

1786. Hierapolis. Commemorative monument of a group of gladiators, venatores and bull-fighters, ca. 200-250 A.D. *SEG* XLVI 1657. O.Salomies, *Arctos* 35 (2001) 142, wonders whether the *nomen gentile* of Γναῖος Ἄρριος Ἀπουλήϊος Αὐρηλιανός might derive from a member of a senatorial family with the rare combination of Cn. and Arrius, the most prominent men of which were Cn. Arrius Antonius (cos. 69), Cn. Arrius Augur (cos. 121), and Cn. Arrius Cornelius Proculus (cos. 145). He opts for the first man, because he was proconsul of Asia (B.Thomasson, *Laterculi praesidum* I, Göteborg 1984, 216 no. 69), whereas the last one, a governor of Lycia-Pamphylia, is less probable.

1787. Kotiaion (area of: Çalköy). Dedication to Zeus (and Asklepiades?), ca. 180-220 A.D. Bust of a bearded Zeus with long, curly hair, holding his right hand before his chest. The inscription is engraved on a kind of base under the bust. Ed.pr. N.E.Akyürek Şahin, *Olba* 4 (2001) 117-124 (ph.; dr.; German translation): Δαμόΐνεικος β´ Διὶ Ἀσ|κληπιάδῃ εὐ|χήν

1-2. Damoneikos is not an inhabitant of Phrygia, since his name appears in a Doric form; he might come from Byzantion or its territory, ed.pr. [however, she goes on to quote several examples of this name in this form from

the region, Corsten] || 2. the homonymity is indicated by a capital beta with a horizontal stroke in the center, ed. pr., who adds that a numeral for this purpose is unusual in Phrygia [the trema on the second iota of Διί is on the stone, Corsten] || 2-3. the dedication is addressed to Zeus and a man Asklepiades at the same time, ed.pr., with references to parallels.

1788. Kotiaion. Funerary epigram for Kyrilla, (2nd half of) 3rd cent./early 4th cent. A.D. *MAMA* X 275. Merkelbach-Stauber, *SGO* III 282 no. 16/32/04, republish the epigram; in L. 3 initio they read and restore [οὐ γ]ὰρ ἐνυνφεύθης ([- -]αι ἐνυνφεύθης, *MAMA*). Cf. C.Brixhe, *BE* (2002) no. 342, who points to the many Homeric reminiscences in this and similar epigrams.

1789. Kotiaion? (or Dorylaion, or Lamunia?). Funerary imprecation, undated [Roman imperial period]. Edd.pr. Merkelbach-Stauber, *SGO* III 290 no. 16/32/97 after a copy of P.Frei (German translation).

[Ὅστις τύ]μβῳ κακοεργέα χεῖρα προσοίσει,
[ὀρφανὰ] τέκνα λίποιτο, χῆρον βίον, οἶκον ἔρημον

1790. Kotiaion? (or Dorylaion, or Lamunia?). Funerary epigram, undated [Roman imperial period]. Edd.pr. Merkelbach-Stauber, *SGO* III 290 no. 16/32/98 after a copy of P.Frei (only LL. 1-4 of 8).

ΠΟΝΕΙΣ[- - -] | παῖδά τε ΑΘΗ[- - -] | μεμελημένον [- - -] | ἄωρον καὶ ἄτεκ[νον - - -]

1791. Lamunia. Funerary epigram for Quarta, undated [Roman imperial period]. Pedimental stele. Edd.pr. Merkelbach-Stauber, *SGO* III 293 no. 16/33/03 after a copy of P.Frei (German translation). The metrical structure is indicated by dots on the stone.

Ἐν ξίνῃ πρὸ γάμων | τρισκαιδεκετῆ με θανοῦ|σαν ·
4 Κουάρταν τὴν μοι|γερὰν ἐνθάδε τύμβος ἔ|χει · ·
ἣν Ἀρεανὸς ἔθρεψε || πατὴρ · Ῥουφεῖνά τε μή|τηρ, ·
8 θῖος δὲ Κουᾶρτος | τεύξατο θυγατέραν · |
καὶ χάριν οὔτε γονῆες | ἐμοῦ λάβον οὔτ᾽ ἄρα θῖοι, ||
12 ἔφθασε γὰρ μοίρης · δό|γματα δυσθέμιτα ♠

The personal names are of Latin origin; Ἀρεανός, formed with the Latin suffix *-anus*, might belong to *Arrius*, Frei apud edd.pr. || 8. τεύξατο θυγατέραν: adoption, edd.pr.

1792. Lamunia?. Funerary epigram, undated [Roman imperial period]. Altar. Edd.pr. Merkelbach-Stauber, *SGO* III 292 no. 16/33/02 after a copy of P.Frei (German translation).

Ἐνθάδε ἐγὼ κεῖ-
μαι, Μέλλ̣ιος Τελ̣-
έσφορος, ἀ̣ωροθ-
4 ανής, ἐτῶν π(έντε) κὲ τόν-
δαι μ' ἔτευξε τάφ-
ον ὁ πατήρ μου {α}
ἀ̣τελεσφόρος· ἤλ-
8 πισα εἰς ταύτην |
χάριν βωμῷ γραπτ-
ῷ σ' ἐπικονμεῖσθαι·
τὸν γὰρ χρόνον οὐκ ἐ̣-
12 ξετέλεσα

Only partially metrical, edd.pr. || ΜΕΛΛΙΟΣ or ΜΕΛΑΙΟΣ lapis, edd.pr.; for the *nomen gentile* Mellius cf. *CIL* IX 5221 (Asculum) and XII 4127 (St.-Gilles), Frei apud edd.pr. || 7. ἀτελεσφόρος, 'nicht zu Ende gebracht', edd. pr. [a pun on the name of the deceased in LL. 2-3, Corsten] || 10. for μ' ἐπικοσμεῖσθαι, edd.pr.

1792 bis. Lamunia (area of: Saraycık). Funerary epigram, undated [Roman imperial period]. Edd.pr. Merkelbach-Stauber, *SGO* III 295 no. 16/33/99 after a copy of P.Frei. Remains of an inscription of 9 lines; at the beginning σῆμ[α - - -], in L. 6 the name Baibios, in L. 8 Menela[os].

1793. Lamunia?. Funerary epigram, undated [Roman imperial period]. Edd.pr. Merkelbach-Stauber, *SGO* III 295 no. 16/33/98 after a copy of P.Frei. Of the inscription of 13 lines, only some fragments are preserved.

L. 3 κῦδος [- - - - - - - - - - - - - -]
L. 9 δάκρυα γειν[- - - - - - - - - -]
L. 10 [- - - λί]πον οἰχόμε[νοι - - -]
L. 11 δ' ἐστήσαντ[ο - - - - - - - - -]

1794. Laodikeia on the Lykos. Epigram mentioning a governor (of Phrygia et Caria?), 2nd/3rd cent. (250-300?) A.D. *I.Laodikeia am Lykos* 46; Merkelbach-Stauber, *SGO* I 279 no. 02/14/04. T.Ritti, *EA* 33 (2001) 127/128, reads in L. 10 [- - - Σ]επτιμίου Μάγνου [- - -] (as did ed.pr. G.Weber, *MDAI(A)* 22, 1897, 485/486; [- - - Σ]επτιμίου Μάννου [- - -], *I.Laodikeia am Lykos*) and suggests identifying him with the ἔπαρχος Μάγνος honored by an epigram from Hierapolis in Phrygia (*SEG* XLVII 1735; Merkelbach-Stauber, *SGO* I 266-268 no. 02/12/06), since both cities are in the same province (the ἔπαρχος had been identified by Weber with Flavius Magnus, *vicarius* of the *dioecesis Asiana* in the mid-4th cent. A.D.). However, the identification of Sept. Magnus with the ἔπαρχος is not without problems either, as she points out: firstly, the role Magnus played in Hierapolis in the embellishment of the theater becomes unclear; secondly, ἔπαρχος in the inscription from Hierapolis should be a (unusual) poetic equivalent not of *vicarius*, but of ἡγεμών. Cf., however, *An.Ép.* (2001) no. 1903, referring to D.Feissel, *AntTard* 6 (1998) 96 (*SEG* XLVIII 2202) who points out that ἔπαρχος should indeed designate the *vicarius*.

1795. Mahmuthisar (south of Ilgın). Letters of Eumenes II to Tyriaion, 187-159 B.C. (probably very soon after 188 B.C.). *SEG* XLVII 1745. L.Boffo, *Dike* 4 (2001) 233-236 (cf. our lemma no. 2311), points to the importance of the rightful taking possession of territories and the role of royal χάρις towards the cities. Eumenes became the rightful master of land formerly belonging to the Seleukids by the war against Antiochos III (won by the Romans), and, by granting the (Greek) cities liberty, he treated them with χάρις.

1796. Midaion (area of: Sepetçi). Funerary epigram with dedication to Ζεὺς Βροντῶν, undated [Roman imperial period]. Edd.pr. Merkelbach-Stauber, *SGO* III 331 no. 16/36/99 (after a copy of P.Frei). The inscription is badly worn.

L. 1: τύμβον πα̣[ιδ- -] - **L. 3**: π̣ατὴρ 'Ασκλᾶς - **LL. 6-7**: κατέβην δόμον Ἄ[ϊ]δος] εἴσω ἀχνύμενος - **LL. 9-10**: [- -ἕν]ε̣κεν μνήμ̣ης κὲ Β̣ρ[οντ|ῶντι] Διὶ εὐχ̣ήν̣

Asklas built a tomb for his son and dedicated it for the sake of protection to Zeus, Frei apud edd.pr.

1797. Midaion (area of: Bahçecik). Funerary epigram for Pasikrates, after 212 A.D. Edd.pr. Merkelbach-Stauber, *SGO* III 331 no. 16/36/02 (after a copy of P.Frei; German translation).

[Αὐ]ρ(ηλία) Ῥοῦφα Χρή[στ]|ο̣υ κὲ Δημ(η)τριανὸς | κὲ Εἰούλιανὸς
4 Πασι|κράτῃ ἀουώρῳ | μήτηρ κὲ ἀδελφοὶ || ἀνέστησαν | τὸ σῆμα
8 ἐν νεκύεσσι χάριν, τοῦτο | γάρ ἐστι γέρας τὸ θανόντων

1-7. Prose || 8-9. verse; for its second half cf. our lemma no. 1802 bis.

1798. Midaion (area of: Kireçköy). Funerary epigram for Domna, undated (Christian). No description; the inscription is badly worn after L. 4. Edd.pr. Merkelbach-Stauber, *SGO* III 330 no. 16/36/01 (after a copy of P.Frei; German translation).

† Δόμνα ἀπ' 'Αρκατέων νεόν̣υ|[μ]φος ἐνθάδε κῖτη,
4 ἣν γονῖς ἰστεφάν̣|[ωσαν] κ' ἀπ̣όγαμον ἐν|θάδ' ἔπενψαν
κ̣ὲ κυρ̣ο̣ῦ̣σ̣θα̣ι̣ | [- -]

1. 'Αρκατέων: from a place name 'Αρκατ-, edd.pr. || 3. ἀπόγαμον *hapax*, 'far from/without wedding', edd.pr. || 4. the parents sent (ἔπενψαν) their daughter to her future husband's house in order for the marriage to be sanctioned (κυρ̣οῦσθαι), but she died before, edd.pr.

1799. Mihalıççık (or from near Dorylaion?). Funerary epigram for Sextus, undated [Roman imperial period]. Column (cf. L. 9) the exact find spot of which is not clear. Edd.pr. Merkelbach-Stauber, *SGO* III 332 no. 16/37/01 (after a copy of P.Frei; German translation).

Οὐχ ὁσίως, Πλούτων κατέχις | νέον ἥρωαν ἄνδρα, |
οὐδὶς γάρ ποτε τοῖος | ἐνόπλιος ἵσταται αἴη · |
μνησκομένη Πρίμιλλα || πόσιν Σέκτον στεναχίζει · |
κάλλιπε γὰρ Σέκτον | νήπιον ὀρφανικόν · |
στῦλλον δ' ἔστησαν | πολυδάκρυτον ἐπὶ τύμβῳ · ||
σῆς γὰρ ζοῆς ἐλάθου | καιρῶν μακάρων δ' ΑΠΟΣ[. .]Κ[. .]

[2. ἥρωαν: for ἥρωα, Corsten] || 3 and 4. Σέκτος = Sextus, edd.pr.

1800. Mihalıççık (area of: Çardak). Fragment of a monumental verse inscription, undated [Roman imperial period]. Architrave. Edd.pr. Merkelbach-Stauber, *SGO* III 333 no. 16/37/99 (after a copy of P.Frei; German translation).

- - - - - - - - - - - - - - - - - -
[- - -]ν δεύτερον ΑΙ[- - -]
[- - -] βασιλήων . . [- - -]
[- - -]ΝΔΑΡΑ γαίην Π[- -]
- - - - - - - - - - - - - - - - - -

3. βασιλεῖς = emperors, edd.pr.

1801. Nakoleia (area of: Yenikent). Dedicatory epigram to Helios Titan, Hosios Dikaios, Theion and another god. Roman imperial period. Marble stele. Edd.pr. Merkelbach-Stauber, *SGO* III 327 no. 16/35/01 (after a copy of P.Frei; German translation); cf. A.Chaniotis, *EBGR* 2001 [2004] 227-230 no. 121 (partial English translation).

['Ηε]λίῳ Τειτᾶνι κὲ Ο[- | - - -]ΑΕΙΔΑΙΙ
'Οσι|[ίῳ] Δικέῳ κὲ θείῳ πα[ν|τ]οδυνάστῃ
ἔνθ[α] | Πολυξενία, ὡς η[ὔξ]||αντο κὲ ἐκέλευσ[α]|ς
ἧκον κὲ νείκην χ[ρυ]|σοστέφανον [- - -]|σαν
εὐξάμενοί σε, μάκαρ, | περὶ ἑαυτῶν κὲ τεκέεσσιν, ||
οἷς ἱκέτα(ι)ς ἐπάκουε κὲ εἵλ[ε]|ος, οὐράνιον φῶς

Verse 1. Τιτάν is a frequent epithet of Helios, edd.pr., who refer to *Orph. H.* 8.2; *Anth. Pal.* XIV 72.1; Ezek., *Exag.* 217 (*TGF* 128), edd.pr. || verse 2. for Hosios (and) Dikaios as intermediaries between men and (distant) gods cf. *EBGR* 1992 in *Kernos* 9 (1996) 390 no. 185; 1998 in *Kernos* 14 (2001) 213 no. 207, *EBGR* || verse 3. ἧκον points to a pilgrimage to the sanctuary, *EBGR*; the dedication was made in fulfillment of a vow and upon divine command, *EBGR* || verses 3-6. the verbs in the sing. (v. 3 ἐκέλευσας; v. 6 ἐπάκουε) and the sing. σε and μάκαρ (v. 5) show that the prayers were addressed only to Helios, whereas the entire dedication was made to seve

ral gods, *EBGR* || verse 4. νείκη may refer to a lawsuit (edd.pr.), or to the dedication of a statue of Nike wearing a golden wreath 'after success, possibly in a judicial context' (*EBGR*); in fine: a verb like [καθίδρυ]σαν, [ἀνέστη]σαν, [ἀνέθε]σαν, [ἀπέδω]σαν, *EBGR*.

1802. Nakoleia (area of: Değişören; or Dorylaion?). Funerary epigram for Zosime, Roman imperial period. Stele, the inscription between pillars. Edd.pr. Merkelbach-Stauber, *SGO* III 329 no. 16/35/04 (after a copy of P.Frei; German translation).

Αὐτὸν μὲν γενετῆρα | ποθεῖ τάφος, ὅν τε θανόν|τα
  τηλοῦ ἀπ' οἰκείης δέξα|το γῆ Συρίη ·
Ζωσίμη, ἀλλά | σε, μῆτερ, ἔχει κόνις, ἥ σ' ἀνέ||θρεψεν,
  Αττουβου τύμ|βῳ δ' ἀμφί τοι ἀγλαΐην |
τεῦξα, φίλος τοι παῖς 'Ια|νουάριος, εὐσεβέος μέν |
  πολλῆς δ' ἀντ' ὀλίγην εὐ||ποιίην τελέσας ·
τίς γὰρ | ἐπάξια μητρὶ χαρείσια παῖς | ἐτέλεσσεν
  μακροῦ ἀ|π' αἰῶνος μέχρις ἐξῆν ΕΙΤΕΘΗΝ;

9. Read εὐσεβέως, edd.pr.

1802 bis. Nakoleia (area of: Yenikent; or Dorylaion, Midaion?). Funerary epigram for Diogenes, Roman imperial period. Marble stele; LL. 1-6 are badly damaged and only parts of the inscription are readable. Edd.pr. Merkelbach-Stauber, *SGO* III 329 no. 16/35/99 (after a copy of P.Frei; German translation):

L. 1: ὀρφαν[- - -] - **L. 2**: κατελείψατ[ο] - **L. 3**: πάππον - **L. 4**: the name Diogenes - **L. 6**: ἐπὶ τύνβῳ χάρι[ν] - **LL. 7-9**: τὸ γὰρ γέρα[ς | ἐ]στὶ θανόντων · | ταῦτα

7-8. From Homer, *Il.* 16.457 and 675, edd.pr., who refer to numerous parallels in their collection: II 180 no. 09/05/28 verse 9 (Nikaia), III 42 no. 13/07/02 verse 5 (Tyana), 61 no. 14/02/04 verse 10 (Gdanmaua), 72 no. 14/04/02 verse 4 (near Kissia), 146 no. 15/02/98 (Ankara), and 331 no. 16/36/02 (Midaion; our lemma no. 1797).

1803. Philomelion. Funerary epigram for Moschos, ca. 3rd cent. A.D. White marble base. Edd.pr. Merkelbach-Stauber, *SGO* III 394 no. 16/55/04 (after a copy of L.Jonnes; German translation). Now also in *I.Sultandağı* I 29 (ph.; English translation).

[Τ]ύνβος ἔχει με νέκυν | κατὰ γῆν, ᾧ τοὔνομα | Μόσχος ·
Μαιάνδρου | δὲ ῥοαῖς ἦν μοι πόλις | 'Αντιόχεια ·
καὶ βουλῆς || μετέχων, ἄρχων | βουλῆς ἐγενήθην · |
καὶ νέος ἐγενόμην | κατὰ δόγματα συνκλή|τοιο ·
ἡλικίης δὲ χρό||νου ἔσχον συνέδρι[ν] | τὸ γερόντων ·

γνω|στὸς ἐγὼ Κιλίκεσσι | [Σ]ύροις Ἀσίῃ δ᾽ ἅμα π[ά|σῃ]
- -

8. ΚΑΙΝΕΟΣΕ γενόμην, edd.pr.; καὶ νέος ἐγενόμην, *I.Sultandağı* with translation: 'While young' || 11. συνέδρι[ν], edd.pr.; συνέδρι[ον], *I.Sultandağı*.

1804. Philomelion. Epitaph of Poukra, 3rd cent. A.D.(?). Pedimental stele with two-panel door; in the pediment a shield, above it the inscription. The text may betray Christian, perhaps Montanist, characteristics. Edd.pr. Merkelbach-Stauber, *SGO* III 395 no. 16/55/05 (after copies of D.French and L.Jonnes; German translation). Now also in *I.Sultandağı* I 66 (ph.).

Πούκρας vac. τοι τόδε σῆμα πιφαύσκομαι, ὦ
παροδεῖτα vac. τῷ σεμνᾶι Πούκρᾳ καὶ ἐνοδοι-
πόρε ·Χ̣· Ἰούλιος Ἀβάσκαντος Πού-
κρᾳ τῇ πενθερᾷ μνήμης ἕνεκεν

1-3. For the name Πούκρα cf. Πουκρος: Zgusta, *KP* § 1297 and *I.Sultandağı* I 420 (neo-Phrygian), *I.Sultandağı* [it may, however, be a different spelling of Πούλκρα = *Pulc(h)ra*, with suppression of the -l- caused by a consonantic cluster; for the frequent ommission of -λ- before other consonants in general cf. F.T.Gignac, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods* I (Milano 1976) 107, Corsten] || 3. the *chi* with dots may be a krypto-Christian sign, edd. || 4. in fine: χάρ̣ιν, edd.pr., per errorem.

1805. Philomelion. Fragment of a Christian funerary epigram, 4th/5th cent. A.D. Edd.pr. Merkelbach-Stauber, *SGO* III 395 no. 16/55/99 (after copies of D.French and L.Jonnes).

[- πο]θέουσιν ἰδέσθαι †
2 lines vacant
[- - - -]ης δὲ δάμαρτα μ̣ινυνθά|[δ]ιον λάβε πένθος, |
[- - - -]ρ᾽ ὃν π̣οθέεσκε̣ | [- - - - - ||- - - - - - - - - - - - -]

[1. the end of a hexametre; since the second hexametre fills two lines (LL. 2-3), it should be supposed that a line above the first preserved one is lost || 2. initio: one metrical foot is missing, Corsten] || 2-3. the wife was seized by grief about her child's short life, edd.pr.

1806-1807. Unknown provenance. Dedications to Ζεὺς Ἀντιγόναος/Ἀντιγοναῖος, undated [Roman Imperial period]. Two marble stelai with relief representations of a bust (of Zeus) of unknown provenance in Phrygia, now in the Archaeological Museum at Istanbul. Ed.pr. N.E.Akyürek Şahin, *EA* 33 (2001) 185/186 note 2 nos. η and θ (German translations) [cf. already the note in *SEG* XLIX 1805 (p. 571)]. For Ζεὺς Ἀντιγόναος/Ἀντιγόνεος/ Ἀντιγοναῖος ed.pr. note 6 refers to *I.Manisa* nos. 69-74 and *SEG* XLVIII 1437 [found in Adana, but believed to

come from north-eastern Lydia because of similarities with the texts in *I.Manisa*; however, A. Ş. refers to other unpublished stelai mentioning Zeus Antigonaios in the Kütahya Museum, Corsten].

1806: No. η: Ἑρμογᾶς Διὶ Ἀντιγο|ν̣ά̣ῳ εὐχὴ̣ν̣

1807: No. θ ('Kütahya?'): Παπᾶς Μ[- -] | Δ̣ιὶ Ἀντι[γ]ον[άῳ] | εὐχήν

1808. Unknown provenance. Dedication to Ζεύς (Θαλλός?), ca. 180-220 A.D. *SEG* XXXII 1282; XXXIII 1156; *Phrygian Votive Steles* no. 604 (all without ph.). Relief of a bust of Zeus, of unknown provenance, now in the Archaeological Museum at Istanbul. N.E.Akyürek Şahin, *EA* 33 (2001) 187/188 no. 1 republishes the inscription and gives a ph. (cf. already *SEG* XLIX 1805 (p. 572), *comp. num.* for *SEG* XXXIII 1156).

Μαρίων | Ἐπιτυνχ[άνου] χαλκεὺς | Δ̣ὶ [Θαλλῷ] ε̣ὐ̣χήν

Date: cf. T.Lochman, in *Phrygian Votive Steles* 29 and 33/34, ed.pr. || 1. Ἱλαρίων, previous edd. || 3. [Θαλλῷ], L.Robert (*SEG* XXXIII 1156), followed by A. Ş., who adds that [Ἀμπελείτῃ], [Βροντῶν̣τι] and [Ἀντιγονάῳ] are to be excluded because of lack of space.

1808 bis. Unknown provenance. Dedication to Ἀγδίστις. For a dedication probably from Phrygia see our lemma no. 2220. For this goddess see our lemmata nos. 150, 189, and 217.

PISIDIA

1809. Pisidia. The nomen Visellius. O.Salomies, *Arctos* 35 (2001) 173/174, examines the occurrences of this 'fairly uncommon' *nomen* in Pisidia and adjacent areas (Phrygia, Lykaonia) as opposed to attestations on the north coast of Asia Minor (Bithynia, Pontos). In the first region, Visellii are found in Panemoteichos (*I.Pisid.Cen.* 105), Antiocheia (*AS* 20, 1970, 47/48 no. 27), Laodicea Combusta (*SEG* XXXIV 1365), and Iconium (*MAMA* VIII 327), in the second region in Apameia/Bithynia (*I.Apameia und Pylai* 32) and in Sinope (*AJPh* 27, 1906, 277 note 1 [now in *I.Sinope* 215; both without reading the *nomen*, Corsten]). S. concludes that two groups are to be distinguished, one in central Asia Minor whose members descended from settlers in the Augustan colonies there, and another whose members originated from merchants operating in and around the Aegean for which he adduces inscriptions from Delos (*I.Délos* 1741), Kos (*Iscr.Cos* ED 228), Samothrace (*I.Samothrake* 29 a), and Dyrrhachium (*An.Ép.* 1978, 758).

1809 bis. Olbasa. Honorary decree for Sotas and covering letter of Attalos II, 159 B.C. *SEG* XLIV 1108. See our lemma no. 1561.

1810. Olbasa. Dedication to the Theoi Sebastoi, 2nd/3rd cent. A.D. *SEG* XLVIII 1536. O.Salomies, *Arctos* 35 (2001) 166/167, points out that the combination of the *praenomen* Manius and the *nomen* Petronius is otherwise only attested at Aquileia (*CIL* V 1002; J.P.Brusin, *Inscriptiones Aquileiae* I, Udine 1991, 49) where, therefore, the background of the dedicant Μάνιος Πετρώνιος Πραΰτης is to be sought.

1811. Seleukeia Sidera (Klaudioseleukeia). Hellenistic History. E.Laflı, *Orbis Terrarum* 7 (2001) 55-98, gives an overview of the history of the city in the Hellenistic period. On 81/82 and 85, he republishes *SEG* XLIX 1862 (ph.) and *IGR* III 328, respectively, and on 96, he gives a photograph of J.R.S.Sterrett, *The Wolfe Expedition to Asia Minor* (Boston 1888) 336 no. 469 (cf. 67 note 71).

1812. Takina. Rescript of Caracalla concerning illegal actions of soldiers (with accompanying letters of the governor and imperial procurators), July 212–October 213 A.D. *SEG* XXXVII 1186; T.Hauken, *Petition and Response* (Bergen 1998) 222 doc. 5. M.Christol, T.Drew-Bear, *Anatolia Antiqua* 9 (2001) 141 note 23, suggest restoring in L. 36 (L. 3 of doc. 5) [δώσ]ειν στατιωνάρ[ιον] ([- - -]ειν στατιωναρ[ιο - - -], edd.pr.): the villagers asked for a *stationarius* in order to be protected from molestations.

1813. Termessos (area of: Ovacık). Inscription containing a letter of the *dux* M. Aurelius Ursio to Hermaios, acclamations for Hermaios, and a letter of -lius Aquilinus to Hermaios, late 3rd cent. A.D. Two fragmentary blocks, inscribed on four sides, apparently parts of a large monument; found in 1975 by M.Harrison at the site of the late Roman town. Since only side A has the beginning of a document, it must be the first side of the stone. Edd.pr. M.Ballance - C.Roueché in M.Harrison, *Mountain and Plain* (ed. W.Young, Ann Arbor 2001) 87-112 (ph.; translation). These inscriptions are to be connected with the two texts of *SEG* XLI 1390 (cf. XLVI 1682), which were found in the same place, since family connections are discernible between some of the persons mentioned: Kiliortes, honored in *SEG* XLI 1390, is the son of Hermaios in the present text (A.I L. 13/14). Therefore, *SEG* XLI 1390 should be dated to approximately the same time as the present inscriptions, cf. already *SEG* XLVI 1682 (282/283 A.D.). However, the exact chronological relationship between the documents within this inscription and to *SEG* XLI 1390 is not clear. B.-R. place the inscription in the context of brigandage and the native uprisings which characterized southern Asia Minor in the late 3rd cent. A.D., to which also the siege of Kremna belonged (S.Mitchell et al., *Cremna in Pisidia*, London 1995, 211-217); this city is mentioned in A.i LL. 13/14 (cf. LL. 7/8 app.cr.).

A to D designate the different faces of the blocks, "I" the texts on the upper, "II" the texts on the lower block (edd.pr. have no text for B.II and C.I). For A cf. *SEG* XXIX 1514.

A.I
[(?)Μ. Αὐ]ρ. Οὐρσίων ὁ δι-
[ασημ]μότατος δοὺξ
[Ἑρ]μαίῳ Ἀσκου[ρ]-
[έως] v χαίρειν · v
[ἅμ]α τῷ λαβεῖν
[τ]αῦτα γράμματα
τοὺ[ς] ν[ε]αν[ί]σκους
[ἐκ]ιλέκτους δεῖ
[πο]λείτας ΤΟΝΑ
[- - - 7-9 - - -]ΛΤΟΝ
Ι[- - - - 11-13 - - - -]Ι [ἡ]-
μερῶν Ι[- - - - 7-9 - - - -]
ΘΕ αὐτοῦ εἰς Κρή-
μνα ἀγαγεῖν φρόν-
τισον παυόντων
παρ' ὑμῶν ἐκεῖ ΚΕ [(?)]
μελλόντων ΚΑΘΕ-
Ε[.]ΞΕ[.]ΔΩΡΗΝ οἷα ἐσ-
[illegible] [.] [illegible] χρυ-
σόν [. .]ΗΚΕΙΝ ΠΑ-
ΡΑϹΚΕΘΗΝΑΙ δῶ-
ρον τείνας· ἔρρωσο
[- - - - - 12-14 - - - - -]

1-22. letter of the *dux* M.Aurelius Ursio to Hermaios, edd.pr. || 1-2. τῶν φρουρείων ὁ διασημότατος δούξ, *SEG* XXIX 1514; M.Aur. Ursio is most probably to be identified with Aur. Ursio on record in Arykanda (*I.Arykanda* 26) and in a yet unpublished inscription from Balboura, from which his titles are to be inferred as *dux* and *tribunus praetorianon*, edd.pr., who compare this man with the τριβοῦνος πραιτωριανῶν καὶ δοὺξ καὶ στρατηλάτης Marcianus, known from an inscription from Philippopolis under Gallienus (*IGBulg* V 5409) [cf. also *SEG* XLVII 1256 from Rhodes (with Chaniotis in the app.cr.), where the same man is honored, Corsten]; edd.pr. refer also to another praetorian in the region, the ἔπαρχος τοῦ ἱεροῦ πραιτωρίου [- - -] Οὔλπιος Σιλουῖνος at Termessos (*TAM* III.1, 126) || 3. Ἑρμαῖος (cf. A.II LL. 3/4, 24-27, C.ii L. 19, D.i LL. 3 [?], 16; *SEG* XLI 1390 B L. 7), whose title is not given, was the father of Κιλιορτης in *SEG* XLI 1390 A L. 1 and B LL. 6/7, edd.pr.; Ἀσκουρεύς (cf. A.II 4, 26, 27; *SEG* XLI 1390 B L. 7) must be the name of Hermaios' father and not an ethnic (thus M.Zimmermann, *ZPE* 110, 1996, 268 [SEG XLVI 1682]), edd.pr. || 7-8. the "selected young men" are presumably to be sent to the city of Kremna (LL. 13/14), edd.pr. || 10 in fine. T: also E, P, or I are possible, edd.pr. || 12 initio. M: also N or H are possible, edd.pr. || 13. αὐτοῦ or ἄρτου, edd.pr. || 13-14. for the city of Kremna, cf. app.cr. to LL. 7-8, edd.pr. || [15-17. παυόντων ... κὲ (= καὶ) μελλόντων, Chaniotis] || 16. the first letter and the last E might also have been a T, edd.pr. || 17. last letter: E or H, edd.pr. || 18. the first E might be a Π, the Δ a A, edd.pr. || [20-21. καρασκεθῆναι = παρασχεθῆναι, Chaniotis].

A.II
[.] εἰρηναρχ[- - - (?)Ἑρμοκρ]-
άτει ἀγνῶς [- - - - 6-7 - - - -]
[.] Ἑρμοκράτει· Ἑρμ[αῖος]
[v?] Ἀσκουρέως τῇ πόλε[ι]
ἵνα δυνάμεθα ζῆσαι·
ὁ ὑπὲρ τῆς πόλεως ἐπ-
ιδημείτω· ὁ ὑπὲρ τῆς εἰ-
ρήνης ἐπιδημείτω· το[ῦ]-
το συμφέρει τῇ πόλε[ι]·
ψήφισμα τῷ ληστοδ[ει]-
ώκτῃ· ὁ εὐγενὴς λῃ[σ]-
τοδειώκτης τὴν π[ό]-
λιν φρουρείτω· ὁ λησ-
τὰς φονεύσας τὴν
πόλιν φρουρείτω·
ὁ ἐκδεικήσας τὴν
πόλιν τὴν πόλιν vacat
φρουρείτω· ὁ πολάκι[ς]
ἐκδεικήσας τὴν π[ό]-
λιν ἐπιδημείτω· ὁ ἀ[ν]-

νώνας ΕΝΝΕCΑ[. .]
πέμψας ἐπιδημεί[τω]·
ὁ ὑπὲρ τῆς [ε]ἰρή[ν]η[ς]
ἐπιδημείτω· Ἑ[ρμαῖ]-
ος ἐπιδημείτ[ω· (?)ὁ υἱ]-
ὸς Ἀσκουρέως ἐ[πιδη]-
μείτω· Ἑρμαῖος Ἀ[σ]κ[ου]-
ρέως ληστοδει[ώκ]-
της ἕως ζῶμεν· ἐπι[δη]-
μείτω ἵνα δυνάμεθα [ζῆ]-
σαι· κατὰ τὴν κέλευσιν τοῦ ἡ-
γουμέν[ο]υ ἐπιδημείτω· ὁ π[ο]-
λάκις σώσας τὴν πόλιν ἐπιδη-
[με]ίτω· ὁ τροφὰς τῇ πόλει πέ[μ]-
vacat? ψας ἐπι- vacat?
vacat? δημείτω vacat?

M.Harrison reported traces of another line above the preserved first line, edd.pr. || 1-36. acclamations for Hermaios who is probably asked to continue to serve as εἰρηνάρχης, edd.pr., who state that this series of acclamations is one of the longest of its kind and resembles those found in manuscript records which explains the many repetitions || 1. another εἰρηνάρχης (cf. C.II LL. 6/7 and 16) in a different part of the territory of Termessos is known from *TAM* III.1, 104, edd.pr., who add that the appointment of an εἰρηνάρχης had to be approved by the governor || 2. ΑΤΕΙΛΕΝWΣ, M.Harrison || 3. Hermocrates is most probably a governor, since Hermaios is requested to remain in office κατὰ τὴν κέλευσιν τοῦ ἡγουμέν[ο]υ (LL. 31/32), edd.pr || 4. the πόλις (cf. LL. 6, 9, 12/13, 15, 17, 19/20, 33/34; **D**.I L. 1) is presumably Termessos, to which Ovacık belonged || [10-22. see already *SEG* XLVI 1681, Pleket] || 10-15. Hermaios chased and killed bandits and thus saved the city (cf. LL. 28/29), edd.pr., who refer for the term ληστοδιώκτης (cf. also LL. 28/29) to the glossaria s.v. *latrunculator*; Joh. Malalas, *Chronicle* 382 and *Chronicon Paschale* 327 mention a ληστοδιώκτης Rheges in 484 A.D. (*PLRE* II 941); the term might designate an office similar to that of εἰρηνάρχης and its holder had also to be approved by the governor [for ληστὰς φονεύσας in LL. 13-14 cf. the ληστοφόνος in *I.Kibyra* 66, Corsten] || 16. Hermaios must have acted also as ἔκδικος; in the imperial period, this could mean either a lawyer representing a city or, from the fourth cent. A.D. onwards, a *defensor civitatis*, appointed by the imperial government to judge local cases, edd.pr. || 20-22. ὁ ἀννώνας ἀναπέμψας, *SEG* XLVI 1681.

B.I
καὶ ἐξ ἑτέρων [. . . .]
τε ἔγνων ΜΑΛΙ[. . . .]
ΜΙΝΔΕΙCΕΤΑΙ ΕΑΝ [. . . .]
ΤΗΤΑΙ ΕΠΙΞΑΤΗΙ[. . . .]-
νείαν τὴν οὖσαν [. . . .]
κώμαις ταῖς π[αρ'(?) ὑ]-
μῶν ΑΝΓΩΕΧΘ[. . . .]
εἰς τὴν Τερμησ[σέων]
πόλιν [ἵ]να τοῖς Ε[. . . .]
ΤΑΓ[. . .]ΝΟΙCΝ[. . . .]
[. . . . . .]φρουρα[. . . .]
[. . . . .]ΑΝΕΝ[. . . .]
ἀννῶνα παρεχ[. . . .]
λείπειν αὐτοῖς [. . . ὑ]-
πὸ τῶν ἀρχόντ[ων . .]
ΓΝΩΝ καὶ Κ[.]ΗΜ[. . . .]
ταῖς κώμαις ΕΥ[. . . .]
ΜΕΝΑΕ[?]CΒΟCΤΑ[. . . .]
[. . .]CΕ[. .]ΟΜΠΟCΚ[. . . .]
ΝΟΙΠΑΙΑCΧΓΩ[. . . .]
[.]ΠΑΤ[. .]ΑΜΠΕΖΑ[. . . .]
[χ]ωρίς τινος ὑπε[. . . .]
του [.]Π[. .]CΑΝΤΕ[. . . .]
[. . . . . ἡγε]μόνες [. . . .]
[. . . . .]ΧΟΜΑΙ[. . . .]

B.I could also possibly follow **C**, since it starts in the middle of a text and the empty space above is smaller than in **A** and **D**, edd.pr. || 1. P or B, edd.pr. || 3. M or H; the first I could be Y; C or Ξ; the second N could be M, edd.pr. || 4. the first T could be Γ or C; the third T could be Y or Π, edd.pr. || 5 in fine. [ἐν ταῖς], C.Schuler ap. edd.pr. || 7. ΝΓ or ΜΡ, edd.pr.; ἀνενεχθ[είσαις], C.Schuler apud edd.pr. || 9-11. τοῖς ἐ[κεῖ τε]|ταγ[μέ]νοι στ[ρατιῶται], C.Schuler ap. edd.pr. [rather τοῖς ἐ[κεῖ τε]|ταγ[μέ]|οις ν[ουμέροις] ?, Pleket] || 10. T or Γ, edd.pr. || 12. the last N could be KI, edd.pr. || 13. EX or CY, edd.pr. || 15-16. [ἔ]|γνων, C.Schuler apud edd.pr. || 16. M or Π or W, edd.pr. || 18. M 'very doubtful'; the first C could be K, edd.pr. || 19. the first C could be E or Γ; Π or T, edd.pr. || 20. N or W; Π or K; X or K; Γ or E or P, edd.pr. || 21. Z or Ξ, edd.pr. || 22. N or Δ, edd.pr. || 23. CAN or AAW, edd.pr. || 24. C or P, edd.pr. || 25. I or C, edd.pr.

C.II
- - - - - - - - - - - - - - - -
[. . . . . .]ΔΟ [. . . . . . .]
[. . . .] ἐποιησ[- . . . . .]
ΑΜΛΔΕΩΝΤΩΝΗC[. . . .]
[. . .] ἐφεδρεύοντι [. .]
[.] τῃ πόλει κατηγε[. .]
Ο τὴν κώμην ΔΗ[. εἰ]-
ρήναρχον μὲν ΠΡΟ [.]
ΑΙC Μαρ. Αὐρ. ΗΛΛΩΑΦ[.]
ρου ΒΟ[. .]ΑΔΟΥ καὶ βο-
υλευτὴς καὶ ΔΗΖ[. .]
αρχος Α[. . .]Μ[.]ΩΟΚ[. .]
[.]αις ΙΛ[. .]ΑΤΕΙCΑΗΙ
[.]CΟΙ Ἡλιοδωρο[- .] Ἑρμ-
[έ]ου καὶ Ν[.]ΑΝΕΥ[.]ΙΕΜ
[. .]ΝΟC καὶ ὑποφύλαξ [(?)τοῦ]
[ε]ἰρηνάρχου σὺν ΕΥ[.]
[. .]λιος Ἀκυλεῖνος
διασημότατος ἡγ[ού]-
[με]νος Ἑρμέῳ Ἀσκου-
ρέως καὶ τοῖς λοιπ[οῖς]
πρωτοκωμήτες [(?)τῶν]
ΑΛΛΝΕ[.]Ν χέρειν·
[.]ΝΕΤΕΙΑΚΤΤΑC
[.]ΑΤΕ[. .]Κ[.]Η[- - -]
- - - - - - - - - - - - - - - -

1-16. Perhaps a list of local officials, edd.pr. || 3. M or Π; Λ or Δ, A; Δ or M, Λ; T or O; Ω or Δ; C or O; in ΑΜΛΔΕΩΝ (cf. L. 22 ΑΛΛΝΕ[.]Ν) might be concealed the name of the κώμη mentioned several times in the inscriptions (L. 6; cf. *SEG* XLI 1390 A L. 2), edd.pr., who subscribe to M.Harrison's reading Ἀδαλέων (cf. below L. 22) and suggest identifying it with the ἀποικία in *SEG* XLI 1390 A L. 6 (cf. *SEG* XLVI 1682 app.cr. and our lemma no. 1814) || 5. Λ or K, Y; T or Ω, I; E or Θ, edd.pr. || 6. O or Ξ; first N could be K, edd.pr. || 8. the second P could be C; Φ or O, edd.pr. || 8-9. perhaps Ἡλιοδώρου (cf. L. 13), M.Zimmermann apud edd.pr. || 9. the first ■ could be P, edd.pr. || 9-10. the βουλευτής might be a member of the city council of Termessos, edd.pr. || 12. the final I could be Γ, E, C, edd.pr. || 13. P or B, the third O could be T, edd.pr. || 14. ■ or C, edd.pr. || 15. O or E, edd.pr.; the ὑποφύλαξ was presumably an officer of the Lycian League (the only one mentioned in these inscriptions) concerned with the payment of taxes, in which capacity he served under the ἀρχιφύλαξ, edd.pr., who refer to M.Wörrle, *Stadt und Fest im kaiserzeitlichen Kleinasien* (Munich 1988) 149/150 and M.Zimmermann, *EA* 21 (1993) 107-120 [for the ἀρχιφύλαξ and the system of tax collection, cf. now also R.Behrwald, *Der Lykische Bund* (Bonn 2000) 216-221; C.Kokkinia, *Die Opramoas-Inschrift von Rhodiapolis* (Bonn 2000) 218-221, Corsten; see also H.Schwarz, *art. cit.* (see our lemma no. 1830, Pleket] || 16. the second N could be W; E or B, A, Θ; Y or I, edd.pr. || 17. the beginning of a new document, a letter from [-]lius Aquilinus, apparently a *perfectissimus dux*, to the πρωτοκωμήτης Hermaios and his colleagues, edd.pr., who add that his title must mean 'governor' and seem to identify him with an Aquilinus honored at Olympos (*TAM* II 1173; cf. L.Robert, *Hellenica* IV, Paris 1948, 36); if it is the same man, the rule that no one should serve as ■ governor of the province he comes from, was no longer enforced in this time || 20. Ω or H, edd.pr. || 21. a πρωτοκωμήτης ('leading villager') is first attested in *TAM* V.1, 822 (Lydia, 198/199 A.D.) and frequently occurs in texts and papyri of the 5th and 6th cent. A.D., by which time it designates apparently someone concerned with the collection of taxes; it is, however, uncertain, whether this was the case already in the late 3rd cent. A.D. (cf. C.Schuler, *Ländliche Siedlungen und Ge-*

meinden im hellenistischen und römischen Kleinasien, München 1998, 235), edd.pr. || 22. again perhaps the name of the village, edd.pr. || 23. the first A could be Δ; K or T; the second T could be Y, Ψ, edd.pr. || 25. at least 4 lines missing, edd.pr.

D.I

πόλιν κω[- - - - - - - - - - -]
AC ἐπιδημε[ίτω - - - - - - -]
BOYΛH Ἑρμ[αῖος (?) - - -]
[. .] ἀγορανο[μ - - - - - -]
[- - - - - - - -]M[- - - - - - -]
[- - - - -]CA[- - - - - - - - -]
4 lines illegible
[- - - ἐ]πιδη[μείτω(?) - - -]
[- - - -]ΛYPIO[- - - - - - -]
[.]ΓH[. . .]EM[. . .] οὐδὲ
[. .]EΠIΦ[. .]YΔETH
[.]PΛOYA[.]ψηφισ-
[.]ω Ἑρμα[ί]ῳ ΠEM[.]
ΘΩTE[.]HXICEIA[- - -]
EXEΛ[.]ΩEYIΩ[- - - - -]
HC νεικηφόρων
παιδα[. .]EIKHA
AΛ[.] ὑπὲρ τῆς πόλ[εως]
[- - - - -]ΠICMAKΛK
COI[- - - - - - -]ΔOC [- - -]
[. .]ΛCΠIY[- - - - - - - - -]

D.I. The inscription starts in the middle of a text; the first lines seem to consist of acclamations, so that D might belong after A, edd.pr. || initio: an empty space of about 15 cm, perhaps with the graffito of a small star, edd.pr. || 1-2. perhaps πόλιν κώ[μας τε πᾶσ]|ας, edd.pr. || 3. B could be K, X; H could be EI, edd.pr. || 4. the first O could be Θ; the second O could be K, edd.pr. || 12. P could be E, edd.pr. || 13. ΓH could be EN, edd.pr. || 14. Π could be B, edd.pr. || 17. Ω could be M, edd.pr. || 18. the first Ω could be M, edd.pr. || 19. EI could be A, edd.pr. || 20. the second A could be W, edd.pr.

D.II

[- - - - - - - -]II[- - - - - - - -]
[. . . .]N καὶ TACKE[. . .]
[.] ἔδει ὥστε ἐν ἀσφαλ[-
[α . .]ΔH μετὰ δὲ τὰ πά[ν]-
[τα ἀ]σφαλῶς ποιησαι[. .]
[. . .] πάλιν προτρέπο-
[με]ν ἀνήκειν εἰς τὴν
[λα]μπρὰν Τερμησέ-
[ων] πόλιν καὶ ταύτην
[. . .]TE χείρισε μεταξὺ
[. . . τῶ]ν π[ρ]ωτευόντων
[- - - -]NANA καὶ τῶν βο[υ(?)]-
[λευτ]ῶν πολειτῶν καὶ
[τῶν ν]εανίσκων φρουρ-
[- - - -]OYN[. .]ΘΩΔEΦA
[- - - -]H χεὶρ στρατιωτ[- -]
[- - - -]E ἐφεστῆκε [.]
[- - - -]ΓH ἤτισουν
[.]MEPIMNOI[.(?)]
[- - - - - -]HΣEIΠEPI
[- - - - - - - - -]TAMIAY[.]
[- - - - - - - - - -]ΓAP[. .]
[- - - - - - - - - - -] οἶκον
[- - - - - - - - - - -]ΞEIN[.]
[- - - - - - - - - -]ΠAPEΞI
[- - - - - - - - - -]CEZEYXO
[- - - - - - - - - -]ANTI vacat
[- - - - - - vac.? - - - - - - -]

4. the first Δ could be A, edd.pr.; perhaps [εἶν]αι, C.Schuler apud edd.pr. || 5. the final I could be C, N, edd.pr. || 10. the first T could be K, or [με]τεχείρισε, edd.pr. || 12. the first N could be KI, the second A, edd.pr. || 13. K could be T, edd.pr. || 19. [. . . . .]μεριμνοι[.(?)], edd.pr. || 20. [. . . . . . .]ησει περι, edd.pr. || 21. [. . . . .]ταμιαY[.], edd.pr. || 24. Ξ could be C, edd.pr. || 27. the final I could be A, edd.pr.

1814. Termessos (area of: Ovacık). Letter of Valerius Euethios to Kiliortes and honorary inscription, late 3rd cent. A.D. (282/283 A.D.?). *SEG* XLI 1390*; XLVI 1682. M.Ballance - C.Roueché (see our lemma no. 1813) 96-112, republish (partly on the basis of a transcription by G.Reger) and comment on the two honorary inscriptions (English translation) in connection with our lemma no. 1813 (cf. this lemma for the historical context). 'Ovacık II' (letter of congratulation of Euethios to Kiliortes on the suppression of brigands) = *SEG* XLI 1390 A, 'Ovacık III' (honors by a city, presumably Termessos, for Kiliortes) = *SEG* XLI 1390 B. In 'Ovacık II' L. 2 they read κώμης ΛΛΛεων and subscribe to Harrison's conjecture Ἀδαλέων (Α[σκουρ]εων, *SEG* XLI app.cr. (Pleket); Α⟨σ⟩[κουρ]εων, *SEG* XLVI (Zimmermann); ΛΗΜΕΩΝ, Reger; cf. our lemma no. 1813C.II.3).

There is no parallel for ἀποικία ('Ovacık II' L. 6) as a term for a settlement in the inscriptions of Asia Minor. The surveys of M.Zimmermann suggest that the settlement at Ovacık seems to have been built just around the time of the inscriptions.

1815-1816. Tymbriada. Two epitaphs, 3rd cent. A.D. C.Brixhe-M.Özsait, *Kadmos* 40 (2001) 169-174 nos. 3/4 (ph.), publish two funerary stelai, found in Senitli Yaylası, ca. 15 km northeast of Aksu in the province of Isparta.

1815: 169-172 no. 3. Cf. M.Özsait - H.Şahin, *AST* 15, 2 (1998) 129 no. 3. **Epitaph of Meinophilos and Anna.** Stele with relief, pediment missing. The relief shows a standing man (left) and a seated woman (right). The inscription is engraved on the moulded base underneath the relief.

Μεινόφιλος Ἀττάλου | καὶ Αννα Μουσαίου ἡ μήτηρ

1. Μεινόφιλος = Μηνόφιλος, edd.pr. || 2. Αννα: a common 'Lallname', but here to be considered indigenous, edd.pr.; Μουσαῖος: derived from both a Greek and an Anatolian root and therefore frequent in the region, edd.pr.

1816: 172-174 no. 4. **Epitaph of Archelas, Nous (?) and Ada.** Stele with relief, pediment missing. The relief shows two figures, broken above the knees, a standing man (left) and a seated woman (right). Edd.pr. wonder whether there was, on the right side of the woman where the relief is heavily damaged, a third figure which would then correspond to the third name in the inscription. The text is engraved on the moulded base underneath the relief.

Ἀρχέλας Μανου | Νο[υ?]ς Νεάρχου | Αδα Μενελάου

1. Μανου: a possible form for the gen. of Μανης, frequent in Asia Minor, edd.pr. || 2. Νους: also Νος is possible; the name is derived from both a Greek and an Anatolian root, edd.pr.

PAMPHYLIA

1817. Aspendos. Alphabetical oracle, 2nd cent. A.D. *SEG* XXXVIII 1338. R.Hodot, *RPh* 75 (2001) 149, comments on the word ὑπώρα = ὀπώρα (cf. *Ostr.Mich.* 90 L. 4; *P.Oxy.* 298 L. 38), which 'peut être interpreté comme une remotivation du terme, par "modernisation" du préfixe: ὑπ(ο-) prend la place de ὀπ(ι)'.

1818. Attaleia. Honorary inscriptions for L.Gavius Fronto, early 2nd cent. A.D. *An.Ép.* (1972) no. 616/617. M.Christol, *ZPE* 135 (2001) 230, in an examination of the term *laticlavius*/πλατύσημος, points out that the designation as *puer laticlavius* did not exist, since one could not become a *laticlavius* before one received the *toga virilis*. Therefore, Λ.Γάουιος Κλᾶρος πλατύσημος, the grandson of L.Gavius Fronto, must have been an adult at that time, and L. Gavius Aelianus, son of Fronto and father of Clarus, should have been well over thirty, despite his low rank.

1818 bis. Attaleia. Honorary inscription for Crepereius, 2nd cent. A.D.(?). *IGR* III 777. C.Bruun, *Phoenix* 55 (2001) 350, argues that γενόμενος (LL. 5-6: φίλον καὶ ἐ[π]ί[τρο]πον γενόμενον τῶν Σεβαστῶν) should be the equivalent of Latin *factus*, used to denote military or civil promotions.

1819. Attaleia. Epitaph of Pedanius Saturninus, Roman imperial period. *CIG* 4341b. O.Salomies, *Arctos* 35 (2001) 164, connects this Pedanius with the Pedanii in Perge; cf. our lemma no. 1821.

1820. Olbia (?). List of donors, Byzantine period. Mosaic inscription, found in the foundation walls of the narthex of a church, situated at the foot of the hill 'Çalışdağ Tepesi' near Kemer (west of Antalya). Ed.pr. S.Şahin, *EA* 33 (2001) 151/152 (ph.; German translation); cf. A.Łajtar, *EA* 35 (2003) 123/124 (German translation).

Πλισταρχιανὸς ἀρχιδιάκων ἔδωκεν ν̣[ο](μίσματα) ε̣′
Ζώσιμος μονάζων ἔδωκεν v νό(μισμα) α′
Ἡράκλιος ἀναγνώστης ἔδωκεν νό(μισμα) α′
4 vac. Κόνων λανάριος v νο(μίσματα) ϝ′ vac.
Τρεκώνδας πρόοικος ἔδωκεν ν̣ό(μισμα) α̣′

The fortified hill, at the foot of which the church was found, should belong to the ancient city of Olbia which must be located at modern Kemer, ed.pr., who adduces the pertaining literary testimonies (145-167) || 1-5. in fine: ε′, να′, να′, νϝ′, ν̣α̣′, ed.pr.; Ł. sees in the dot above the *ny* an omikron and reconstructs the word νόμισμα as

the *terminus technicus* for Solidus || the donations went probably to the construction of the mosaic, ed.pr.; Ł. states that the amount, according to his reading, should suffice to pay for the mosaic of at least one aisle, if not of the entire church.

1821. Perge. Roman nomina. O.Salomies, *Arctos* 35 (2001) 139-174, comments on several Roman nomina (from *I.Perge*). **180-182**: Two men of high social standing with the *nomen* Pedanius and the 'rather striking' *praenomen* Cn(aeus). This *praenomen* points to a connection with the senatorial Cn. Pedanii (*PIR*² P 199-201), one of whom, Cn. Pedanius Fuscus Salinator, was *proconsul* of Asia in 98/99. There are more Pedanii in Asia who are equally to be connected with the proconsul (Attaleia: *CIG* 4341b [our lemma no. 1819]; Kyzikos: *CIG* 3664 L. 13; 3665 L. 15) and others who are not, since they date to the 1st cent. A.D. (Anazarbos: *I.Anazarbos* 229, cf. also the medical author Pedanius Dioscurides: *PIR*² P 197; on coins from Mostene/Lydia: *RPC* I 2461/2462) (163/164). **249**: The *nomen* of the dedicant of this altar, T. Μουσσην̣[- -] Φ̣λ̣ά̣ο̣υ̣ι̣[ος], must be the Latin Mussenus which would be its first attestation outside Italy, where it is also rare and where it is not combined with the *praenomen* Titus (but S. thinks it possible that Titus belongs to Flavius, not to Mussenus). **276**: The *nomen* of the two dedicants, Curvius, is in the East only attested at Perge (another attestation in *EA* 11, 1988, 148 no. 93) and Ephesos (*I.Eph.* 1687 (7); cf. our lemma no. 1570). The praenomen Quintus for a Curvius is almost unparalleled, the only other instance being the patron of A.Curvius A. Q.l. Pape[- - -] at Caere (*CIL* I² 2734).

1822. Perge. Epitaph of Aur.Botiane Demetria, early 3rd cent. A.D. (after 212) and later. Colonnaded sarcophagus with a reclining woman, found during rescue excavations in Perge. The inscription for the deceased woman (**A**) is incised on the front of the kline; two more inscriptions (**B** and **C**, underneath each other) are on the left side of the sarcophagus. Ed.pr. I.Tanrıkut, *AMS* 39 (Bonn 2000) 320 notes 1 and 3.

A Αὐρ. Βωτιανὴ Δημητρία τὸ ἀγγεῖον κατεσκεύ-
ασα ἑαυτῇ, εἰς ὃ βούλομαι ἀτεθναναι τὸ πτῆμα τό
τε ἐμὸν καὶ μετὰ τὴν τελευτήν μου παραχρῆμα κατακο-
4 ρακωθῆναι σιδήρῳ καὶ μολύβῳ βούλομαι τὸ ἀνγεῖον ὑπὸ τῶν κληρονόμων μου

B † ἀνγῖον ΔΡΓ ἐπιτρο καὶ Ῥωμανοῦ σιτοβολαρίου †

C Αὐρ. Δημητρία Αὐρ. Δημητριανῷ,
Αὐρ. Εὐτύχει [- - -]δορα μνήμης ἕνεκεν

Dated after 212 A.D. because of the name Aur., ed.pr. || A [2. ἀτεθναναι: so ed.pr., but one expects τεθῆναι; πτῆμα: surely typing error for πτῶμα, Corsten] || 4. The method of closing a tomb with iron and lead against unauthorised use is rarely mentioned in inscriptions, ed.pr., who refers to an epitaph from Patara (*TAM* II 437; J. Kubinska, *Les monuments funéraires dans les inscriptions grecques de l'Asie Mineure*, Warsaw 1968, 56 s.v. Pa-

tara) [cf. now also *I.Side* 220 (our lemma no. 1823) with more parallels from Perge, Corsten] || B was incised when the sarcophagus was re-used in late antiquity by a Christian as indicated by the crosses, ed.pr. [in ΔΡΓ the name of the deceased must be hidden; ἐπιτρό(που); σιτοβολάριος: new term, presumably title for someone responsible for a granary, σιτοβολών, Corsten] || C 1. Αὐρ.Δημητρία might be a relative of Αὐρ.Βωτιανὴ Δημητρία, perhaps her daughter, who was also buried in the sarcophagus; Αὐρ.Δημητριανός might have been the husband or son of Αὐρ.Βωτιανὴ Δημητρία; an Αὐρ.Εὔτυχος is attested in *SEG* XXXVIII 1410, but it is not clear, whether he is a relative of the deceased, ed.pr. [however, Αὐρ.Δημητρία in C is surely the same as Αὐρ.Βωτιανὴ Δημητρία in A 1 and Αὐρ.Δημητριανός should be her son, as the form of his name suggests; the name Εὔτυχος should have the dative Εὐτύχῳ and not Εὐτύχει as here, the nom. to the latter being Εὐτύχης; [- - -]δορα: perhaps the dative of a female name in -δώρα with short instead of long -ο-, i.e. [- - -]δόρᾳ; all two (or three) persons are presumably Demetria's children, Corsten].

1823. Side. Corpus. J.Nollé, *Side im Altertum. Geschichte und Zeugnisse*, Band II (*IGSK* Band 44; Bonn 2001) (re)publishes the remaining inscriptions of Side (German translations; for the first 69 texts in volume I cf. *SEG* XLIII 961), the two only known papyri from the city (611-622: sales of slaves, one found in the Fayum, the other one from the antiquities market), 11 inscriptions in Sidetan language (623-646; with an introduction to the history of research, the language, and the date of the texts), *addenda* and *corrigenda* (647-662), concordances (663-672), and epigraphic indexes (673-751); the illustrations, including maps, will follow in the third volume (while the fourth shall contain a corpus of the coins of Side). The corpus contains 248 texts (numbered 70-385, among them 69 *vacat* and two a-numbers), divided into twelve chapters: inscriptions of demiourgoi (4.5: nos. 70-89), honorary inscriptions (4.6: nos. 90-117), agonistic inscriptions (4.7: nos. 120-138 [for nos. 124, 132 and 134 see now J.-Y.Strasser, *EA* 35 (2003) 63-76, Pleket]), building inscriptions (4.8: nos. 140-171 [143: topos-inscriptions; 144: Muses; 145-147, 156, 162: columns; 163/164: mosaic-inscriptions]), milestones (4.9: nos. 175-181), Christian inscriptions (4.10: nos. 182-188), Jewish inscriptions (4.11: nos. 190-192 [now also in Ameling, *IJO* II, cf. *comparatio numerorum*, Corsten]), epitaphs (4.12: nos. 195-234a), varia (4.13: nos. 235-254), larger and smaller fragments (4.14-15: nos. 260-294, 300-356), inscriptions from the territory of Side (4.16: nos. 370-372 [Boztepe]; 375/376 [Pyrgos Abdaos]; 377 [Gebece]; 378-385 [Sarnıçbeleni] [some of these are sometimes assigned to Cilicia: cf. *I.Side* I 13/14, II 649, and infra, *comparatio numerorum* with Hagel-Tomaschitz and Tomaschitz, Corsten]). 85 texts are new; three Latin texts (178; 247.1+2); seven bilingual texts (four Greek and Latin: 91; 175; 202; 209; three Greek and Sidetan: S1/S2; S6 [from Lyrbe]).

[**145**: in the title, N. writes „Charitiane Konis", but translates „Charitiane, ... Tochter des Konis", as it appears also in the index; **162**: see our lemma no. 2362; **190**: Ameling, *IJO* II 220, doubts the validity of Justinian's law against the building of synagogues from 438 - he adduces, moreover, two earlier laws - for dating the text before this year; **220**: cf. our lemma no. 1822 for a new parallel from Perge for the closing of the tomb with iron and lead. Corsten]

Administration: ἀγορανομέω (155); ἀγορανομία (102); ἀντάρχων (70); ἀρχιπρόβουλος (73/74: S7); ἀρχισιτωνέω (p. 656 TEp 3a); ἀρχισιτώνης (74?; 102; 272?); βουλευτής (102; 129; 134; 270); γεραιός (106); γερουσία (113); κρατίστη καὶ φιλοσέβαστος ἱερὰ καὶ μεγάλη Σιδ. γερουσία (153); φιλοσέβαστος καὶ νεωκόρος ... ἱερὰ καὶ μεγάλη γερουσία (158); γερουσία Βωμειτῶν Ζηνός (107); γερουσία τοῦ Μεγάλου Συνεργίου (109); γερουσία Μεγαπυλειτῶν (105; 110); γερουσία Τετραπωλειτῶν (106; 108; 111/112); γραμματεύω τῇ ἱερᾷ βουλῇ (78); γυμνασίαρχος (75; 103); δεκάπρωτος (103); δεύτερος ἄρχων (= ἀντάρχων; 254); δημιουργία (134A); δημιουργός (70-89; 157; 375); ἐκκλησιαστής (p. 656 TEp 3a); ἐμποριάρχης (76); ἐφήβαρχος (70); ἔφορος (171); ζυγοστάτης (190); ἡμέρα δημοσία (382); ἱερὰ βουλή (78); ἱερομνήμων (70; 254); κοιήστωρ (171); κοινὸν δόγμα (111); κρίσις (112); κώμη (382; 384); πατὴρ (τῆς πόλεως/πατρίδος) (149; 164/164a; 171); πρόβουλος (73; 92; 143.2; 145); σιτώνης (272?); σχολαστικός (164a); φύλαρχος (171). - Voting tablet (S5).

Agonistics: ἀγὼν (οἰκουμενικὸς) εἰσελάστικος (130); ἀγὼν ταλαντιαῖος (130); ἀγὼν ἡμιταλαντιαῖος (130); ἀγὼν [χιλιοδ]ραχμιαῖος (130); ἀγὼν Φοιβεῖος ἰσοπύθιος θεοῦ πατρίου κτίστου Ἀπόλλωνος (129); ἀγὼν ἱερὸς οἰκουμενικὸς ἰσοπύθιος Ἀπολλώνιος ἐκεχείριος εἰσελαστικὸς εἰς ἅπασαν τὴν οἰκουμένην (134A); ἀγὼν Μυστικός (130); θέμις (132); Ἀνδρονεικιανὴ θέμις (120; restricted to Sidetans); θέμις Παμφυλιακὴ Τουησιάνειος (121-126; restricted to Pamphylians); θυμέλαι κλυταί (226); (ἱερὰ) Πύθια (134D; 143.2); ἱερός (135); ἰσοπύθιος (136); οἰκουμενικός (135); ἡ ἱερὰ σύνοδος θυμελικὴ τῶν ἐν Σίδῃ περὶ τὸν Διόνυσον τεχνειτῶν ἱερονεικῶν στεφανειτῶν (137).

(ἀγὼν) Εὐκράτους (in Hermoupolis; 130); (ἀγὼν) κοινὸς Πόντου (in Neocaesarea; 130); ἀγὼν Ἰσοκαπιτώλιος (in Hermoupolis; 130); Ἁδριάνεια (in Antiochia/Daphne; 130); Σεβασμῖα (in Damascus; 130); Σεουήρεια Περάσεια (in Kastabala; 130).

ἄθλημα (132); ἆθλον (121-123; 126-128; 130); ἀλυταρχέω (134A); ἀπτῶς (129); ἀσκέω (128); εἷς μόνος (132); ἔπαθλον (120); θέμα (121-123; 126-128); ἱερονίκης (130); νεμεονίκης (133); παράδοξος (130); παροδεύω (132); στεφανίζω (132); συνστεφανόω (121 [for this verb see our lemma no. 2281]). [For nos. 124, 132 and 134 see now J.-Y.Strasser's above mentioned article, Pleket.]

Base with reliefs and inscriptions for the gilded altar of the Pythia (134); reliefs with agonistic motifs and inscriptions from the Nymphaeum (135); relief with agonistic crown and inscription (136).

Christian and Jewish terms: ἅγιος (183); ἁγιώτατος (183); ἁγιωτάτη πρώτη συναγωγή (191); ἄμβων (191); ἀπόστολος (183); ἀρχιεπίσκοπος (183); ἄρχων (190); ἑπτάμυξος (191 [occurs also in the Synagogue at Sardis; cf. our lemma no. 1625, Pleket]); Θεός (231); πρεσβύτερος (190); σίγμα (191); φροντιστής (190/191)

Emperor and imperial cult: ἀρχιεράομαι (74; 78/79); ἀρχιεράομαι κατὰ τετραετίαν (103); ἀρχιέρεια (111; 116; 226); ἀρχιερεύς (75; 81); ἀρχιερεὺς πενταετηρικός (73; 77); ἀγωνοθέτης τῶν (μεγάλων) πενταετηρικῶν ἀγώνων *vel. sim.* (75; 77); θεία δωρεά (138); νεωκόρος (112; 158 [gerousia])

Grammar: ἀδενφέν (371); ἀποκαθέστησεν (153); ἀτῇ, ἀτεῖ (231); δεπότης (179); ἐατοῦ (371); ἐγένετον (190); Ἐνμανουήλ (185); ἐππί (171); ἐπώνμον (166); θύρα as masc. (375); λοιπῆσι (220); σήμμα (<- σίμμα <- σίγμα;191); τοῖσς (382).

Juristic terms: τὰ δίκαια (153); δίκην νικάω (76); ἔκδικος (171); ἔκδικος διὰ βίου τῶν δικαίων τῆς κρατ. καὶ φιλοσεβ. ἱερᾶς καὶ μεγάλης Σιδ. γερουσίας (153); νομικός (145; 148); ὑπόθεσις (70)

Onomastics: Αβδαως (or toponym? 375); Ἀθηνόμανδρος (70); Ἀνατόλιος (110); Ἀντιανός (92); Ἀρ. = Ἀρ/Αὐρήλιος (143.1); Ἀρτέμιος (*signum*; 111); Βάκχιος (120); Βρυωνιανός (105-110); Γλύκων (140); Δέρκυλος (90); Διονυσιανός (208); Διφιλιανός (134A); Ἑ-

κήβολος (265); Ἑτερήιος (197); Εὐγράφι(ο)ς (243); Εὐνόμιος (289); Εὔστολος (199); Ια (102); Ιανβεις (103); Ἰασωνιανός (110); Ἰσάκις (191); Καικωνι- (377); Κενδημιρεμισας (371); Κιδραμυας (90); Κλέων (148; 196); Κλήσιππος (100; 375); Κνεις (103; 225); Κομητᾶς (186); Κονις (130 [but as Κόνις in the index, Corsten]); Κονωνιανός (121/122; 147; p. 656 TEp 3a); Κουσηνις (205); Κτῆτος (214); Κτίστιος (*signum*; 105-107); Κωνις (145); Λάμπων (162); Λάμυρος (254); Μαολλας (372); Μαρος (254); Μέλειν (= Μέλιον: 100); Μιννις (372); [Μ?]οτεσβαρας (102); Μουγιρος (225); Νανης (372); Νενδατις (383); Νεσβας (378); Νουμας (372); Ξανδαροιζας (371); Ὄβριμος (98/99); Οπραμως (375); Ουρανγεις (375 [cf. C.Brixhe, *BE* (2002) 444]); Ουωξης (377 [cf. C.Brixhe, *BE* (2002) 444, who sees a possible connection with the names beginning with Ουαξα- in Zgusta, *KP* § 1141]); Παίων (195; 198; 260/162); Παιωνεῖνος (121-126); Πανχάρης (129; 199; 261; 290); Πανχάριος (*signum*; 224); Παριδίων (200); Πάτρα (100; 108/109); Πηγάσιος (*signum*; 108/109); Πλάτων (98/99); Πουπίλιος (153); Προκόπιος (160); Ροιζας (70); Ῥωμάνα (226); Σελευκιανός (134A); Σέλευκος (110; 134A); Σεπόννιος (207); Σεραποδώρα (208); Σπαρτιατικός (73); Στατώριος (131); Σφηκᾶς (213); Σώφρων (*signum*; 153; 224); Τηλεμάχιος (*signum*; 153); Τουης (78; 103; 225); Τουησιανός (92; 121-126; 129; 147; 155); Τρεβημις (372; 378); Τύχη (145); Χαρητιανή (145); Ψουμψα (371).

Religion: ἁγιωτάτη θεὸς Ἀθηνᾶ (p. 656 TEp 3a); Ἄρης, θεὸς (ἐπιφανέστατος) (377/378); Βουλαῖα (120); ναὸς Βουλαίας (104); ἐπήκοος (376); ἐπιβατήριον τῆς Ἀθηνᾶς (καὶ Ἀπόλλωνος) (120-124; 126); ζάκορος (228); Ζεὺς Ἀσπίδιος (p. 659 no. 18a); θεὸς πάτριος κτίστης Ἀπόλλων (134; 380); ἱεράομαι (380; p. 656 TEp 3a); ἱέρεια Ἀφροδίτης πενταετηρική (98); ἱερεὺς Διὸς Νικάτορος (90); ἱερεὺς θεᾶς Ἀθηνᾶς (269); ἱερεὺς Θεᾶς Ῥώμης (157; 375); (ἱερεὺς) Θέμιδος (120); ἱερεὺς Θεῶν Μεγάλων (90); ἱερεὺς (πενταετηρικὸς) θεῶν μεγάλων Ἴσιδος καὶ Σαράπιδος *vel. sim.* (74; 81); ἱερεὺς πενταετηρικός (71 [for the meaning of πενταετηρικός in this and other inscriptions see A.Chaniotis, *EBGR* 2001 [2004] 233 no. 132: the priest served *during*, not *for* a pentaeteris, Pleket]); ἱερωσύνη (129); μέγας θεὸς Σάραπις (278); Πλουτεύς (= Πλούτων; 226); χαριστήριον (S1); χρηματίζω (377/378). - Inventory list (235); oracle (134B/C; cf. 377).

Roman administration and military: ἀνθύπατος (150; 154; 157/158; 281?); ἀπὸ ἀνθυπάτων (149); ἀπὸ ἐπιτρόπων (105-110); διέπων τὴν ἔπαρχον ἐξουσίαν (167); δουκηνάριος (105-110); ἡγεμονεύω (153); ἱππικὴ τάξις (197); κόμης (149; 164); κόμης πρώτου βαθμοῦ (167); κόμης Παμφυλίας (171?); λεγεὼν κβ΄ Δευτηριανή (= Deiotariana; 197); οὐετρανός (197; p. 656 TEp 3a); πραιπόσιτος (143.4); πρετώρι(ο)ν τοῦ περιβλέπτου κόμητος Παμφυλίας (?) (171); πριμιπιλάριος (105-110); σπεῖρα δ΄ Ῥετῶν (219); στρατιώτης (285); ὑπατικός (156); ὕπατος (175). - *Cohors Apula* (202).

Special terms and vocabulary: ἁγνός (159); ἀγώρις (= ἀώριος: 102); ἀναζωγρέω (152); ἄνω σκηνή (140); ἀπειρέσιος (105; 150); ἀργυρόηλος (235); ἀργυροκόπος (186); αὔξει (165); ἀψίς (149); γλυκυτάτη πατρίς (155); διακαταλείπω (169); διανομή (78); εἰκόνιον (377); εἰκὼν γραπτὴ ἔνοπλος (78); εἰκὼν μαρμαρέη (106); ἐμπρόθεσμος (70); ἐνχωνεύω (220); ἔργον (150; 152; 156; 161; 167); ἑστιατόριον (104); εὐγενὴς ἐκ προγόνων (102); εὐκαρπία (77; 79); εὐωχία (153; 168); ἠγάθεος (106); ἠρχιεραμένος (74); θρεπτάριον (231); θρεπτός (200); ἱερὸν δειπνιστήριον (153); ἱππάριον (235); κάγκελλον (141); Κειμωλία (γῆ?; 271); κῆρυξ (130; 301); κιονοκέφαλον (191); κόλλυβος (271/272); κόραξ (220); κοσμέω τὴν ἑαυτοῦ πατρίδα (129); κτίσμα (159); κτίστης (267); κωμῳδός (130); λαπτέρας? (244 [cf. C.Brixhe, *BE* (2002) 444]); μειζότερος (163); μέσαυλος (190); μητρόπολις (111/112); μονοτάφιον (229);

Μουσεῖον (104); νεανίας κόσμιος καὶ σώφρων (99); νέος Ὅμηρος (70); νηὸς Νυμφάων (105); ὁλκός (105); ὀρχηστής (200); πάτρων καὶ εὐεργέτης τὴς πόλεως καὶ τῆς γερουσίας (153); πέλεκις (220 [cf. C.Brixhe, *BE* (2002) 444]); πεσσός (149); προχωνεύω (220); πύργος (375); ῥήτωρ (253); σκῆνος ('corpse'; 220); σμήχω (191); σπειροκέφαλον (162); συμφέρων τῇ πατρίδι/πόλει (76/77); ταπεινός (163); ὑποπρόστιμος (218); φαρμακεύω (206); φιάλη (235); φόρος = *forum* (166); χρυσέλατος (106); χρυσόω (134); χωνεύω (220); ψήφωσις (164).

Comparatio numerorum (Bean I = G.E.Bean, *Inscriptions* in: A.M.Mansel - G.E.Bean - J.Inan, *Die Agora von Side und die benachbarten Bauten. Bericht über die Ausgrabungen im Jahre 1948*, Ankara 1956; Bean II = G.E. Bean, *The Inscriptions of Side*, Ankara 1965; Bosch = C.E.Bosch, *Die Inschriften* in A.M.Mansel - C.E.Bosch - J.Inan, *Vorläufiger Bericht über die Ausgrabungen in Side im Jahre 1947*, Ankara 1951; Ha.-Tom. = S.Hagel - K. Tomaschitz, *Repertorium der westkilikischen Inschriften*, Wien 1998; Tomaschitz = K.Tomaschitz, *Unpublizierte Inschriften Westkilikiens aus dem Nachlass Terence B. Mitfords. ETAM* 21; Wien 1998):

SEG		*I.Side* II
XXVII	901	70
	903	167
XXXV	1427	226
XLI	1336	175
XLII	1232	58 (p. 661)
XLIX	1885 app.cr.	114
CIG		
4345		92
4346		109
4347		87
4352		123
4353		121
4354		124
4355		126
4356		128
4357		127
4358		132
4359		133
4360 + add. p. 1164		154
4361		167
8883		159
8884		160
IGR III		
807		154
810		109
811		105

LBW		*I.Side* II
1385		109
An.Ép.		
1915	no. 49	219
1958	no. 199	153
1966	no. 453	158
	no. 464	157
	no. 465	76
	no. 466	74
	no. 467	149
	no. 468	150
	no. 469	151
	no. 471	110
	no. 475	107
	no. 479	75
	no. 480	73
	no. 482	152
1977	no. 813	167
1991	no. 1529	175
GV		
2071		227
CEG		
II 740		227
Ameling, *IJO* II		
219		191

Ameling, *IJO* II	*I.Side* II
220	190
Bean I	
31	222
45	109
51	153
55	95
57	142
58	141
58b	243
59	147
60	146
61a	236
62	143.4
63	143.5
64	104
65	276
66	270
67	323
68	242
69	190
70	164
71	245 (2)
72	214
73	207
74	200
75	334
76	345

Bean I	*I.Side* II	Bean II	*I.Side* II	Bean II	*I.Side* II
77	339	131	253	182a	246 (1)
78	354	132	115	182b	247 (1)
79	326	133	116	185	279
80	356	134	93	186	85
		136	155	187	346
Bean II		143	235	189	73
81	82	144	237	190	81
82	227	145	122	192	287
84	309	146	120	193	83
85	162	148	137	194	103
86	140	149	130		
87	149	150	224	**Bosch**	
88	150	151	215	1	111
89	151	152	206	2	112
90	152	154	251	3	275
92	335	155	202	4	288
93a	143.3c	156	183	5	269
93b	143.3b	157	277	6	106
94	273	158	349	7	108
95	274	159	278	9	107
96	157	159c	329	12	162
97	158	159d	342	13	324
98	254	160	285	14	333
99	271; 272	161	248	15	352
100	90	162	83	16	328
107	70	163	286	17	264
111	71	165	252	21	240
112	75	166	351	23	263
113	101	167	353	25	343
114	102	168	338	26	320
116	110	169	161	27	332
119	107	170	117	28	154
120	97	171	348	29	167
121	98/99	172	234	30	289
122	78	173	294	32	166
123	261	174	91	35	234
124	p. 661 no. 58	175	79	36c	162
125	100	177	113	37	344
126	94	178	262	37d	162
127	76	179	331	38	341
128	74	180	265	39	337
129	96	181	163	40	260

Bosch	*I.Side* II	Tomaschitz	*I.Side* II	Tomaschitz	*I.Side* II
41+43	157	1	379	6	383
42	301	2	382	7	378
		[cf. G.Petzl, *Gnomon* 75 (2003) 272]		[cf. G.Petzl, *Gnomon* 75 (2003) 272]	
Ha.-Tom.					
57 Boztepe 1	370	3	384	8	385
57 Boztepe 2	371	4	380	10	p. 656 TEp. 3a
57 Boztepe 3	372	5	381		

LYCIA

1824. Lycia. The communities in the Classical and Hellenistic periods. M.Domingo Gygax, *Untersuchungen zu den lykischen Gemeinwesen in klassischer und hellenistischer Zeit* (Bonn 2001), studies the origins and development of the *polis* in Lycia and some aspects of its interior organization. In a first part, he gives an overview of the history and the structure of settlement in Lycia (7-17), examines the relation between rural population and central settlement in Lycia during the late Classical and early Hellenistic periods (19-49), the participation of non-citizens in the affairs of the Greek and Hellenized *poleis* (51-66), and the origins of the *polis* in Lycia (67-141). The second part is devoted to a study of the honorary decree for Ptolemaios, son of Lysimachos, from Telmessos (143-199; see our lemma no. 1835), and of Livy 37.56, 2-6 regarding the *ager* of Ptolemaios II, son of Lysimachos, the grand-son of his aforementioned namesake (201-206). After a summary (207-213), there follow lists of abbreviations and of literature, indexes, and a map (215-258). Inscriptions play a dominant role as a basis for his research (they are listed on 253-257).

On 19-49, D.G. examines the terms περίοικοι and Περνῖται, for which he uses mainly the following inscriptions: a) for the discussion of the term περίοικοι and its meaning (19-40): *SEG* XLVI 1720, XLVIII 1741 (the 'Xanthos Trilingue'); XXVII 929 (Limyra); XXVIII 1224 (Telmessos); L.Robert, *Documents de l'Asie Mineure méridionale* (Genf-Paris 1966) 55 (Telmessos) [cf. also *SEG* XXXVIII 2032; XL 1279; XLV 1778]; b) the Περνῖται inscriptions (40-49): ed.pr. M. Wörrle, *Chiron* 21 (1991) 218-234 (*SEG* XLI 1379/1380; both reprinted with German translations [on 41, in 1380 L. 4 read ἱεροκήρυκα instead of ἱεροήρυκα; on 47/48 he locates the villages of Neonteichos and Kiddiukome in Lydia, whereas they were in Phrygia and later merged into the new city of Laodikeia on the Lykos; cf. also *I.Laodikeia am Lykos* 1, which D.G. seems to ignore, Corsten]). From a) and b) he concludes that the περίοικοι were the inhabitants of the territory of a city (with the same political rights as the city-dwellers, cf. 118); their communities had a considerable autonomy and their own identity. He supports the view of ed.pr. that the κοινὸν τῶν Περνιτῶν was one of these communities of περίοικοι (*contra*: A.G.Keen, *Dynastic Lycia*, Leiden etc. 1998, 160/161); it may have consisted of several small settlements or of a central settlement with several farmsteads in its surroundings.

On 51-66, D.G. uses numerous inscriptions, mainly from Asia Minor, to show the different forms of participation of non-citizens in ceremonies and festivals of the cities, and their possibilities to assume civic and religious offices.

On 67-141, D.G. tries to illuminate the emergence of Greek-type *poleis* in Lycia by examining the changing relations between an urban settlement and its surroundings, the latter of which, in the course of time, came under the politicial influence of the first; in the same time, the inhabitants of the *chora* developed and used institutions which resembled those of a *polis* and thus acquired a certain degree of autonomy in their own matters. He starts with the dynastic period and discusses the foundations and the ideology of the dynasts' power (68-92). The following inscriptions are relevant in this context: the Greek inscriptions of Arbinas (*CEG* II 888/889; *SEG* XXXIX 1414; XLII 1245); inscriptions concerning Perikles of Limyra (*SEG* XLI 1380, 1382); the bilingual from Isinda (*TAM* I 65). D.G. concludes that there was no Lycian League at that time (81/82), and that no cities with Greek constitutions existed before 360 B.C., but sees already elements (e.g. an agora-like square in several cities) which facilitated the later adoption of the *polis*-concept (83-90). For the study of Lycia under Hekatomnid rule (92-122), D.G. uses foremost the following texts: the 'Xanthos-Trilingue' and the Περνῖται inscriptions (v. supra); a fragmented inscription from Xanthos (*SEG* XXXVI 1216). In this period, the dynasts disappear (92-99), and instead we find the first attestations of cities with Greek constitution (99-106). The Hekatomnids furthered, rather out of pragmatism than philhellenism, Greek influence in Lycia (109-115), which is also reflected in the use of Lycian and/or Greek in inscriptions with Greek used increasingly from the mid-4th cent. onwards (110/111). On their instigation, the combination of urban centers with their surroundings to Greek *poleis*, consisting of ἄστυ and χώρα each, took place. The early Hellenistic city in Lycia (123-141) seems to have had no βουλή; the decision taking bodies are attested as the πόλις and the περίοικοι, the πόλις and the ἄρχοντες, or only the πόλις. The only attestation of a βουλή in this period is found in the collection of documents concerning the embassy of the Kytenians to Xanthos from 206/205 B.C. (*SEG* XXXVIII 1476), but only in the letter of the Kytenians (LL. 89/90) who must have used the standard formula. The institutional place of the βουλή must have been occupied by the ἄρχοντες. D.G. argues that the term ἐκκλησία κυρία goes back to Hekatomnid influence, as might have the absence of a βουλή. The development of the *polis* of Greek type was furthered under Ptolemaic rule. The περίοικοι disappear from the epigaphic record in the second half of the 3rd cent. B.C., and the περιπόλια (or some of them) might have emerged from the former *perioikoi*-settlements, perhaps under Rhodian influence. Περιπόλια, δῆμοι and κῶμαι were rural settlements with far reaching autonomy in the *chora* of the *poleis*. Among the numerous inscriptions quoted, the most relevant ones are: *SEG* XLIV 1218 (Xanthos) and *I.Arykanda* 1.

1824 bis. Gagai. Dedication to Claudius, ca. 43 A.D. *SEG* L 1350. S.Şahin - M.Adak in R.Frei-Stolba (see our lemma no. 1832) 232, suggest reading in L. 2 οἱ ἄρ[ιστ]οι βουλευταί (οἱ IO[..]OI βουλευταί, *SEG* with the same suggestion by ed.pr.; κο[ι]νοβουλευταί, M.Wörrle, *Chiron* 32, 2002, 562-564); for a parallel they refer to LL. 25-27 of the 'Stadiasmus provinciae Lyciae' (our lemma no. 1832).

1825. Kibyra. Roman nomina. O.Salomies, *Arctos* 35 (2001) 139-174, comments on several Roman nomina (here quoted after *I.Kibyra*). **93** (*SEG* XLVII 1810): S. prefers, like the edd.pr., to derive the *nomen gentile* of the dedicant Ἔπριος Ἀγαθεῖνος from the legate of Lycia in the mid-fifties and proconsul of Asia in the early seventies of the 1st cent. A.D., T. Clodius Eprius Marcellus, rather than from L. Eprius Tertullus, attested at Philippi (P.Pilhofer, *Philippi* II, Tübingen 2000, 091 L. 5) (142). **292** (*SEG* XLVIII 1620): The *nomen* Novius (Ὧλος Νοούιος Κλᾶρος) is common, but the praenomen Aulus (Ὧλος) may point to an Italian family which moved from Delos to the East (161/162).

1826. Kibyra (area of: Küçükalan). Christian invocation, 5th/6th cent. A.D. Large marble basin with an inscription on the rim. Ed.pr. T.Corsten, *AST* 18, 1 (2001) 256 (second half only); now also in *I.Kibyra* 447 (ph.; German translation).

Ἰν(δικτιῶνος) ς΄ · εὐτύχι τῷ Χρ(ιστῷ) Ὀν[ή]σιμος | καὶ Ἀλέξανδρος ὁ ποιήσας

1. The rho of the christogram is written retrograde, ed.pr.

1827. Kibyra (area of: Kozağacı). Epitaph of Apollonios, Hellenistic period. Rock-cut tomb of Lycian type. The inscription on the door lintel is carved on either side of a crack in the rock, which must have been there prior to the inscription since the latter is written around it; thus, the text testifies to a secondary use of the tomb. Ed.pr. T.Corsten, *AST* 18, 1 (2001) 256 (German translation); now also in *I.Kibyra* 117 (ph.; German translation).

Ἀπολλωνί- vacat crack vac. τοῦ Ἀπολ- vacat
ου Ἀρτιμου crack λωνίου [.]Α vacat
[?]

1827 bis. Kyaneai. Honorary inscriptions for Iason, 123-156 A.D. *IGR* III 704-706; cf. L.G.Berling in F.Kolb (ed.), *Lykische Studien 1. Die Siedlungskammer von Kyaneai* (*AMS* 9; Bonn 1993) 25-37. In an article addressed to the general public, C.Kokkinia, *AW* 32 (2001) 21-23, gives an overview of the contents and several excellent photographs of the inscriptions (only *IGR* III 704 and 705). On 21, she argues that *IGR* III 705 and 706 are fragments of only one text.

1828. Mnara (?). Dedication to Meis Ouarathos, 2nd/3rd cent. A.D. Bronze plaque with punched letters. Ed.pr. G.Petzl, *EA* 33 (2001) 51-53 (ph.; German translation) after the sales catalogue *Writing and Lettering in Antiquity XVII*, Charles Ede Ltd., London, October 1996, no. 28 (ph.; translation); *non vidimus*.

Αρτειμας · Κουρν-
ούτου · Μηνὶ Ουα-
ραθῳ · εὐχὴν
δι' Ἑρμαίου Κλη-
δο vvv νίου

Perhaps from Phrygia, catalogue; from Mnara? (cf. our lemma no. 1829), ed.pr. || 1. Αρτειμας is well attested especially in Lycia, Pisidia, Kibyratis and Pamphylia, which corroborates the suggested provenance, ed.pr., who refers to L.Zgusta, *KP* 99/100 § 108-1 || 1 and 4. Κο(υ)ρνοῦτος and Ἑρμαῖος are attested in nearby Termessos, ed.pr. || 2-3. the Θεὸς Ουαραθος in our lemma no. 1829 and Μεὶς Ουαραθος should be identical, ed.pr., who refers to E.N.Lane, *CMRDM* I and II, and to his article in *NPauly* VII (1999) 1210-1212 for attestations of Meis from Lycia, Pamphylia and Pisidia || 4-5. it is not clear whether Hermaios is the son of a Kledonios (rare theophoric name), or whether Kledonios is the second name of Hermaios, ed.pr., who considers also the possibility that κληδόνιος might designate an office, comparable to προφήτης, cf. Eustathius ad Hom., *Il.* 8.250; for the formula with διά, ed.pr. compares *TAM* V.1, 185.

1829. Mnara. Epitaph of M. Aur. Myrmla (?), 3rd cent. A.D. Tombstone, found in the village of Yarbaşıçandırı (Karabucak) (northwest of Phaselis). The inscription identifies the findspot as the site of the ancient city of Mnara, which must have been the center of the Μναρική, mentioned in the 'Stadiasmus provinciae Lyciae' (see our lemma no. 1832) on 'Breitseite C' LL. 11 and 14. Edd.pr. B.Iplikçioğlu - G.Çelgin - A.V.Çelgin, *AST* 18, 1 (2001) 245. Cf. G.Petzl, in our lemma no. 1828.

Μαρ(κία) Αὐ(ρηλία) Μυρμ̣λ̣α, θυ-
γάτηρ Αττεους
Κουκτου, Φαση-
λεῖτις ἀπὸ Μνά-
ρων, ἱέρεια θε-
οῦ Ουαραθου, κα-
τεσκεύασεν τὴν
σωματοθήκην
ἑαυτῇ καὶ τοῖς υἱοῖς·
μηδενὶ δὲ ἐ[ξ]ὸν ἔ vv στω
β̣λ̣ηθῆνα[ι]· ε̣ἰ̣ δ̣ὲ μή, δ̣ώσει
π̣ρ̣ο̣σ̣τ̣ε̣ί̣μ̣ο̣υ̣ Δ̣ι̣ὶ̣ Σ̣ο̣λ̣[υ]-
μ̣ε̣ῖ̣ δ̣η̣ν̣ά̣ρ̣ι̣α̣ δ̣ι̣σ̣χ̣ε̣ί̣λ̣ι̣[α]
π̣ε̣ν̣τ̣α̣κ̣ό̣σ̣ι̣α̣

1. Μυρμ̣λ̣α, edd.pr.; perhaps Μύριλλα, P., who refers to L.Zgusta, *KP* 340 § 994 || 3-5. Mnara was originally an independent city which was later incorporated in Phaselis through a sympolity, edd.pr. || 5-6. the god's name, hitherto unattested, might be Luwian, edd.pr.; for the god, cf. our lemma nr. 1828; for a priestess of Men cf. *TAM* V.1, 490, P. || [11-14. for a fine payable to Zeus Solymeus cf. *SEG* XLI 1268, 1270, 1278, 1280-1282, 1285/1286, 1289, 1300; cf. A.Chaniotis, *EBGR* 2001 [2004] 216/217 no. 82, Chaniotis].

1830. Myra. Inscription concerning customs dues, 2nd cent. A.D. *SEG* XXXV 1439. H. Schwarz, *EA* 33 (2001) 15-38 (ph.; Greek text; German translation [see also ead., *Soll oder Haben?* — (see our lemma no. 2305) 395-401]), argues that a full stop is to be placed after δημοσιώνιον in L. 5. In her view the first sentence is likely to have run as follows: 'setze ich fest?, daß erst nach erfolgtem Verkauf alle], die etwas von auswärts nach Myra importieren, stets [die Tesserakoste an die Stadt Myra zahlen], wobei aber alle Importe bei der Zollstation deklariert werden'. She argues

that the obligation to register all imported goods at the customs station was essential. In LL. 6/7 she restores τῶν [ταμιευόν]|των. In LL. 10/11 she proposes μερ[ῶν πάν]τ̣ων δὲ etc.: 'Für alle Teilmengen, die wieder aus Myra exportiert werden - sofern sie von auswärts importiert wurden - etc. etc.' (Ed.pr. M.Wörrle suggested Μέρο̣[ς] followed by ■ number: 'paragraph so-and-so'). [In Schwarz's view the letter after MEP could just as well be an omega as an omicron; however, the photo shows MEP◡; this is hard to reconcile with an omega which is engraved as Ω; moreover, with or without μερ[ῶν], S.'s interpretation of this clause in substance hardly differs from that of Wörrle].

S. rejects the theory of ed.pr. M.Wörrle, that the τεσσερακοστή is the Roman *portorium*, collected by urban authorities, and that the Lycian League which cashed the dues, had to make a definitive 'Abrechnung' with the Roman fiscus; she equally rejects the view that the Lycian ἀρχιφύλαξ (*TAM* II 905 Ch. 5 II E 5 and *IGR* III 488) guaranteed the payment of the taxes to Rome.

S. suggests identifying the δημοσιώνιον in L. 5 with the customs station of the League rather than of the city: *all* the imported goods are to be registered at the League station; the city collected ■ τεσσερακοστή on goods imported and sold in the city; in case of export of the remaining goods the League levied its τεσσερακοστή; and it is the League's customs station which was supposed to know how many goods were imported all together into Myra.

[S. (29) argues that, if one thinks in terms of the Roman *portorium*, the Roman authorities would have faced high bureaucratic control costs: at the end of the year they had to check how large the amount of customs duties actually collected had been and how much was to be added to or subtracted from the 7000 denarii which the city transferred to the League. However, S. ignores the distinct possibility that the 7000 denarii constituted a 'Pauschalsumme', meant to cover all annual income of the urban τεσσερακοστή. On 35 S. herself raises the possibility that the 7000 denarii were an 'Abfindung' for the tax-farmers of the League, whose income was affected by Myra's right to levy import dues on goods imported and sold in the city. Incidentally, there is nothing in the text which disproves the view that ultimately the two τεσσερακοσταί ended up in the Roman fiscus; in other words, that the city and the League together were responsible for the collection of the *portorium* and the subsequent transfer of the definitive amount to the Roman authorities, Pleket].

1831. Oinoanda. Inscription of Diogenes, 2nd cent. A.D. M.F.Smith, *The Philosophical Inscription of Diogenes of Oinoanda* (Vienna 1996); *SEG* XLIX 1928*; XL 1353. On the basis of M.Marcovich, *Diogenis Laertii vitae philosophorum* I (Stuttgart - Leipzig 1999), M.F.Smith, *Hyperboreus* 6 (2000) 188-197, discusses the maxims of Epicurus quoted by Diogenes of Oinoanda which appear also in Diogenes Laertius X and/or in the *Sententiae Vaticanae* (K.Wotke, *WS* 10, 1888, 175-201).

M.F.Smith in M.Erler, *Epikureismus in der späten Republik und der Kaiserzeit* (Stuttgart 2000) 64-75, gives an overview of the history of research, of his own activities which led to the discovery of more fragments of the inscription, and of the ten new fragments found in 1997 and published by himself in *AS* 48 (1998) 125-170 [N(ew) F(ragments) 126-135]. NF 126/127 (continued on Fr. 20) belong to the *Physics*, NF 128/129 to the *Ethics*, NF 133/134 to *Old Age*, and NF 130-132 to the *Maxims*. In Fr. 33.I.11 (in whose context NF 128 belongs) he now follows the reading |ν ἀχώριστον ου| by D.Sedley instead of his own |ινα̣ χωρὶς τόνου|.

D.Clay in M.Erler, *Epikureismus* --- 76-92, discusses Diogenes' theology in the context of the inscription, tries to integrate his Epicurean theology into the context of his age, and reflects on the power of images of the gods in Diogenes' theology.

M.F.Smith, *Hyperboreus* 6 (2000) 430-436, presents revisions of and remarks on some of the new fragments in *AS* (English translations); they originate in his correspondence with J.Barnes, P. De Lacey, and A.Verlinsky.

NF 126-127, Col. I:

[σημεῖον δ' ὅτι οἱ ἄδικοι]
I [φαίνονται οὔτε φοβού]-
[μενοι μεγά]λ̣α̣ς̣ [ζ]η̣[μ]ί̣α̣ς̣
[οὐδ'αὖ δεδ]οικότες τοὺς
[φόνους συ]νκεχωρημέ-
[νους ἐστὶ τ]οῦτο· v εἰ γὰρ
[φοβεροί γ' ἦ]σ̣αν, οὐκ ἂν
[ἠδίκουν· τ]ῶ̣ν δ' ἄλλων
[πάντων οἶ]μαι τοὺς μὲν
[σοφοὺς το]ῦτο μὲν οὐ v (λό-
[γος αἱρεῖ) δι]ὰ̣ τοὺς θεοὺς εἶ-
[ναι δικαί]ους, διὰ δὲ τὸ
[φρονεῖν ὀ]ρθῶς, v τάς τε
[δόξας ἃς εἴ]ς τιν' ἔχουσιν
[καὶ μάλιστα] τ̣ὰς ἀλγηδό-
II νας καὶ τὸν θάνατον
(πάντῃ τε γὰρ πάντως
ἢ διὰ φόβον ἢ διὰ ἡδο-
νὰς ἀδικοῦσιν ἄνθρω-
ποι), τοὺς δ'αὖ χυδαίους διὰ
τοὺς νόμους εἶναι δικαί-
ους, v ἐφ' ὅσον γέ εἰσιν δί-
καιοι, v καὶ τὰς ἀπὸ τού-
των ἐπικρεμαμένας
αὐτοῖς ζημίας

1-5. S. now thinks that his restorations given above (from *AS*) should be replaced by e.g. οὔτε φοβούμενοι τὴν θανάτου ζημίαν οὔτε δεδοικότες τοὺς φόνους συνκεχωρημένους || 6. [φοβεροί γ' ἦ]σ̣αν, S.; [ἀλλοίως ἦ]σ̣αν, S., *AS* || 8. initio: [πάντων οἶ]μαι, S., who thinks also [διαπέπεισ]μαι possible; [ἀνδρῶν οἶ]μαι, S., *AS* || 9-10. the restorations are not certain, depending on whether [οἶ]μαι is right, and if so, whether it is parenthetical or not, S.

NF 126-127, Col. VII: after Στωικοί in L. 11 there should be a full stop instead of a question-mark.

NF 126-127, Col. IX: in L. 7 perhaps θεὸς γάρ, [φημί, ἐστιν]. - In L. 14 add ἂν after ἔ̣ν-[νοιαν], S.Mooij-Valk *apud* S. in Erler, *Epikureismus* --- 67 note 14.

NF 126-127, Col. I:

τ̣ο̣· v κα[ὶ γὰρ οὐδαμῶς]
ἡ̣μ̣εῖν [ἔσονται τεθνε]-
ῶσιν v ὀδ̣[υρμοὶ καὶ οἰμώ]-
γματα χρ̣[όνια ἢ χθόνι]-
οι ποταμο̣[ὶ καὶ ἄλλα τοι]-
αῦτα ἐλε[ινά, ὡς λέγου]-
σιν οἱ μῦθ̣[οι· οὐδὲν οὖν]
πρὸς ἡμᾶς, [τῆς αἰσθή]-
σεως ἀπο[ύσης, ὁ θάνατος],
ὡς εἴρηκα [ἤδη πρὸ τού]-
των καὶ εὐ[θέως πάλιν]
διαμενῶ κ̣[αὶ ἰσχυρίζεσ]-
θαι· v παρ' ἡ[μεῖν γὰρ ἡ]
θνητό[της κτλ.

2. [ἔσονται], S.; [ἔπεισιν], S., *AS* || 3-4. ὀδ̣[υρμοὶ καὶ οἰμώ]|γματα or στενά]|γματα, S.; ὀδ̣[ύναι καὶ ταρά]|γματα, S., *AS* || 6. ἐλε[ινά] or ἐλε[εινά], S.

1832. Patara. The Stadiasmus provinciae Lyciae, 45/46 A.D. *SEG* XLIV 1205. F.Işık - H.Işkan - N.Çevik, *Lykia* 4 (1998/1999 [2001]) give a preliminary report on the 'Stadiasmus' and publish a transcription in majuscules by H.Engelmann (ph.; dr.). On the basis of new research, it now seems that the monument with the inscription consisted of 59 blocks, 52 of which were inscribed; of these, ten are missing. Işık locates its original position on an intersection or a square close to the harbor. The monument was erected and dedicated by the Lycians and the governor Quintus Veranius to the emperor Claudius. Işkan (103) differentiates between routes leading to the borders of the province or beyond (Patara-Kibyra, Patara-Kaunos) and those within the province (all others).

On the basis of the aforementioned preliminary publication, C.P.Jones, *ZPE* 137 (2001) 161-168, provides restorations in some important passages (English translation) and comments on the historical context of the monument. He interprets it as a 'glorification of the emperor' and a commemoration of his pacification of Lycia and the construction of roads rather than as a 'signpost'. The inscription seems to confirm the reason (internal disorder) given by Suetonius (*Claudius* 25.9) and Cassius Dio (60.17.3-4) and alluded to in *SEG* XVIII 143 L. 58 for the annexation of Lycia; in addition, by mentioning brigandage (A 18/19), it supports the restoration by R.Syme of Veranius' epitaph (*An.Ep.* 1953, 251) L. 6: *[totam provinciam a latroni]b[us] pacavit* (*Anatolica*, Oxford 1995, 273). The mention of 'councillors, elected from among the best' (A LL. 26-28) points to the existence of a *lex provinciae* which instituted an oligarchy (cf. the *lex Pompeia* for Bithynia and *SEG* L 1211 LL. 12-15).

On the basis of inscription A as reconstructed by Jones, J.Thornton, *Mediterraneo Antico* 4 (2001) 427-446, attempts an interpretation of the events which led to the provincialization of Lycia. He argues against the modern view that the reasons adduced by Suetonius (*Claudius* 25.9: civil strife) and Cassius Dio (60.17.3-4: the murder of Roman citizens) can only have been a pretext for the emperor to turn the country into a province, given the well functioning Lycian federal constitution (Strabo 14.3.2-3). His own investigation follows the theory of L.Moretti (*Ricerche sulle leghe greche*, Rome 1962, 193/194) and J.A.O.Larsen (*Greek Federal States*, Oxford 1968, 260/261) concerning a class struggle in Lycia preceding the provincialization. Th. refers also to the cases of Cyzicus and Rhodes which lost their freedom at about the same time. He concludes that the origin of the problems encountered under Claudius is to be traced back to the enfranchisement of slaves and the abolishment of debts by Brutus in 42 B.C.; when these politics were reversed and the ἄριστοι came to power, the masses revolted and caused serious civil strife (including the condemnation to death of Roman citizens) which led finally to the provincialization of Lycia.

S.Şahin - M.Adak in R.Frei-Stolba (ed.), *Siedlung und Verkehr im römischen Reich* (colloquium, held at Bern, 28.-29.6.2001; Bern 2004) 227-262, provide another preliminary examination of the inscription and print the entire text in minuscules (German translation). Ş. recognizes at least two different stone cutters, one of whom was responsible for the front and the other(s) for the sides; the letters on the front with the dedicatory inscription are executed with diligence and in a monumental manner, whereas the characters on the sides are smaller and of irregular size. This was caused by the fact that the scribe had to write each route on one line: if the number of letters was too large, the letters became smaller.

Ş. locates the original position on a public square near the harbor. Like Jones, he argues that the list was useless as a travel guide; instead, it was meant as an instrument of imperial propaganda, to which also the supposed equestrian statue of the emperor on top of the monument testifies. He thinks that the valley of the river Xanthos between the cities of Patara and Araxa in western Lycia served as a kind of axis for the Stadiasmus. On 248-262, A. examines the historical geography of the region according to the Stadiasmus.

For the date (5th trib. pot. = end of January 45 – end of January 46) cf. M.Wörrle, *Chiron* 32 (2002) 556.

The text given below follows for the most part the publication of Ş.(-A.), checked against the transcription, photos and drawings in I.-I.-Ç. [only significant differences are indicated in the app.cr.]. A = front face, B = left side, C = right side.

A
Τιβερίωι Κλαυδίωι
Δρούσου [υἱ]ῶι Καί-
σαρι Σεβαστῶι Γερ-
μανικῶι, ἀρχιερεῖ με-
[γ]ίστωι, δ[η]μαρχικῆς
ἐξου[σί]ας τὸ πέμ-
πτον, [αὐ]το[κρατο]-
κράτορι τὸ ἑνδέκα-
τον, πατρὶ πατρί-
δος, ὑπάτω[ι] τὸ τέ-
ταρτον ἀποδεδει-
γμέν[ω]ι, [τῶι] σωτῆρι τοῦ
ἑαυτῶν ἔθνους Λύ-
κιοι φιλορώμαιοι καὶ
φιλοκ[αί]σαρες πισ-
τοὶ σύμμαχοι ἀπαλ-
λαγ[έ]ν[τε]ς στάσε-
ως καὶ ἀνομίας καὶ λῃ-
σ[τ]ειῶν [δι]ὰ τὴν θείαν
αὐτο[ῦ] πρόνοιαν, ἀ-
πειλη[φ]ότες δὲ ὁμό-
[νοι]αν καὶ τὴν ἴσην δ[ι]-
[καιοδ]οσίαν καὶ τοὺς
[π]α[τρίο]υς νόμους
τῆς πολειτείας τοῖς
ἐξ ἀρίστων ἐπιλελε-
γμένοις βουλευ- vv.
ταῖς ἀπὸ τοῦ ἀκρίτου
πλήθους πιστευ- vv.?
θείσης [- - - - - - - -]
. . . ΣΥΠ[- - - - - - -]
τήθησα[ν διὰ Κοίντου]
Οὐηραν[ίου πρεσβευ]-
[τ]οῦ κ[αὶ ἀντι]στρατή-
γου Τιβερίου Κλαυ-
δίου Καίσαρος Σε[βα]στοῦ

12. ΓΜΕ[ΝΩΙ..]..Ω...ΟΥ, I-I-Ç.; σωτῆρ[ι τ]οῦ, Ş.-A.; [τῶι] σωτῆρ[ι τ]οῦ, J., who compares *IGR* III 719 from Myra where Agrippa is called σωτῆρα τοῦ ἔθνους || 13-16. although pretending to represent all Lycians, only those can be meant who profited from the Roman take-over, i.e. the ἄριστοι, Th. || 16-19. before Lycia became a province of the Roman Empire, it suffered from revolts and brigandage, I.-I.-Ç., who refer to the accounts of Cassius Dio 60.17.3 and Sueton, *Cl.* 25.9 || 18. ἀνομία possibly refers to the application of laws according to which Roman citizens were indeed condemned to death (cf. Cassius Dio); these laws were later regarded as illegal, Th. || 19-20. cf. *SEG* L 1350 LL. 2/3, Ş.-A. || 21-25. the Lycian federal state must have become unmanageable through tyranny, so that the annexation by the emperor was perceived as a liberation, Ş.-A., who compare for the wording several inscriptions of Greek cities which record the restoration of their democratic constitution (*Syll.*³ 323; *IGR* IV 433 and 1123; *I.Erythrai* 504 LL. 14-18); cf. J., who also compares the wording to *OGIS* 551 from Rome, set up by the Lycians after their liberation from Rhodes in 167 B.C. || 21-22. ΟΜΟΙ . [. . .]Ν, I.-I.-Ç.; ὁμό|[νοια]ν, J.; ὁμό [νοι]αν, Ş.-A. || 22. .[...]Ν ΚΑΙ ΤΗΝ ΙΣΗΝ Δ, I.-I.-Ç. || 22-23. ΔΙ[.....]Ο[.].ΙΑΝ, I.-I.-Ç.; δ[ι|καιο]δ[ο]σίαν, J.; δ[ι|καιοδ]οσίαν, Ş.-A.; the term is to be connected with the designation of governors as δικαιοδόται in Lycia, J. || 24. [.......]Σ ΝΟΜΟΥΣ, I.-I.-Ç.; [π]α[τρίο]υς νόμους, J. (who compares *IGR* IV 433 from Pergamon), Ş.-A. || 25-30. 'the conduct of affairs having been entrusted to councillors drawn from among superior people by the incompetent majority', J.; this expression should point to the inability of the people to govern themselves; the Romans introduced a mechanism (either a high census qualification or the restriction to candidates approved by the governor), by which the commoners had only little choice in selecting the councillors; J. (followed by Th.) presupposes a *lex provinciae* comparable to the *lex provinciae* for Bithynia (cf. already M. Wörrle, *Stadt und Fest im kaiserzeitlichen Kleinasien*, München 1988, 96-100) as the basis for the new order in Lycia, and refers (again followed by Th.) to *SEG* L 1211 LL. 12-15 from Pergamon (after 125 B.C.) where he finds a similar use of the term ἄριστοι ἄνδρες, but in a different context || 26-27. for the ἐπιλελεγμένοι βουλευταί cf. *SEG* L 1350 LL. 2-4, Ş.-A. || 28-29. for ἄκριτον πλῆθος cf. Josephus, *BJ* 3.411, J., who interprets ἀπό as meaning '(elected) by' (but cf. *An.Ép.* (2001) 1931); Th. relates the expression ἄκριτον πλῆθος to anti-democratic polemics and prefers a local meaning of ἀπό: Claudius took the control of the League away from the masses and gave it to the upper class (cf. *An.Ep.* 2001, 1931/1932: 'l'emploi du passif permet de voiler l'intervention impériale'), cf. in this sense also M.Wörrle, *Chiron* 32 (2002) 564 [C.Kokkinia in L. de Ligt - E.A.Hemelrijk - H.W.Singor (edd.), *Roman rule and civic life: local and regional perspectives* (Amsterdam 2004) 45/46 with note 27, prefers to translate '--- the distinguished councillors, set apart from the promiscuous crowd', thereby rejecting the view that ἀπό is a substitute for ὑπό, as suggested by Jones, Pleket] || 29-30. ΠΛΗΘΟΥΣ Π[.]ΣΤΕΥ[- -]|[...]ΗΣ.[- - -], I.-I.-Ç.; πλήθους π[ι]στευ|[θείσ]ης, J.; πλήθους πιστευ|θείσης, Ş.-A. || 30-32. [ἀντὶ πολλῶν]|[ὧν] ὑπ' [αὐτοῦ εὐεργε]|τήθησα[ν διὰ κτλ.], J.; perhaps [δι' ὃ τῆς πατρί|δο]ς ὑπ' [αὐτοῦ ἐπεκρα]|τήθησα[ν διὰ κτλ.], Ş.-A. [which does, however, not seem grammatically possible, Corsten] || 31. [...]ΥΠ[- - -], I.-I.-Ç. [the photo might alternatively show ΕΥΠ or ΕΥΓ, Corsten] || 32-34. text after J. and Ş.-A., no restorations in I.-I.-Ç.

B
[Τιβ]έ[ρ]ιος Κλαύδιος [Δρού]σου
υἱὸς Καῖσαρ Σεβασ[τὸς Γ]ερμανι-
κὸς ὁ τῆς οἰκουμ[ένης Α]ὐτοκρά-
τω[ρ] ὁδ[ο]ὺς καθ' ὅ[λην Λυ]κίαν ἐποί-
ησεν διὰ τῆ[ν Κοΐντ]ου Οὐηρανί[ου]
τοῦ ἰδίου π[ρεσβευτ]οῦ ἀντιστρ[α]-
τήγου ὑπηρ[εσίαν, ὧ]ν ἐστιν μέτρο-
ν τὸ ὑπ{ρ}ογεγ[ραμμέ]νον vacat
ἀπὸ Πατά[ρων εἰς Ξάνθον ♠ στάδι]α ♠ νϛʹ
ἀπὸ Ξάν[θου εἰς Σίδυμα ♠ στ]άδια ♠ ρδʹ
ἀπὸ Σιδύμων ε[ἰς (?)Καλαβαντί]αν ♠ στάδια ♠ κδʹ
ἀπὸ Ξάν[θου εἰς Πίναρα ♠ στάδ]ια ♠ [. .]ϛʹ
ἀπὸ Ξάν[θου εἰς Τλῶ ♠ στάδ]ια ♠ ρνβʹ
ἀπὸ Ξάνθου [εἰς Νεῖσα] ♠ στάδια ♠ ροϛʹ
ἀπὸ Νείσων εἰς Χῶμ[α] ♠ στάδια ♠ ρϙβʹ
ἀπὸ Πινάρων ε[ἰ]ς Τελμησσὸν ♠ στάδια ♠ ροζʹ
ἀπὸ Πινάρων εἰς Τλῶ ♠ στάδια ♠ ριβʹ
ἀπὸ Τλῶ εἰς Τε[λ]μησσὸν ♠ στάδια ♠ ρπηʹ
ἀπὸ Τελμησσοῦ εἰς Κάλυνδα [♠] στάδια ♠ ρπζʹ
ἀπὸ Καλύνδων εἰς Καῦνον ♠ στάδια ♠ ρδʹ

ἀπὸ Καλύνδων εἰς Λύρνας τῆς Ὀκταπόλεως ♠ στάδια ♠ [2-3]
[ἀ]πὸ Λ̣[υρνῶν ε]ἰς Ἱππουκώμην ♠ σ[τάδια ♠ 2-3]
ἀπὸ Ἱππουκώμ̣[ης εἰς Σύμβρα ♠ σ]τάδια ♠ ρκη´
ἀπὸ Σύμβρων [εἰς Καδύανδα ♠ σ]τάδια ♠ οβ´
ἀπὸ Κ̣α̣δ̣[υ]άνδ̣ω[ν εἰς Τελμησσ]ὸν v στάδια ρδ´
ἀπὸ Κ̣α̣δυάν[δων εἰς Ἄραξ]α v στάδια ρη´
ἀπὸ Καδυά[νδων εἰς Τλ]ῶ v στάδια ρξ´
ἀπ̣[ὸ] Ἀράξων εἰς Τλῶ v στ̣[άδ]ι̣α ρκ´
ἀπὸ Ἀράξων εἰς Οἰνόανδα v σ̣[τ]άδια ρνβ´
ἀπὸ Οἰνοάνδων εἰς Βάλβουρα διὰ τοῦ π[εδί]ου στάδια ρξ´
διὰ δὲ τῆς ὀρεινῆς v στάδια ρκη´
[ἀ]πὸ Βαλβο̣[ύρω]ν̣ εἰς Κιβύραν διὰ Τριμιλιν[δ]ῶ̣ν στάδια ρλς´
ἀπὸ Τλῶ εἰς Οἰν⟨ό⟩ανδα διὰ Πλατα[2-3] v στάδια σ̣[1-2]´
ἀπὸ Τλῶ εἰς Κ̣αστάβαρα στάδια ρκη̣´
ἀπὸ Κασταβάρων εἰς Χῶμα v στάδια [2-3]
ἀπὸ Χώματος εἰς Ποδάλια v στάδια μ´
ἀπὸ Χώματος εἰ̣[ς Κ]όδοπα τῆς Μυλιάδο[ς] σ̣τάδια λη̣´
ἀπὸ Κοδόπων̣ ε[ἰς Ἀκαρασσὸν στάδια 2-3]
ἀπὸ Ἀκαρασσοῦ̣ [εἰς Σόκλας στάδια 2-3]
ἀπὸ Σοκλῶν [εἰς Π]ο̣[δάλια στάδια 2-3]
ἀπὸ Ποδαλί[ων εἰς Ἀρύκανδα(?) στ]άδια ο̣[1-2]´
ἀπὸ Ποδ̣[αλίων εἰς - - - - - στάδια 2-3]
[ἀπὸ Ἀρνέ]ω[ν - - 7-9 - - ε]ἰ̣ς Ἀρκ̣[- - - στάδια 2-3]
[ἀ]πὸ Ἀρ̣[υκάνδων εἰ]ς Ἰ̣[δ]εβ̣η̣σ̣σ̣ὸ[ν στάδια 2-3]
[ἀ]πὸ [Ἀρυκάνδων(?) εἰς] Λησει̣[- - στάδια 2-3]
[ἀ]πὸ [Λ]η̣[σει- - εἰς Ῥοδία]ν̣ πόλ[ιν στάδια 2-3]
[ἀ]πὸ Ἀρ̣[υκάνδω]ν̣ [εἰ]ς Λίμ̣[υρα στάδια 2-3]

4. ΚΑΘΟ[. . .]Ν . [.], I.-I.-Ç.; καθ' ὅ[λην Λυ]κ̣ία̣ν̣, J., Ş.-A. || 5. ΔΙΑ ΤΙ[ΒΕΡΙΟΥ] ΟΥΗΡΑΝ[ΙΟΥ], I.-I.-Ç.; διὰ τὴ̣[ν Κοΐντ]ου Οὐηρανί̣[ου], J., Ş.-A. || 6. Π[. . . . . .]ΟΥ, I.-I.-Ç.; π̣[ρεσβευτ]οῦ, Ş.-A. || 7. ΥΠΗ.[- - -]Ν, I.-I.-Ç.; ὑπηρ[εσίαν ὧ]ν, J, Ş.-A.; || 9-47. each line gives the distance between two places, and since the numbers of letters are unequal, their size varies considerably, Ş.-A.; I.-I.-Ç. do not make any suggestions for the missing cities in LL. 9-14, 25-28 and 38-42 || 11. in smaller letters; Kalabantia was the harbor of Sidyma, I.-I.-Ç., who identify it with Strabo's Χίμαιρα φάραγξ (14.3.5; cf. E.Petersen - F.v.Luschan, *Reisen in Lykien, Milyas und Kibyratis* I, Wien 1884, 82/83) || 12 in fine. either ΠΣ or ΡΙΣ, I.-I.-Ç. [preserved are only the ends of two vertical strokes on the bottom of the line, Corsten] || 21. in smaller letters; Lyrnai might be identified with Kızılkaya, ca. 30 km from Fethiye, and was part of an Oktapolis, I.-I.-Ç.; also Ş.-A., who refer to F.Hild, *EA* 32 (2000) 151-153 (Lyrnai must have been the principal settlement of the Oktapolis, an administrative unit of eight communities, and was later, with the spelling Λορναία, a bishopric; near Kızılkaya is a hill with a Byzantine city-wall, houses, and sarcophagi) and disagree with W.Tietz, *Der Golf von Fethiye* (Bonn 2003) 265-279, who regards Oktapolis as a city || 24. Symbra is still not located, Ş.-A. || 25. [- - - - -]ΟΝ, I.-I.-Ç.; [Τελμησσ][ο]όν, Ş.-A. || 30. in smaller letters || 32. in smaller letters; Τριμιλίνδαι: cf. the Τερμῖλαι, the ethnic of Luwian origin which the Lycians are supposed to have used for themselves; it is still today mirrored in the town 'Dirmil' in northern Lycia,

I.-I.-Ç., Ş.-A. || 33. ΟΙΝΕΑΝΔΑ, lapis || 34. Kastabara can be identified with the modern village of Darıözü/Dereköy, I.-I.-Ç., Ş.-A. [and apparently no longer with Deliktaş: *SEG* L 1349 bis]; names of modern places like Baranda Yaylası and Barak Mahallesi could still preserve the last part of the name Kastabara, Ş.-A.; in fine: ρκη̣´, Ş.-A.; PK[.], I.-I.-Ç. [on the photo it seems that the surface of the stone is worn away, Corsten] || 37-39. in smaller letters || 36-40. all five communities mentioned should be located in the plain of modern Elmalı which is to be identified with the ancient Milyas, Ş.-A. || 37. Kodopa is to be located at the shore of lake Karagöl near the modern village of Kuzuköy, Ş.-A.; ΜΥΛΑΔΟ, I.-I.-Ç., hence Μυλάδο[ς], C.Brixhe, *BE* (2002) no. 413; Μυλι̣άδος, Ş.-A. [the photo shows only the uppermost top of what must have been an iota, Corsten]; to be identified with the region Μιλυάς (Strabo 13.631; Ptolemaios 5.3.7 [cf. A.S.Hall, *AS* 36 (1986) 137-157, Corsten]), I.-I.-Ç.; ΛΗ, I.-I.-Ç.; in fine λ . ´, Ş.-A. [the photo shows the left half of the eta, Corsten] || 38-39. the identification of Ἀκαρασσός with Ἀκαλισσός (G.Hirschfeld, *RE* I 1, 1150 s.v. Akarassos) is thus proven to be wrong (cf. C 1), I.-I.-Ç.; Akarassos might be identical with modern Elmalı, Ş.-A. || 39-40. the name of the modern village of Söğle might preserve the ancient name Σόκλα, I.-I.-Ç., Ş.-A. || 42. ΑΠΟΠΟΔ[ΑΛΙΩΝ ΕΙΣ - - - - -], I.-I.-Ç.; ἀπὸ Ποδ̣[αλί]ω̣ν̣ ε̣[ἰς Ἀρνέας, Ş.-A. [the photo seems to have ΑΠΟΠΟΔ̣[6-7] . . .Π̣Ο̣[- - - - -], which would yield something like ἀπὸ Ποδ̣[αλίων εἰ]ς . . Π̣Ο̣[- - - - -], Corsten] || 43-47. no transcription in I.-I.-Ç. || 43. [ἀ]πὸ [Ἀρνέων] ε̣ἰ̣ς Ἀ̣ρ̣ύ̣[κανδα κτλ., Ş.-A.; I.-I.-Ç. read only [Ε]ΙΣ Α[...] and suggest either Arykanda, Arneai or another, yet unknown community [[ἀπὸ 3-4]ω[ν - - 7-9 - - ε]ἰς Ἀρκ̣[- - - κτλ., Corsten (from the photo)] || 44-47. Ş.-A.'s text [difficult to check on the photo, Corsten].

C [ἀπ]ὸ Ἰδε[βησσοῦ] ε̣ἰς Ἀκαλισσὸν v [στά]δια̣ [2-3]
[ἀ]πὸ Ἀκαλ[ισ]σοῦ εἰς Κόρμα[ς(?) στ]άδια κδ̣´
ἀπὸ Ἰδεβησσοῦ ἡ εἰς Κιτάν[αυρ]α τῶν Τερ-
μησσέων φέρουσα κατεσκεύασται ἐ̣[πὶ σ]τάδια λβ´
ἀπὸ Κιταναύρων εἰς Κό[σ]α̣ρ̣α̣ Μν̣[αρικῆς(?) σ]τάδια [2-3]
[ἀπ]ὸ Κοσά̣[ρ]ων ε̣[ἰ]ς Τ̣[υ]π̣άλλι̣[α στάδια 2-3]
ἀπὸ Τυπαλλίων εἰς Τράβεννα [στάδια 2-3]
ἀπὸ Τραβέννων εἰ[ς] Ἀτταλείαν Π[αμφυλίας στάδια 2-3]
ἀπὸ Τραβέννων εἰς Ὀνόβαρ[α στάδια 2-3]
ἀπὸ Ὀνοβάρων ἐπὶ θάλασσα[ν στάδια 2-3]
[ἀπὸ Κοσάρων τ]ῆς Μναρικῆς εἰς Λύκ̣[ας στάδια 2-3]
ἀπὸ [Λ]υκῶ[ν] εἰς Κιτά[.?]ναυρα̣ [σ]τ̣ά[δια 2-3]
ἀπὸ Λυ̣[κ]ῶ̣ν διὰ̣ Κολλύβων εἰς Πύγε[λα] σ̣τ̣άδια ρ[1-2]
ἀπὸ Κοσάρων [τ]ῆ̣ς Μναρικῆς εἰς Φασήλιδα̣ [σ]τ̣άδια [2-3]
ἀπὸ Πυγ[έ]λω̣ν ε̣ἰς Κορύδ̣α̣λ̣λ̣α̣ στάδια ξ[1-2]
ἀπὸ Πατάρων [εἰς Φελλὸ]ν στάδια ⟨ρ?⟩?ς´
ἀπὸ Φελλοῦ ε̣[ἰς - - - - - στ]άδια ριβ´
ἀπὸ Φελλοῦ [εἰς - - - - - - -] στάδια ρλς´
[ἀπὸ - - - - - - - - - - - - - - - - - -]Υ̣ΡΑΣ vacat?
ἀπὸ Μύρων [εἰς .]Ι̣[2-3]Ι̣Ι̣Ω̣Ι̣Ι̣[- 5-7 -]Δ[1-2] . [- - -]
ἀπὸ Μύρων εἰ[ς Λί]μ[υρ]α̣ δ̣[ι]ὰ̣ τ̣ο̣[ῦ] Μ̣α̣σικύ̣του σ[τά]δια [2-3]
ἀπὸ Λιμύρω[ν εἰς Κορύ]δ̣α̣λ̣λ̣α̣ σ̣τ[ά]δια̣ ν̣ς´
[ἀ]π̣ὸ Κορυδ̣[ά]λ̣λ̣ων ε̣ἰ̣ς Γάγας σ̣τάδι[α] . δ´
ἀ̣π̣ὸ̣ Κ̣ο̣ρ̣υ̣δ̣[ά]λ̣λ̣ω̣ν δ̣ι̣ὰ̣ Ῥ̣ο̣δ̣ί̣α̣ς π̣όλεως

[κ]αὶ ΜΑΔΛ[1-2]ΥΣ[2-3] εἰς Ἀκαλισσ[ὸν στάδια 2-3]
ἀπὸ Γαγῶν εἰ[ς] Κώρυκον σ[τάδια 2-3]
ἀπὸ Κωρύκου εἰς Φασήλιδ[α στάδια 2-3]
καὶ ἐν τῆι Ἀσία[ι] μεταξὺ Κ[ιβ]ύρας
καὶ Λαοδικήας ἐν τῶι ΕΠΙΚΑ [- - -]
- - - - -

1. [ἀ]πὸ Ἰδεβησσ[οῦ εἰ]ς, Ş.-A.; [ΑΠ]Ο ΙΔΕ[ΒΗΣΣΟΥ] ΕΙΣ, I.-I.-Ç. || 2. Κόρμα[ς(?), Ş.-A.; ΚΟΡΜΑ[- -], I.-I.-Ç. || 3-4. a newly built road, perhaps paid for by the emperor, I.-I.-Ç.; Kitanaura was identified with Saraycık by J.Nollé, *JNG* 46 (1996) 7-29 (cf. *SEG* XLVI 1707), which does not match the distance given here; if the 32 stadia do not indicate the newly constructed stretch of road only, Kitanaura must be looked for at a distance of 5 km from Idebessos, I.-I.-Ç.; the city was subjected to Termessos, perhaps after the war of Servilius Isauricus against the pirates, Ş.-A. || 4 in fine. ἐ[πὶ σ]τάδια, Ş.-A.; . [- - Σ]ΤΑΔΙΑ κτλ., I.-I.-Ç. || 5-10. the cities mentioned may not have been part of Lycia before the creation of the province, to which they were attached subsequently, Ş.-A. || 5. Μν[αρικῆς(?), Ş.-A.; . . Ν . [. . .], I.-I.-Ç., who argue against a restoration Μναρικῆς, since the space is insufficient [this seems, however, not to be the case, Corsten], and since Κόσαρα is mentioned without this supplement in L. 6 [but cf. L. 14]; J.Nollé, *JNG* 46 (1996) 7-29 (cf. above ad LL. 3-4) thought that there was a pass at Kosara, for which I.-I.-Ç. see no evidence; they refer to the fact that a place called Μνάρα was combined in sympolity with Phaselis (cf. our lemma no. 1829), but leave the question of the relation between Kosara and Mnarike and the localisation of the latter open || 8. in smaller letters || 9-10. Onobara is situated near the modern village of Gedeller (cf. B.Iplikçioğlu - G.Çelgin - A.V.Çelgin, *AST* 17, 1 (2000) 205/206), I.-I.-Ç. || 11. in smaller letters; initio suppl. Ş.-A.; [- - - - - -] ΜΝΑΡΙΚΗΣ, I.-I.-Ç., who point to L. 14, but consider also the possibility of another community in the Μναρική || 12. Κιτάναυρα, Ş.-A.; ΚΙΤΑ[Υ]ΝΑΥΡΑ, I.-I.-Ç. [the photo shows between the first alpha and the nu either a *vacat* of one letter space or the minimal remains of a letter on the bottom of the line, Corsten] || 12 in fine. στάδι[α] ξ[. ?], Ş.-A.; [Σ]ΤΑ[ΔΙΑ] . ., I.-I.-Ç. || 13-14. in smaller letters || 13 in fine. [στά]δια . . ., Ş.-A.; [Σ]ΤΑΔΙΑ Ρ[.], I.-I.-Ç. || 16 in fine. ϙς, lapis, I.-I.-Ç.; (ρ?)ϙς', Ş.-A., also considered by I.-I.-Ç., since the distance between Patara and Phellos is much larger than 96 stadia (ca. 18 km); another possibility would be to restore a city other than Phellos, I.-I.-Ç. || 17. ἀπὸ Φελλοῦ εἰς [Νεῖσα(?) σ]τάδια ριβ', Ş.-A.; ΑΠΟ ΦΕΛΛΟΥ . [- - - - - ΣΤ]ΑΔΙΑ ΡΙΒ, I.-I.-Ç. [text above according to the photo, Corsten] || 18. ἀπὸ Φελλοῦ εἰς [Κυανέας], Ş.-A.; ΑΠΟ ΦΕΛΛΟΥ [ΕΙΣ - - - - -], I.-I.-Ç., who add that the number given (136 stadia) does not match the actual distance between Phellos and Kyaneai || 19. ἀπὸ Κυανεῶ[ν εἰς Μύρα στάδι]α ρλ(ζ)', Ş.-A.; [ΑΠΟ - - - - - - - - - Μ]ΥΡΑ Σ[ΤΑΔΙΑ - -], I.-I.-Ç. [however, there seem to have been no further letters after the last (preserved) sigma, and the space available on the stone is insufficient for I.-I.-Ç.'s restoration, Corsten] || 20. [εἰς .]Ι . . . . . Ι . . Δ[- - -], Ş.-A., who think of Arneai as the end of this route rather than Andriake; since this name is too short to fill the damaged space, they suggest restoring ἀπὸ Μύρων [εἰς Ἀ]ρ[νέας διὰ] στ[ε]νῶ[ν στάδια ..]; the road, of which remains are still visible, runs through the gorges of the river Myros-Pyramos; [ΕΙΣ - - - - - - - - -]Δ[- - - - -], I.-I.-Ç. [reading above from the photo, Corsten] || 21. in smaller letters; Ş.-A.'s text; ΑΠΟ ΜΥΡΩΝ ΕΙ[Σ] ΛΙΜ[ΥΡΑ - -] . ΙΚΥΤΟΥ Σ[ΤΑ]Δ[ΙΑ - - -], I.-I.-Ç., who note that the Masikytos must be identified with the Bey Dağları, and not with the Akdağ, as assumed previously (cf. also Ş.-A.); an altar with an inscription pertaining to road construction and dated to the same time (T.Marksteiner - M.Wörrle, *Chiron* 32, 2002, 545-569) must belong to this route, Ş.-A. || 22. [εἰς Κορύ]δαλλα, Ş.-A.; [- - - - -]ΔΑ . Α[- - -], I.-I.-Ç. || 23. Κορυδ[ά]λλων εἰς Γάγας, Ş.-A.; ΚΟΡΥΔ[ΑΛ]ΛΩ[Ν ΕΙΣ - - - -], I.-I.-Ç. || 24. Ῥοδίας πόλεως, Ş.-A.; ΡΟΔΙΑΠΟΛΕΩΣ, I.-I.-Ç. || 25. Μαδναύσω[ν], Ş.-A., who add that Madnausa (unknown so far; the name corresponds to Carian Madnasa)

must have been a village between Rhodiapolis and Akalissos; ΜΑΔΛ . ΥΣ [. .], I.-I.-Ç. || 26-27. the localisation of Korykos is not clear, perhaps at Atbükü Limanı or Adrasan in eastern Lycia, I.-I.-Ç.; alternatively, Korykos was the old name of Olympos, Ş.-A. || 28-29. [the text as given above according to a new reading by Ş.-A., cf. the end of the app.cr.] μεταξὺ Κ[- - - - - - -] | κ[αὶ] Λαοδικήας ἐν τῶι ἐπικαλ . [- - -], a place between K-- (perhaps Kibyra?) and Laodikeia, I.-I.-Ç., who suggest that the road to Laodikeia may have been under Lycian supervision; they leave the question undecided, whether Kibyra belonged to Asia or Lycia [cf. *SEG* XLVIII 1580, Corsten]; καὶ ἐν τῆι Ἀσίαι μεταξὺ Κ[ιβύρας - - ca. 10 - -] | κ[αὶ Λ]αοδικήα[ς ἐ]ν τῶι ἐπικαλο[υμένωι - - ca. 10 - -], J., who identifies the construction of this road with the Σεβαστὰ ἔργα, mentioned in an honorary inscription for Q.Veranius from Kibyra (*IGR* IV 902; now *I.Kibyra* 36 with comm.); Ş.-A. doubt that with Ἀσία the Roman province is meant, for the following reasons: καί in L. 28 initio connects LL. 28-29 to L. 27, so that the places mentioned should also be between Korykos and Phaselis; a road connection between Korykos/Phaselis and a city in Asia (they reject the reconstruction to Kibyra in L. 28) is neither possible nor necessary in this context; one would expect a route to Kibyra after L. 32; therefore, Ş.-A. prefer to interpret Ἀσία as a marshy place (ἄσιος - 'muddy' [cf. our lemma no. 1716, Corsten]), identify this with modern Tekirova, suggest a second place with the name Phaselis near the known city of that name, and reconstruct LL. 27-29 as follows: ἀπὸ Κωρύκου εἰς Φασήλιδ[α στάδια . .] | καὶ (εἰς Φασήλιδα) ἐν τῆι Ἀσία[ι] (γῆι) μεταξὺ Κ[- - - καὶ] Λαοδικήας ἐν τῶι ἐπικαμ[- - στάδια . .] (ΕΠΙΚΑΛΟ, I.-I.-Ç.; ἐπικαλ[- - - - -] or ἐπικαμ[- - - - -], Ş.-A.); Ş.-A. identify (257/258) the supposed Laodikeia with modern Fırıncık, suggest for ἐπικαμ- a word like ἐπικάμπιον 'bend' in a geographic meaning ('Gebirgskamm?') and adduce *TAM* II.3, 1221 which might attest a ford through a river near Fırıncık [in their unpublished final edition, which they kindly made available to us, Ş.-A. no longer hold this view; they now read the text printed above, identify Ἀσία with the province, Laodikeia with the known city there, and Phaselis with the known city of that name, Corsten].

1833. Patara. Dedication of a lamp stand to Apollo Patroos, ca. 150-200 A.D. Triangular shaped base with four holes for lamps on the upper surface and an inscription on one side. Ed. pr. F.Onur, *EA* 33 (2001) 169-173 (ph.; English translation).

v Φλάβιος v Βάσσος
πρειμο[π]ειλάριος
θεῷ ἐπη[κόῳ Ἀ]πόλ-
λωνι Πατ[ρῴῳ τὰς] λυ-
χνίας σὺν [τοῖ]ς λύ-
χνοις χαριστήρ[ιον]

1-2. The *primipilarius* Fl.Bassus might have settled in Patara, possibly his native city, after his service, ed.pr., who adduces as parallels the only three known *primipilarii* from the province of Lycia-Pamphylia: Marcius Titianus from Balboura (*IGR* III 472; 500 III 28-31; 576; M.Wörrle, *Stadt und Fest im kaiserzeitlichen Kleinasien*, Munich 1988, 63), L.Gavius Fronto from Attaleia (B.Dobson, *Die Primipilares*, Bonn 1978, no. 113; cf. our lemma no. 1818), and Bryonianus Lollianus from Side (*I.Side* 105-110) || 4-6. λυχνία: 'lamp-stand'; λύχνος: 'lamp', ed.pr.

1834. Rhodiapolis. The Opramoas inscription, ca. 123-152 A.D. *SEG* L 1355. In an article addressed to the general public, C.Kokkinia, *AW* 32 (2001) 17-21, gives an overview of the contents and several excellent photographs of the inscription.

1835. Telmessos. Honorary decree for Ptolemaios, son of Lysimachos, 240 B.C. *TAM* II 1 (*OGIS* 55; *SEG* XXXII 1310; XXXVII 1229). M.Domingo Gygax, *Untersuchungen* 143-199, reprints the inscription (with German translation) and presents a thorough study of its contents, especially regarding the legal status and the taxation of Telmessos, and deals with some aspects of Ptolemaic rule in Asia Minor. On 150-167, D.G. examines the identity of Ptolemaios and the legal status of Telmessos. He supports the view that Ptolemaios was the son of Lysimachos and Arsinoë II (M.Holleaux, *REG* 11, 1898, 519/520), and that he received Telmessos as δωρεά from Ptolemy III (against the letter of Ptolemy II to the Telmessians with the promise not to give their city away as δωρεά: *SEG* XXVIII 1224). He might have lived in the city's vicinity like Sotas near Olbasa who later became governor of this city (*SEG* XLIV 1108; XLVII 1759). D.G. goes on to reflect on the status of a *dorea* and the competences of its possessor (159-167). He was not a dynast (though the *dorea* was inheritable), but he could mint coins and apparently even change details of the city's constitution; thus, Ptolemaios might have reduced the number of ἄρχοντες from three (the normal number in Lycian cities) to one. As to the different taxes, of which Ptolemaios lowered the rate, some must have been those to which he himself was entitled, whereas others were due to the Ptolemaic king (the δεκάτη), but reduced by Ptolemaios to their legal rate after exaggerated claims by a possible predecessor or taxfarmers (167-182; cf. 146-149 where D.G. explains κατὰ τὸν νόμον in LL. 17-18 in this sense). D.G. searches the origin of the *polis*-taxes to which Ptolemaios renounced his claim with the Hekatomnids (182-198).

1836. Tenedos. **Epitaph, Roman Imperial period.** S.Şahin - M.Adak in R.Frei-Stolba (see our lemma no. 1832) 260, mention a sarcophagus with an epitaph for a Φασηλίτης ἀπὸ π[ό]λεως [Τ]ενέδου. The litte town of Tenedos, according to the *Stadiasmus Maris Magni* (K. Müller, *Geographi graeci minores* I, Paris 1882, 489/490 § 224/225) situated 4 km west of Antalya, was thus combined with Phaselis in a sympolity. However, the sarcophagus was discovered in what must have been the territory of Onobara which was dependent on Trabenna, so that the relation between Tenedos and Phaselis is not quite clear, as Ş.-A. point out.

1837. Trebenna. **Epitaph of M. Aur. Torquatus, (late?) 3rd cent. A.D.** Block, apparently from a heroon, found in a cemetery of Trebenna (no description). Edd.pr. B.Iplikçioğlu - G.Çelgin - A.V.Çelgin, *AST* 18, 1 (2001) 241/242. Cf. now C.P.Jones, *ZPE* 142 (2003) 131-133 (ph.; English translation); A.Chaniotis, *EBGR* 2001 [2004] 216/217 no. 82 (English translation).

vacat Μ. Αὐρ. vacat Τορκουᾶτο vac. ς ἀπὸ Λυ[κι]αρχίας· vacat
2 κατεσκεύασεν μὲν v ὁ vv τῆς ἀρίστης μνήμης ὁ πατήρ μου Θεμιστοκλῆς Τορκουάτου · τὸ ἡρῷον · καὶ παρέδωκεν ἐμοί· · καὶ πα-

ραλαβὼν καὶ τὰ ἐνδέοντα · κατασκευάσα v ς καὶ δεσπ v ότης ὢν τοῦτον ἐπ' αὐτῷ νόμον τῆς ὁσίας γρ v άφω· μηδένʼ v α παρενοχλῆσαι,
4 μήτε ἐπεμβαλεῖν ἡ v μεῖν τολμῆσαι v μήτε μετακεινῆσαι· εἰ δέ τινες ἐθελήσεεν · ἢ τολμήσεεν ἢ ἐπεμβαλεῖν v ἢ ἀνοῖξαι θήκην, · ἐξώλις καὶ v προώλεις v καὶ αὐτοὺς καὶ τοὺς ἐξ αὐτῶν γενέσθαι· v Ἐριν v ύαις γὰρ ἔφοροι καὶ δαίμονες κ v αταχθόνειοι τῆς ἀπονοίας
6 δίκην ἀπαιτήσουσιν τῆς τυμβωρυχίας· v μένιν δὲ βούλομαι τὰ ἐπ' vv αὐτῷ καὶ τοῖς θερα v πευτε͂ς τῶν τάφ vv ων καταλελιμμένοις καὶ ταῖς οἰ v κήσεσιν ὑπὸ ἐ v μοῦ νενομοθετημένα καὶ γεγραμμένα · προνοίᾳ τῶν ἐσομένων μου κληρο v νόμων v οὓς καὶ v πάντα ὅσα
8 ἐβουλευσά v μ vvvv ην καὶ ἔκρειν vv α ποιεῖν βούλομαι · καὶ παραγγέλλω· v εἰ τῆς v ὁσίας τῆς αἰωνίου v φροντίζουσιν, v εἰς ἣν καὶ vv αὐτοὶ χωρήσου v σιν, vv ἀκείνητα καὶ ἀσάλευτα φυλάττειν· ποιοῦντες μὲν γὰρ ταῦτα δόξαν εὐσεβείας ἀποίσονται,
10 πράττον vv τες δὲ τὰ ἐναντία δικαίως ἂν νομισθεῖεν καὶ ἱερόσυλ v οι καὶ τυ v μ v βωρύ v χοι· ♠ Εὐτ v ύχη, εὐψύχει

Date: J. tentatively identifies Torquatus with his namesake in *An.Ép.* 1915 no. 53 who erected a honorary inscription for Terentius Marcianus, active in Lycia/Pisidia in 278 A.D. as Roman commander against native revolts; this date would correspond well to the style of language, letterforms and spelling || 3. ὁσία is, in later antiquity, often related to the cult of the dead, J.; *EBGR* refers to Iamblichos, *Vita Pythag.* 30.184 for the meaning 'funerary rites' || 4. ἐθελήσεεν = ἐθελήσαιεν, τολμήσεεν = τολμήσαιεν, edd.pr. || 5. ἐξώλις = ἐξώλεις, Ἐρινύαις = Ἐρινύες, edd.pr.; for the rare combination ἐξώλις καὶ προώλεις cf. Demosthenes, *De Corona* 18.324, 19.172; Ael., Fr. 325 Hercher; *IG* XII suppl. 83 (Lesbos; Strubbe, *Arai epitymbioi* 1), J. || 6. μένι (= μένει) ἠδὲ, edd.pr.; μέν(ε)ιν δέ, J.; θεραπευτε͂ς = θεραπευταῖς, καταλελιμμένοις = καταλελειμμένοις, edd.pr. || 7. οἰκήσεσιν: the first attestation of this word to designate buildings around a tomb, J. || 9. χωρέω: 'succeed to, enter on', which is unusual, J.; 'spend money for something', *EBGR* (with reference to *IG* V.1, 18 B 6), adding that Torquatus must have given instructions concerning the funerary rites, perhaps in his testament || 11. Εὐτύχη, J.; εὐτύχη (= εὐτύχει), edd.pr.

1838-1839. Typallia. Two epitaphs, 3rd cent. A.D. Tombstones found in the village of Çitdibi (southwest of Trebenna). Edd.pr. B.Iplikçioğlu - G.Çelgin - A.V.Çelgin, *AST* 18, 1 (2001) 242-244.

1838: 242/243 no. L227. **Epitaph of M. Aur. Osas (?).**

Μᾶρ(κος) vv Αὐρήλιος
Οσας Τριοσμιδου
.[....]ιος, Τερμησ-
4 σεὺς ἀπὸ Τυπ-
v α[λ]λί v ω[ν, κ]α[τεσκ]ε[ύα]-
σεν ἑαυτῷ [κ]αὶ τῇ [γυ]-

νεκὶ αὐτοῦ Αὐρ(ηλία) [- 5-6 -]
Ἀλεξάνδρ[ου] Μολεο[υς]
Κάστ(ο)ρος [- - - ca. 14 - - -]
. ΓΝΕ . . . Σ Θεμίσωνος καὶ . . .
Αὐρ. Μέλλη καὶ Αρτειαρμαστα
Μο(λ)εους Οκτυρεπου μόνοις
ἀπ{π}αρανόμως μεταφύσας

3-5. The formula testifies to a sympolity of Termessos and Typallia, edd.pr. || 6-7. [γυ]|νεκί = γυναικί, edd.pr. || 9. ΚΑΣΤΩΡΟΣ lapis, edd.pr. || 12. ΜΟΑΕΟΥΣ lapis, edd.pr. || [13. unintellegible, Corsten.]

1839: 244 no. L216. **Epitaph of Moles.**

Μο[λ]ης τρὶς Ο-
ρτ[.]βεαιος, Τ-
ε[ρ(μησσεὺς) ἀ]πὸ Τυπα-
[λλί]ων, κατεσκεύ-
[ασ]ε τὴν σωμα-
[τ]οθή[κ] vv η v v
[ἑ]αυ v τῷ καὶ τῇ γυνεκὶ αὐτοῦ Ναριδι
Μασου Μολεους μόνοις· τὸ δὲ
[κ]ε[ν]ο[τ]άφιον συνεχώρησα καὶ τοῖς
[γον]εῦσιν προκατ[οιχ]ο[μένοις]

[8-9. τόδε· | {κ}ε[ν]ο[τ]άφιον κτλ., edd.pr.; τὸ δὲ | [κ]ε[ν]ο[τ]άφιον κτλ., Corsten]

1840. Xanthos. Joint decree of the Xanthians and the perioikoi concerning the foundation of a cult for Βασιλεὺς Καύνιος, 337 B.C. *SEG* XXVII 942; XLVI 1720*; XLVIII 1741 (P.Briant, *CRAI* 1998, 305-340). P.Gauthier, *BE* (2001) 427, rejects Briant's interpretation of the phrase Πιξώταρος δὲ κύριος ἔστω (L. 34), i.e. that Pixodaros guaranteed the local decisions and would act as an arbiter or punisher if necessary. G. argues that Pixodaros was in supreme command and that the Xanthians were the satrap's subjects. [On Basileus Kaunios cf. also our lemma no. 1515.]

1840 bis. Xanthos. Dedication of a statue of Antiochos III, 197/196 B.C. Briefly referred to in *SEG* XLIX 2457. Marble block belonging to a large base or altar, found in a modern house in the ruins of Xanthos. Preliminary publication by J.Des Courtils, *KST* 22, 2 (2001) 76. Ed.pr. A.Bresson in *Les cités d'Asie Mineure* 235-240 (ph.). Cf. P.Gauthier, *BE* (2002) no. 403, who doubts that the Letoon functionned as federal sanctuary before 160 B.C.

Βασιλέα μέγαν Ἀντίοχον | ἀρετῆς ἕνεκεν καὶ εὐνοίας | τῆς εἰς αὐτὸν Ξανθίων ὁ δῆμος

Ed.pr. refers to three other inscriptions mentioning Antiochos' presence in and control over Xanthos: *SEG* XXXIII 1184 (196 B.C.), XLVI 1721 (196 B.C.), and *TAM* II 226 (*OGIS* 746; 197 B.C.). Ample comment on the latter by ed.pr., who argues that the consecration of Xanthos by the king to Leto, Apollo and Artemis is tantamount to the award of asylia, which in its turn may well imply that the city came to enjoy freedom, autonomy and perhaps also exemption from taxes || 3. ΞΑΝΘΙΟΝ, *KST*.

LYKAONIA

1841. Dorla. Honorary inscription for Iulia Longinia, 4th cent. A.D.? W.M.Ramsay, *JHS* 25 (1905) 173 no. 55; G.Laminger-Pascher, *Die kaiserzeitlichen Inschriften Lykaoniens* I: *Der Süden* (Wien 1992) 372. H.Solin, *Arctos* 35 (2001) 205, rejects L.-P.'s date for this inscription (1st cent. A.D.) and dates it 'recht spät' (cf. R.: 4th cent. A.D.). He wonders why the two people mentioned should be a veteran's children (L.-P.), and considers Λογγινία to be a *nomen gentile* (cognomen, L.-P.).

1841 bis. Iconium. Two funerary epigrams, undated [Roman imperial period]. Merkelbach-Stauber, *SGO* III. **101 no. 14/07/03:** E.Sironen, *Arctos* 35 (2001) 26, points out that καί is written in verse 3 (κέ, M.-S.). – **103/104 no. 14/07/06:** C.Brixhe, *BE* (2002) no. 342, notes that in L. 12 one should write ἀνδριάντη (= ἀνδριάντι) instead of ἀνδριάντῃ, and in L. 14 it should be πάντα (cf. the facsimile) instead of πάντε (M.-S.).

1842. Laodikeia Katakekaumene. Dedication of a temple of Ζεύς, undated. T.Drew-Bear, *AST* 18, 1 (2001) 249 and 252, gives a photo of an inscription (broken at right) in the village of Gülvent mentioning a συνγένεια which built a temple for Zeus. The largest part of the inscription seems to consist of a list of donors.

1842 bis. Laodikeia Katakekaumene. Inscription of the deacon Theophilos, 4th cent. A.D.? T.Drew-Bear, *AST* 18, 1 (2001) 249 and 252, gives a photo of an inscription on a rock near Laodikeia, in which Θεόφιλος διάκονος states that he bought the spot as a place of prayer for himself and his family and friends.

1843. Laodikeia Katakekaumene. Epitaph of the Christian officer Eugenios, early 4th cent. A.D. T.Drew-Bear, *AST* 18, 1 (2001) 247 and 250, gives a partial photo of the epitaph of Eugenios who must have been discharged from the army under Maximinus Daia (305-313 A.D.).

1843 bis. Lystra. The name Atin(n)ius. For this name which occurs in two inscriptions (1.: *MAMA* VIII 30; G.Laminger-Pascher, *Die kaiserzeitlichen Inschriften Lykaoniens* I: *Der Süden*, Wien 1992, no. 201; 2.: *IGR* III 1484) see our lemma no. 1847.

1844. Savatra. Funerary epigram for Severos and his brother (?) undated [Roman imperial period]. *SEG* XXX 1543; Merkelbach-Stauber, *SGO* III 109 no. 14/09/01. C.Brixhe, *BE* (2002) no. 342, suggests restoring in L. 4 [π]λὴν ὃν ἐμοὶ δόξει ἀπερχο[μένῳ] ('à ma mort'; ἀπερχο[μένου], M.-S.).

1845. Vasada. Dedication to Commodus, 180-184 A.D. *An.ép.* (1937) no. 251; cf. our lemma no. 2338. M.Christol - X.Loriot, *AC* 70 (2001) 115-121, republish the inscription with (partial) restoration of LL. 1-5:

Ὑπὲρ τῆς τοῦ κυρίο[υ Αὐτοκράτορος Μ. Αὐρηλίου Κομμόδου]
Ἀντωνείνου Σεβ[αστοῦ Εὐσεβοῦς Σαρματικοῦ Γερμανικοῦ]
μεγίστου τύχης κα[ὶ - - - - - - - - - - - - - - - - - ἡ Οὐασαδέων]
πόλις κατεσκεύασ[εν - - - - - - - ἡγεμονεύοντος τοῦ λαμπρο]-
τάτου Πλωτίου Ῥωμανοῦ κτλ.

Date: prior to the title *Britannicus* (184 A.D.), C.-L. || 2-3. a *maximus*-title is incompatible with Elagabalus, and in order for the emperor to be Caracalla, Plotius should have been governor of Galatia between 212 and 217 where there is no room in the *fasti*, C.-L., cf. our lemma no. 1723.

CILICIA

1846. Aigeai. Honorary inscription for Dionysios, 1st cent. A.D. *SEG* XXXVII 1246; XLI 1401. J.-Y.Strasser, *Tyche* 16 (2001) 194-199, studies the inscription, particularly with regard to the alleged mention of a (simple) priest of the imperial cult; he thinks that Dionysios was an imperial high priest, and gives a revised text.

Ὁ δῆ[μος]
[Δι]ονύσιον Δεισι[θέου?]
[τ]οῦ Διονυσίου [τὸν ἀρ]-
[χ]ιερέα [Νέρ[ωνος Κλαυδ]-

[ί]ου Καίσα[ρος Σεβασ]-
[το]ῦ Γερμαν[ικοῦ] καὶ ἀ]-
[γω]νοθέτην [τοῦ ἱερ]-
[οῦ οἰ]κουμε[νικοῦ ἀ]-
[γῶνο]ς καὶ στε[. . . .]
[. . . .]οις Ε[. . . . .]

2. Δεισι[θέου?], S.; Δεισ[- - -], *SEG* XXXVII || 3-4. [τὸν ἀρ|χ]ιερέα, S.; [- - -| .] ἱερέα, *SEG* XXXVII || 4-6. [Νέρ[ωνος Κλαυδ|ί]ου Καίσα[ρος Σεβασ|το]ῦ Γερμαν[ικοῦ], S.; [Τι[- - - -| .]ου Καίσα[ρος Σεβαστ|ο]ῦ Γερμαν[ικοῦ], *SEG* XXXVII; [Τι[βερίου Κλαυδ|ί]ου Καίσα[ρος Σεβαστ|ο]ῦ Γερμαν[ικοῦ], *SEG* XLI || 7-8. [τοῦ ἱε|ροῦ], S.; no restoration in *SEG* XXXVII || 8. the high-ranking title οἰκουμενικός might have been awarded by Nero through Nikostratos of Aigeai, one of the most famous athletes of his time, as intermediary; after Nero's *damnatio memoriae*, the title was lost again, and in the early 3rd cent. A.D., the city had only an ἀγὼν θεματικός, S. || 9-10. στε[. . . . | . . . .], *SEG* XXXVII, S.; στε[φανί|του?], Pleket in *SEG* XXXVII app.cr.

1846 bis. Aigeai (area of: hill of Sinekçıkmaz). Dedication to Zeus Kasios for the well-being of Antiochos III and relatives, 197 B.C. *SEG* XLIX 1943. P.Gauthier, *BE* (2002) 445, argues that the dedicant Themison, ὁ ἀδελφιδοῦς τοῦ βασιλέως, cannot be identical with the homonymous general of Antiochos III in Polybios V 79.12 (... εἶχε δὲ τῶν μὲν τετρακισχιλίων ἡγεμονίαν Ἀντίπατρος ὁ τοῦ βασιλέως ἀδελφιδοῦς, ἐπὶ δὲ τῶν λοιπῶν ἐτέτακτο Θεμίσων) since ὁ τοῦ βασιλέως ἀδελφιδοῦς in Polybios goes only with Antipatros.

1847. Anazarbos. Roman nomina. O.Salomies, *Arctos* 35 (2001) 139-174, comments on several Roman nomina (from *I.Anazarbos*). **39**: The *nomen* Vicrius (in Γ.Οὐΐκριος Καπίτων) is rare in the East and so far only attested in the province of Galatia (Amblada: *AS* 18, 1968, 76-80 nos. 21, 26/27, 29; Ancyra: E.Bosch, *Quellen zur Geschichte der Stadt Ankara*, Ankara 1967, 186). It may be derived from C.Vicrius Rufus, (cos. 145 A.D. and perhaps governor of Galatia), in favor of which speaks the *praenomen* Gaius in Anazarbos (the Galatian examples have no *praenomina*). Since the man in Anazarbos bears the same *cognomen* as one of the persons in Amblada (no. 29), they should all have been connected, the first one possibly coming from Galatia and operating in Cilicia (172). **115**: The nomen Σοτιολᾶνος is so far unattested (143). **120**: The *nomen gentile* of Ἄππιος Ἄννιος Φοῦσκος should be derived from the family of the Ap.Annii from Iguvium (*PIR*[2] A 653; 670; 692; cf. C.Settipani, *Continuité gentilice et continuité familiale dans les familles sénatoriales romaines à l'époque impériale*, Oxford 2000, 472/473). Since this family is not attested in the East at this time and the man's name does not sound like that of an enfranchised Cilician, S. suggests that he might be an Italian who was connected, e.g. as an descendant of a freedman, with the Ap.Annii (143). **123, 294, 301, 399, 497, 639**: Atin(n)ius, frequent in the East, is used as a *nomen*, but also as a *prae-* and *cognomen*. There is no reason to assume that they all go back to a single family; the first Atinius attested in the East is C.Atinius C.f. Labeo, governor of Asia in 122/121 B.C., but there are others later (150-152). However, the individuals with this name in Cilicia and Lykaonia could be connected to a member of the *gens* in the Roman colony of Lystra. Cf. also our lemmata nos. 1854 bis and 1843 bis. **227**: The *nomen* Hosidius appears in only two other inscriptions in the East, in Mytilene (*IG* XII.2, 66) and in Aphrodisias; cf. our lemma no. 1494. **229**: For the *nomen* Pedanius see our lemma no. 1821. **237**: The

nomen Septenus, attested through a woman with the single name Σεπτῆνα, according to its form originated certainly in Umbria and is attested in Venetia (*CIL* V 8110, 293). Via some further attestations of this nomen with the alternative endings -enius and -ienius and a Septiena Mar(cia?) in Salona (*ILJug.* 2739), S. concludes that members of the Septeni moved gradually to the East as far as Cilicia (170/171). **314, 598, 604**: The *nomen* Κερκήνιος (Cercenius) is used as a single name in 604. The three examples from Anazarbos are, together with individuals in Cilician Hierapolis (see our lemma no. 1855), and near Dorylaion in Phrygia (see our lemma no. 1765), the only attestations outside Italy; all these must be connected, and they might go back to an Italian family which moved east 'during (probably) the later Republic' and concentrated in eastern Asia Minor (154). **431**: For the *nomen* Ocratius cf. our lemma no. 1759. There is, however, no apparent relation between the family of the Ocratii at Anazarbos and the Ocratii in Phrygia. **439**: The rare *nomen* Ἀλλιδία, used as a single name, points to the existence of Allidii at Anazarbos; a family with this name is attested at Delos, and later members may have moved to the east (147/148); cf. our lemma no. 1681. **447**: The nomen Διουμίσι(ο)ς does not sound impeccable; perhaps a stonecutter's error for Νουμίσι(ο)ς (143/144)? **449**: Μᾶρκος Στατείλιος Ταῦρος is an example of the imitation of the nomenclature of famous Romans (144). - The *nomen* Praecilius, borne by Πραικιλία Κρισπεῖνα (Πραικικιλία, ed.pr.), is rare and mostly found in Rome and Central Italy. Since there are only two further examples in the East (Kyzikos: *SEG* XXXIII 1056 C 32; Ephesos: *I.Eph.* 718), they might all be connected (167). **455**: The *nomen* Asel(l)ius in Κόϊντος Ἀσέλλιος Οὐίτλος is not rare, but here attested for the first time in the Greek East. The *praenomen* Quintus is, for a Asel(l)ius, restricted to the city of Narbo and to some places in Mauretania Caesariensis; however, a relation cannot be established (149/150). **619** (Φονδειλία Πρεισκίλλῃ καὶ Ποπλίῳ [- - -]): The *nomen* Fondilius is, except for an inscription from Africa (*CIL* VIII 8956), only - but frequently - attested in Central Italy; if Poplius is also a member of the family, he is just the third person with this name (156/157).

1848-1849. Anazarbos. Honorary inscriptions for king Tarkondimotos II Philopator, 20 B.C.–17 A.D. M.H.Sayar in *La Cilicie* 373-380, gives an overview of the history of the dynasty of the two Cilician kings with the name Tarkondimotos and publishes two honorary inscriptions for Tarkondimotos II Philopator. Cf. also J.Tobin in *La Cilicie* 381-387.

1848: 377 (ph.). Statue base found in Anazarbos and re-used in an arched monument for the emperor Macrinus: [Βα]σιλέα Ταρκονδίμοτον | Φιλοπάτορα

The statue base may have been erected in connection with Augustus' visit in 19 B.C.; the inscription supports Feissel's restoration of the king's name in *SEG* XXXVII 1333, ed.pr.

1849: 377. Block found on a hill ca. 20 km north of Anazarbos and re-used in a Byzantine building.

2 lines illegible
[- - - - - - - - - -] βασιλέα Ταρκον-
[δίμο]τον Φιλο[πά]τορα τὸν Εὐ[ε]ργέτη[ν]

[- - - -] Ταρκονδιμότου Διόφαντος
ἱερεὺς κτλ.

The complete inscription will be published in *I.Anazarbos* II, ed.pr.

1849 bis. Anazarbos. Funerary epigram of the veterinarian Memmius Hippokrates, 1st half of the 3rd cent. A.D. *SEG* XLVII 1836. H.Bernsdorff, *ZPE* 136 (2001), 49/50, points out that two traditional epigrammatical elements are combined in this epigram: the etymological play with the name Hippokrates for a veterinarian (ἱππιατρός), and the reference to homonymous men, especially the famous doctor from Kos. He adduces several parallels, among them two inscriptions: Merkelbach-Stauber, *SGO* I 476/477 no. 04/24/02 (Lydia, Philadelphia); *GV* 1806 (Kos).

1850. Anemurium. Honorary inscription for Ma, priestess of the Tyche of the city, Roman imperial period. Hagel-Tomaschitz, *Repertorium* 25 Anm 2. J.-Y.Strasser, *Tyche* 16 (2001) 191-194, studies the inscription especially with regard to the alleged mention of a high priestess of Tyche and gives a revised text. S. states that the title of Ma was 'priestess' only and not 'high priestess'.

Ἡ βουλὴ καὶ ὁ δῆμ[ος]
ἐτίμησαν Μαν Ὑ[ψίσ?]-
του Μωσητου [θυγατέ]-
ρ[α], ἱερασαμέν[ην τῆς]
[Τ]ύχης τῆς π[όλεως]
καὶ ΣΕΙ'Η . [- - ca. 7 - -]
[.]ΕΝΗ[- - - ca. 11 - - -]
[α]νδρι[- - - - - - - - - -]
[. .] . ΝΕ[- - - - - - - - -]
- - - - - - - - - - - - - - - - -

2-3. Ὑ[ψίσ?]|του (or Χ[ρήσ]|του) Μωσητου, S., who refers to many parallels from Cilicia whithout article between the names of father and grandfather; Χ[- -] | τοῦ Μωσητου, the previous editors || 3-4. [θυγατέ]|ρ[α], ἱερασαμέν[ην τῆς], S.; [τὴν ἀ]|ρχιερασαμέν[ην τῆς], the previous editors; S., however, points out that the article before the participle as well as the break after its first letter would be unusual; thus, the only alleged attestation of a high priestess of Tyche in Cilicia disappears || 6-9. S. refrains from restoring the heavily mutilated text; καὶ σεμνό[τητι κοσμου|μ]ένην. vacat [τὸν δὲ] | [ἀ]νδρι[άντα ἀνέστη|σε Μ]ενε[κράτης *vel. sim.*] - - -, H.-T.

1851. Antiochia (Magarsos). Honorary inscription for Boethos, Hellenistic period. In the report about his survey in Cilica, M.H.Sayar, *AST* 18, 1 (2001) 275/276, mentions an inscription found in Dörtdirek near Fener Burnu (the site of Magarsos).

Ἀντιοχέων ὁ δῆμος | Βόηθον Βοήθου | ἀρετῆς ἕνεκεν καὶ εὐνοίας | τῆς εἰς τὸν δῆμον

1851 bis. Diokaisareia. Building inscription, ca. 200 B.C. *SEG* XIX 875; Hagel-Tomaschitz, *Repertorium* 324 OlD 1. K.Trampedach in *La Cilicie* 276, supports the interpretation of G.Maier (*SEG*) that the ἐπιστάτης mentionned was the building supervisor and not the commander of a garrison, which was, following Seleukid practice, installed by the priest of Olba (thus Th. S.MacKay, *ANRW* II 18, 2087).

1852. Diokaisareia. Building inscription, mid-2nd – early 1st cent. B.C. Heberdey-Wilhelm, *Reisen in Kilikien* 85 no. 166; Hagel-Tomaschitz, *Repertorium* 331 OlD 36. K.Trampedach in *La Cilicie* 273-276, reprints the inscription with a brief commentary (German translation).

Ἀρχιερεὺς μέ[γ]ας Τεῦκρος Ζηνοφάνους [τοῦ]
Τεύκρου Διὶ Ὀλ[βί]ωι τὰς [σ]τέγας ἐκαίνωσεν
[τ]ὰς πρότερο[ν γεγε]νημένας ὑπὸ βασιλέω[ς]
Σελεύκου Νικάτορος

1. The priesthood was in the hands of a single family, as many inscriptions prove (Hagel-Tomaschitz 339-343 OlD 86, 91-93, 100; A.M.Vérilhac-G.Dagron, *REA* 76, 1974, 239); the title ἀρχιερεὺς μέγας is late, since the priest was called only ἱερεύς around 200 B.C. (Hagel-Tomaschitz 134 Kan 9 [cf. our lemma no. 1856 bis] from Kanytella, 324 OlD 1 [cf. our lemma no. 1851 bis]), T. || 2. it is not clear to which building the roofs (στέγαι) belonged, but it cannot have been the stoai around the temple of Zeus Olbios (so H.-W.), since the sanctuary is of later date, T. || 3-4. the donation of king Seleukos to Zeus Olbios may have been connected with the foundation of Seleukeia on the Kalykadnos, in the wake of which the king may also have occupied the hinterland and installed or confirmed the priests of the sanctuary as dynasts; however, a close connection between Olba and the Seleukids is not attested until the early 1st cent. B.C. (cf. Hagel-Tomaschitz 339-343 OlD 85, 91/92, 100), when the city might even have been a refuge for the kings during the last days of their empire, T.

1852 bis. Diokaisareia. Honorary inscription for Tiberius, 14-37 A.D. Heberdey-Wilhelm, *Reisen in Kilikien* 84 no. 160; Hagel-Tomaschitz, *Repertorium* 332 OlD 145. U.Gotter in *La Cilicie* 319-321, argues against the view held by E.Kirsten (*AAWW* 110, 1973, 354-359) that Tiberius was honored in this inscription (which was inscribed underneath a statue of the emperor) as the actual founder of Diokaisareia. G. points out that the date of the text is not certain, as the statue of Tiberius could have been erected much later (he refers to two inscriptions from Soloi/Pompeiopolis of the 2nd/3rd cent. A.D. for Augustus: Heberdey-Wilhelm, *Reisen in Kilikien* 44 no. 103; L.Duchesne, *BCH* 5, 1881, 316/317 no. 1); in this case, the monument could either have been a copy which replaced the original one, or the 'foundation' by Tiberius was a later invention of the people of Diokaisareia.

1853. Diokaisareia. Honorary inscription for a high priest and gymnasiarch, 2nd cent. A.D. *SEG* XXXVII 1296; Hagel-Tomaschitz, *Repertorium* 345 OlD 103. J.-Y.Strasser,

Tyche 16 (2001) 199-204, republishes the inscription (French translation) and comments on several details:

The honorand, whose name is lost, should have been a citizen of Diokaisareia's neighboring city of Seleukeia (like Μάρων who erected his statue, see infra L. 6), where he, then, was imperial high priest, and might have been priest of Zeus Olbios at Diokaisareia.

L. 4 [ἀρ]χιερέα: according to S., the honorand was high priest of the imperial cult (*SEG*: high priest of Zeus Olbios), since the title ἀρχιερεύς for the high priest of Zeus Olbios is no longer attested in the imperial period.

L. 6 Αἴλ(ιος) Μάρων: S. suggests tentatively identifying this man, who erected the statue, with the periodonikes T.Aelius Aurelius Maro (*SEG* XLI 1407).

1853 bis. Diokaisareia. Epitaph of A.'Αγούσιος Μαρεῖνος, 1st/2nd cent. A.D. *MAMA* III 105; Hagel-Tomaschitz, *Repertorium* 338 OlD 81. O.Salomies, *Arctos* 35 (2001) 145-147, suggests that the *nomen* 'Αγούσιος points to a family with commercial interests in the East, since it is there that the name is mainly attested; cf. our lemmata nos. 1857 and 1867.

1854. Elaioussa Sebaste. Honorary inscription for the boy wrestler M. Aurelius Marcianus, reign of M. Aurelius and Lucius Verus. Limestone base reused in the basilica in the agora. Ed.pr. E.Borgia in *La Cilicie* 349-362 (ph.; dr.; French translation).

Ἡ βουλὴ καὶ ὁ δῆμος
ἐτείμησαν Μᾶρκον
Αὐρήλιον Μαρκιανὸν
Ἱέρακος Σεβαστηνὸν
καὶ Ταρσέα καὶ Πομ-
πηιοπολείτην καὶ
Διοκαισαρέα παῖδα
παλαιστήν, πολλά-
κις ἀγωνισάμενον
ἐνδόξως [κ]αὶ νει-
κήσαντα ἀνδρείας
[χ]άριν
[-------------]
Y[--]AI γυμνασι[--]

Date according to the name of the honorand and the archaeological evidence, ed.pr. || 1. since the inscription was erected by Elaioussa Sebaste, it is possible that there also existed a agonistic festival, ed.pr. || 4. (Elaioussa) Sebaste was the home-town of Marcianus, ed.pr. || 9-10. ἀγωνισάμενον ἐνδόξως: Marcianus fought honourably in many contests, but he did not win, ed.pr. || 13ff. it is possible that the names of the contests were mentioned (if at all) at the lost end of the text, ed.pr. || 14. a form of γυμνασίαρχος or γυμνασιαρχία of which it is not clear whether it refers to Markianos or to another person, ed.pr.

1854 bis. Hamaxia. Honorary inscription for Σανδης, 1st-2nd cent. A.D. Hagel-Tomaschitz, *Repertorium* 112 Ham 32. For the name Atin(n)ius see our lemma no. 1847.

1855. Hierapolis. Roman nomina. O.Salomies, *Arctos* 35 (2001) 139-174, comments on several Roman nomina from Hierapolis. 1. *IGR* III 901 n. 64: For the *nomen* Κερκήνιος of the dedicant cf. our lemma no. 1847. 2. *SEG* XXXIX 1513 and *IGR* III 902: The *nomen* Laberius, which occurs also in Sarnıçbeli (Hagel-Tomaschitz, *Repertorium* 347 Snb 7), points to Cilicia as the origin of all individuals, including the *centurio* of the 5th legion, Aulus Laberius Camerinus (*IGR*); the *praenomen* Aulus is rare for Laberii (158/159).

1856. Hierapolis. Honorary inscription for the wrestler M. Αὐρ. Καισωνεῖνος Δημήτριος, undated (probably 3rd cent. A.D.**).** R.Heberdey-A.Wilhelm, *Reisen in Kilikien* (Vienna 1896) 30 no. 68. J.-Y.Strasser, *Nikephoros* 14 (2001) 119/120 note 50, rejects the restoration of edd.pr. in LL. 5-7 ([ν]ικήσαντα πάλην παίδων | [·? θέμιδος.] ἀγῶνος καταλειφθέν|[το]ς ὑ[π]ὸ Ἡρακλείδου). Normally the word ἀγών precedes θέμις (νεικήσαντα ἀγῶνα θέμιδος: 'the contest of (= financed by) the foundation'); moreover, there seems to be space for only five letters; instead of θέμιδος one expects a figure going with ἀγῶνος.

1856 bis. Kanytella. Building inscription, ca. 200 B.C. *SEG* XIX 876; Hagel-Tomaschitz, *Repertorium* 134 Kan 9. For the interpretation of the office of ἐπιστάτης see our lemma no. 1851 bis.

1857. Kızılbağ. Dedication of a propylaion, Roman imperial period. *IGR* III 868; Hagel-Tomaschitz, *Repertorium* 156/157 Kzb 6. O.Salomies, *Arctos* 35 (2001) 145-147, suggests that the *nomen* of Ἀγουσία Τερτία points to a family with commercial interests in the East, since it is there that the name is mainly attested; cf. our lemmata nos. 1853 bis and 1867.

1858. Korykos. Epitaph of Kaisarios and Kalokeros, Roman imperial period. *MAMA* III 530 a. H.Solin, *Arctos* 35 (2001) 230, points out that Καισάρεια (with ει) is only a city name, and that the personal name is always Καισάριος from Roman *Caesarius*; the supplement in Κεσαρ(ε)ίου (*MAMA*) is thus wrong.

1859. Korykos. Epitaph of Konon and Phlorenna (?), late Roman. *MAMA* III 538. H. Solin, *Arctos* 35 (2001) 235, suggests interpreting Φλορέννας (L. 5) as the gen. of Latin *Florentia*.

1859 bis. Laertes. Building inscription of the temple of Claudius, 43-54 A.D. In an article on the temples in Laertes, B.Söğüt in *La Cilicie* 483, mentions the discovery of a damaged inscription on a block of a three-fasciae-architrave where only [- - -] Βρεταννι[- - -] can be read.

This supports the attribution of this temple to the emperor Claudius (cf. Bean-Mitford, *Journeys -- Rough Cilicia, 1964-1968*, 96/97 no. 74).

1860. Mopsuestia. Letters of Sulla and Lucullus confirming the right of asylum of the sanctuary of Isis and Sarapis, probably shortly after 85 and in 86 B.C. **respectively.** *SEG* XLIV 1227; Rigsby, *Asylia* no. 217. C.P.Jones in *The Greek East* 14/15, comments on the meaning and usefulness of the display of the inscription. In order to prove her claim to asylum in the Imperial period (cf. Tacitus, *ann.* 3.60-63: embassies of cities to Rome to protect their rights of asylum in 22 A.D.), the city could turn either to the paper copy of the grant of asylum, which was kept in the archive ('the city's memory'), or (in case the archive copy was lost or destroyed) to the inscription which must still have been visible in the Imperial period (cf. our lemma no. 2318 on the 'collective memory' of the cities).

1861. Mopsuestia. Honorary epigram for Apollonios of Tyana, 3rd/4th cent. A.D. *SEG* XXXI 1320*; XXXVI 1244. P.Robiano, *EA* 33 (2001) 81-83, tries to support the hypotheses of G.Dagron et J.Marcillet-Jaubert (*SEG* XXVIII 1251) on verse 4 ([πέμψεν ὅ]πως θνητῶν ἐξελάσιε πόνους), and of N.J.Richardson and P.Burian (*SEG* XXXI 1320) on verse 3 (initio: [γαῖα τρο]φὸς Τυάνων). R. compares the epigram with Lucian, *Alex.* 40, and points to similarities between the ideology of Apollonios of Tyana and that of Alexander of Abonouteichos, who was indirectly a disciple of the first. Just as the soul of Pythagoras in the body of Alexander was sent by Zeus (Lucian, *Alex.* 40), so Apollonios was sent to save mankind (verse 4). In verse 3, R. sees, like others before him, an antithesis of heaven, from where Apollonios was sent, and the soil of Tyana, where he was raised (τροφός). He subscribes to the view of D. et M.-J., who believed that the stone was found in Aigeai and that thus the importance of Tyana as the birthplace of Apollonios was minimized by comparison to Aigeai as the starting point for his mission [R. ignores *SEG* XXXVI 1244, where Mopsuestia instead of Aigeai as origin of the epigram is established; cf. now also *I. Tyana* II Test. 112 (p. 420-422) with German translation and full app.cr., Corsten]. As further parallels between Apollonios and Alexander, shown especially by the choice of words and phrases, R. refers to their descendance from gods and to the metaphorical use of 'light' to praise Apollonios on the one hand and Glykon, Alexander's creature, on the other.

1862. Sarnıçbeli. Honorary inscription for Aur. Laberius Trebonius Memnon, 3rd cent. A.D. Hagel-Tomaschitz, *Repertorium* 347 Snb 7. For the *nomen* Laberius cf. our lemma no. 1855.

1863. Soloi-Pompeiopolis. Rhodian amphora stamp, 240-230 B.C. Stamped amphora found during the excavations of the city. Ed.pr. R.Yağcı, *KST* 22, 2 (2001) 261 (ph.): ἐπὶ Φιλοκρατέυς

[Φιλοκρατέυς for Φιλοκρατέους, cf. C.Brixhe, *BE* (1994) no. 570 (p. 580), Corsten.]

1864. Tarsos. Dedication of a cross, 5th-7th cent. A.D. Greek copper cross with dovetail-shaped branches each ending in two 'bullets'; inscription on the upper vertical (LL. 1/2), the horizontal (LL. 3-5) and the lower vertical (LL. 6/7); now in the Cabinet des Médailles at Paris. Ed.pr. D.Feissel in *Trois donations* -- (cf. our lemma no. 2299) 10 no. 2 (ph.; translation).

Συμ|εώνι|ος ἀργυροπρ|άτης καὶ Μέγα||ς προσέν|ηγ|καν

1-4. This banker (*argentarius*) should be distinguished from a Συμεώνιος ἀργυροπράτης on record in 580 A.D. in Alexandria in a papyrus (see *PLRE* p. 677), ed.pr., who also refrains from identifying Megas with an homonymous *curator* active in the 580s A.D. (*PLRE* p. 870/871).

CAPPADOCIA

1865. Aksaray (area of: Çeltek). Inscriptions on wallpaintings in a church, middle-byzantine period. In his report on the examination of a complex consisting of two churches and a chapel near Çeltek, R.Ousterhout, *Cahiers archéologiques* 47 (1999) 70-72, publishes several inscriptions on wallpaintings in the south church (ph.; dr.): on a triumphal arch next to one of two saints (A); a koimesis (B), a nativity (C), the presentation of the Virgin in the temple (D, heavily damaged); a dedicatory image (E). The inscriptions are incised next to the scenes or figures they designate.

A		Ὁ ἅ[γιος - - -]	C	4	Σαλόμη
				5	Ἰμ[έ]α
B	1	ἀπόστολοι		6	Χ(ριστό)ς
	2	ὑ κύμησις		7	[Ἰ]οσέ[φ]
	3	Μ(ήτη)ρ Θ(εοῦ)		8	ΟΡΕΠΟΝ
	4	ὁ Ἅ(γιος) Ἰω(άννη)ς Θεολόγος			
	5	Ἰ(ησοῦ)ς Χ(ριστό)ς	D	1	[Ἰ]οα[κεί]μ
	6	ἱ τημία φυχί		2	τὰ [ἅ]για τ[ῶν] ἁ[γ]ίον
C	1	ἡ γέν(νησις)	E	1	ἱ ἁγία Παράσκει
	2	ὁ ἀστίρ		2	δέησις
	3	ἱ φάτνι			

B 6. 'the holy soul', next to a small swaddled figure in the hands of Jesus || C 2 and 8. these two words were regarded as the names of shepherds, taken from the magic formula ΑΣΤΟΡ ΑΡΕΠΟ, by M.Restle, *TIB* 2. Kappadokien (Wien 1981) 278, ed.pr. || 3. 'the manger', ed.pr. [not visible on the drawing] || 4-5. next to two women on either side of the trough in which Jesus is being bathed || 8. next to a fluteplayer || D 2. between Ioakim and the priest Zacharias; in fine: for ἁγίων || E 1. St. Paraskevi, ed.pr. || 2. 'prayer', ed.pr.

1866. Aranda. Honorary epigram for the satraps Oromanes and Ariukes, 3rd cent. B.C.? Merkelbach-Stauber, *SGO* III 28 no. 13/01/01. C.Brixhe, *BE* (2002) no. 342, explains ὧν in L. 3 as *attractio relativa* („Possessivpronomen", M.-S.).

1867. Comana. Epitaph of Σοκέλλια, Roman imperial period. R.P.Harper, *AS* 18 (1968) 126 no. 6,06. O.Salomies, *Arctos* 35 (2001) 145-147, follows ed.pr. in thinking that the *nomen* Ἀγούσιος points to a family with commercial interests in the East, since it is there that the name is mainly attested; cf. our lemmata nos. 1853 bis and 1857.

1868. Kissia. Funerary epigram for Menandros, after 312 A.D. Merkelbach - Stauber, *SGO* III 74/75 no. 14/04/03. C.Brixhe, *BE* (2002) no. 342, suggests writing ἄλοχος κλέουσα (= κλαίουσα, 'weeping') rather than seeing in it another spelling of the female name Κρέουσα (M.-S.).

1869. Tyana. Roman nomina. O.Salomies, *Arctos* 35 (2001) 139-174, comments on several Roman nomina (from *I.Tyana*). **87**: The *nomen* Percennius is extremely rare in the East; the only other example is *CIL* III 14933 from Philippi. Among Percennii in the West, the *praenomen* Publius, borne in Tyana by the father of the deceased, is not very frequent either, cf. *CIL* I^2 1131 and V 3241 from Verona, and *CIL* VIII 15445 from Africa (164/165). **122**: The *nomen* Venidius which also occurs twice in Aphrodisias (*SEG* XXXI 909 and in an unpublished inscription, mentioned in Roueché, *Performers* 167) is only in this case spelled with two ny: Οὐεννιδία Λόνγα (172).

1870. Vacat.

CYPRUS

1870. Cyprus. Epigrams. Cf. *SEG* L 1368. C.Hadzistephanou in G.K.Ioannides - S.A.Hadjistyllis (edd.), *Πρακτικὰ τοῦ Τρίτου Διεθνοῦς Κυπρολογικοῦ Συνεδρίου* (Λευκωσία, 16-20 Ἀπριλίου, 1996; Nicosia 2000) 157-161 (*non vidimus*; cf. *An.Ép.* 2001 [2004] no. 1948), provides new readings in and comments on some funerary and dedicatory epigrams from Cyprus, inter alia *GV* 857 (Kaibel, *EG* 257) and 978, I.Nicolaou, *RDAC* (1969) 81 no. 8, and Kaibel, *EG* 794 (a/b).

1871. Cyprus. Epigrams in Christian churches, 4th/early 5th cent. A.D. I.Nicolaou in J.Herrin, M.Mullett, C.Otten-Froux (edd.), *Mosaic. Festschrift for A.H.S.Megaw* (Athens-London 2001) 13-17, studies the dedicatory epigrams (mosaic inscriptions; late 4th/early 5th cent. A.D.) in the basilica of Tremithous (*SEG* XLII 1319; XLV 1869*; ph.; text [N. gives the old text of ed.pr.; see, however, *SEG* XLII and 1869 for the correct version; see also M.Donderer, *Mosaizisten* -- (cf. *SEG* XXXIX 1805) 66 no. A 19]; translation) and in the 'Eustolios complex' in Kourion (T.B. Mitford, *The inscriptions of Kourion*, Philadelphia 1971, nos. 202-204; no. 204 = *SEG* XXVI 1474; ph.; texts; translations of nos. 203/203) as examples of the survival of pagan literary culture in a Christian setting, literature being 'one of the silent means of reconciliation between Christianity and paganism' (16). N. points to some Homerisms in the Kourion texts. Following ed.pr., she identifies Σφυρίδων in the Tremithous epigram with the saint Spyridon [but see *SEG* XLV for an alternative possibility]. In *SEG* XXVI 1474, N. suggests restoring Χριστός in L. 5 ([αὐτὸς δὴ τότ' ἐ]δίζετο Κούριον ὥς ποτε Φοῖβος, M.; [ἦ ρ' αὐτὸς δὴ] δίζετο κτλ., *SEG* XXVI (W.Peek [ignored by N.])): the epigram puts Christ rather than Eustolios on a par with Apollo, implying the triumph of Christianism over paganism; δίζημαι means 'to look for', 'to enquire' rather than 'to visit'.

1872. Cyprus. History. T.Papadopoullos (ed.), *Ἱστορία τῆς Κύπρου* II 2 (Nicosia 2000), includes two contributions in which inscriptions are used: D.Potter (763-864, on Cyprus as a province of the Roman Empire) and K.Hatziioannou (865-933, on religion in Cyprus.). *Non vidimus*; cf. *An.Ép.* (2001) [2004] no. 1946.

1873. Cyprus. Mosaics. F.Hadjichristophi in G.K.Ioannides - S.A.Hadjistyllis (edd.), *Πρακτικὰ* -- (cf. our lemma no. 1870) 531-544, studies the motives in mosaics and *opus sectile*-floors of the 6th cent. A.D. On 536 a photograph of a pavement in the basilica of Ktima Paphou with a Christian dedication containing the formula οὗ ὁ Θ(εὸ)ς τὸ ὄνομα οἶδεν. *Non vidimus*; cf. *An.Ép.* (2001) [2004] no. 1947.

1874. Cyprus. Travel between Cyprus and Kyrenaika. G.R.H.Wright, *Thetis* 8 (2001) 105-109, traces the development of travel between Cyprus and Kyrenaika from the Archaic to the Roman Imperial period. Inscriptions come into play in the Ptolemaic period, especially the later 2nd and 1st cent. B.C., when contacts were most intense since 'Cyprus, Cyrenaica and Egypt became a three cornered gaming board of dynastic strife' (106); for this period W. draws on the prosopography of Ptolemaic Cyprus by I.Nicolaou (cf. *SEG* XXVI 1458). Kings, courtiers and officials travelled between Cyprus and Egypt or Kyrenaika; epitaphs (presumably of soldiers of the Ptolemaic garrisons) found in Amathous and Kition record an Εὐεσπερίτης, a Κυρηναῖος, and a Λίβυς [to W.'s discussion of the meaning of Libya(n) - continent (North) Africa; Kyrenaika; ethnic: Berber race - add the results of K.Zimmermann's fundamental study on Λιβύη: see *SEG* XLIX 2504, Tybout]; few Cypriotes are attested in Kyrenaika, and there is no evidence that the Ptolemies appointed Cypriotes in government service. No epigraphical records bearing on our subject are known from Roman times, when 'both provinces were backwaters' (107) and 'with the passage of time ... grew apart' (108). There are a few literary testimonia, inter alia concerning Jews passing from Kyrenaika to Egypt and Cyprus, and on to Palestine in the course of the Jewish revolt in Alexandria and Kyrene at the end of Trajan's and the beginning of Hadrian's rule.

1875. Cape Drepanon. Vow on behalf of sailors, 5th/6th cent. A.D. Fragments of an ambo of Prokonnesian marble of a type manufactured in Byzantion; from 'Basilica A'; inscriptions on the raised band at the top of two curved parapet panels (each with a large christogram in the center); now in the Paphos District Museum. Mentioned by A.H.S.Megaw in *Akten des XI. Internationalen Byzantinisten-Kongresses* (Munich 1958 [1960]) 348; id. *DOP* 28 (1974) 72; C.Delvoye in *Rapports et Co-rapports. XV^e Congrès International d'Études byzantines* (Athens 1976) 37; C.Barsanti, *RIA* 12 (1989) [1990] 193. See now ed.pr. D.Michaelides in *op.cit.* (cf. our lemma no. 1871) 43-56 (dr.), who presents a restored drawing of the ambo, which will be reconstructed in the Paphos Museum; the inscriptions are briefly presented in majuscules on 51.

A: † Ὑπὲρ εὐχῆς ναυτῶν   B: [-- σ]ωτηρία̣[ς -----]

B. The inscription prayed for the salvation of the sailors mentioned in (A), ed.pr. [consequently probably [† Ὑπὲρ σ]ωτηρία̣[ς ναυτῶν], Tybout] || ed.pr. refers to C.Bakirtzis (in V.Karageorghis-D.Michaelides, edd., *Cyprus and the Sea. Proceedings of the International Symposium, Nicosia 25-26 September 1993*, Nicosia 1995, 247-253), who inter alia on the basis of this inscription argued that the site on Cape Drepanon was one of the stopovers of the grain ships carrying the *annona civica* from Egypt to Byzantion; alternatively, ed.pr. suggests that the place may have been a stopover for pilgrims travelling to and from the Holy Land || another inscribed ambo was found in Tremithous: A.Papageorghiou, Κυπριακαὶ Σπουδαί 30 (1966) 17-38 (M. 52: A: Μέσος πέφυκεν χῶρος ἠγηασμένος (= ἡγιασμένος); B: Ὁ κλῆρος [--]ΙΩC κὲ [-]Ε[-] Σφη[ρίδων?]); for an inscription on an ambo in a similar place as that on ours see P.H.F.Jakobs, *Die frühchristlichen Ambone Griechenlands* (Bonn 1987) 274/275 (basilica Argalon in Mytilene; M. 51: [εὐσεβ]εστάτου πρεσβυτέρου κὲ ἡγουμένου [--]), ed.pr.

1876. Golgoi (Hagios Photios). Graffiti on a statue, 351-332 B.C. / Hellenistic period? Graffiti incised on the robe of the headless statue of a man holding a branch in his right hand and bearing a bull's head (representing a mask) on the lower part of his left arm (V. Karagheorghis, *Ancient Art from Cyprus. The Cesnola Collection in the Metropolitan Museum of Art*, New York 2000, no. 403); among traces of several graffiti, two are legible: (A) in front of the branch; (B) on the left hip, surrounded by isolated single letters (Β, Κ, Ν, Ψ; large I with apex at the bottom?); the statue is dated ca. 350-300 B.C. Ed.pr. A.Hermary in V.Tatton-Brown (ed.), *Cyprus in the 19th Century AD: Fact, Fancy and Fiction. Papers of the 22nd British Museum Classical Colloquium, December 1998* (Oxford 2001) 153-159 (ph.; dr.).

A: Α Β Γ Δ **B:** Πνυταγόρας

A. Beginning of an abecedary: an exercise eminently useful on Cyprus, since the alphabetic script was generally accepted only in the course of the Hellenistic period, ed.pr. || B. name typical of Cyprus and especially Salamis (O.Masson, *BNF* 7, 1956, 1-4 = *Onomastica Graeca Selecta* I, Paris 1990, 238-241), where it was borne by two members of the royal house; the graffito perhaps identifies the statue, which may have represented king Pnytagoras (351-332 B.C.) involved in a rite of the cult of the Bull God and the Great Goddess; alternatively, a homonymous man wrote his name on the statue, ed.pr., who comments on the writing of graffiti on statues (cf. e.g. Heliod., *Aethiop.* 5.5.1, showing that statues were considered a convenient medium for carrying messages).

1877-1893. Limassol (and area of). Epitaphs, 2nd/3rd cent. A.D. Cylindrical limestone cippi with mouldings above, below and (in most cases) on the shaft; inscriptions on the shaft; found in the city of Limassol (except where stated otherwise); those of our lemmata nos. 1880-0224 were found together in a trench at the site Ekeli (Limassol city); now in the Limassol District Museum. Ed.pr. I.Nicolaou, *RDAC* (2001) 292-298 nos. 3-19 (ph., except for no. 5; translations). Date: 3rd cent. A.D. unless stated otherwise.

1877: 292 no. 3. **Epitaph of Poplia, 2nd/3rd cent. A.D.**

Ποπλία | χρηστή, | χαῖρε

1878: 292 no. 4. **Epitaph of Ariston, 2nd/3rd cent. A.D.** Previously in a private collection in Limassol: Ἀρίστων | [ἄλ]ụπε (?) | χρηστέ, | χαῖρε

1879: 292 no. 5. **Epitaph of Aphrodeisia, 2nd cent. A.D.** Found between the villages of Sotira and Episkopi: [Ἀφρο]|δεισία | μήτηρ, ▪ χαῖρε

1880: 294 no. 6. **Epitaph of Phil[--]:** Φιλ[--], | χρηστ[έ or -ή], χαῖρει

1. E.g. Φιλάδελφος, Φιλοκράτης, Φίλων (attested on similar epitaphs), ed.pr. [the ph. shows no trace of a letter after the E of χαῖρε].

1881: 294 no. 7. **Epitaph:** ----- | [χρ]ησ[τέ or -τή], | χαῖρε

1882: 294 no. 8. **Epitaph of Epaphroditos, 2nd/3rd cent. A.D.**

Ἐπαφρόδιτε | χρηστέ, | χε̄ρε

1883: 294 no. 9. **Epitaph of Soter:** Σωτὴρ | χρη⟨σ⟩τέ, | χαῖρε

ΧΡΗΤΕ, lapis.

1884: 294 no. 10. **Epitaph of Kalatychos:** Καλάτυχε | χρηστέ, | χε̄ρε

1885: 296 no. 11. **Epitaph of Kalatychos:** Καλάτυχε | χρη⟨σ⟩τέ, | χαῖρε

ΧΡΗΤΕ, lapis.

1886: 296 no. 12. **Epitaph of Timon, 2nd cent. A.D.:** Τίμων ἱε|ρεῦ, χαῖρε

Ed.pr. mentions an ἀρχιερεύς (equally unspecified) on record in an inscription from Kition. J.-B.Cayla, *BE* (2002) no. 490 wonders whether our priest served Θεὸς Ὕψιστος (cf. *SEG* L 1373-1376, with references) like Τρύφων ἱερεύς attested in I.Nicolaou, *RDAC* (1967) 64 no. 2.

1887: 296 no. 13. **Epitaph of Dionysia.**

Δειωνυσ[ία?] | Ἀπολλωνίου | χρηστή, | χαῖρε

1. Δειωνυσία or -νύσα or -νυσίς, ed.pr.

1888: 296 no. 14. **Epitaph of Demetria:** Δημητρία | χρηστή, | χαῖρε

1889: 296-298 no. 15. **Epitaph of Zosimos:** Ζώσιμε | χρηστέ, | χαῖρε

1890: 298 no. 16. **Epitaph of Themistos:** Θέμιστε | χρηστέ, | χαῖρε

1891: 298 no. 17. **Epitaph of Aristokrates, 1st/2nd cent. A.D.?**

Ἀριστοκρά|τη, χαῖρε

1892: 298 no. 18. **Epitaph of Epaphroditos:** Ἐπαφρόδειτε | χρηστέ, χα⟨ῖ⟩ρε

ΧΑΡΕ, lapis.

1893: 298 no. 19. **Epitaph of Nikandros, 1st/2nd cent. A.D.?**

Νίκανδρος | Ἀπολλωνίου, | χαῖρε

1894. Morfou. Jewish stamp, late Roman Imperial period. Circular limestone stamp; on the obverse an incised representation of ■ menorah with a palm-branch (lulav) at right; on the reverse an inscription in mirror-script, its lines divided by horizontal strokes; two palm-branches under the inscription; found in 1949 in Morfou (Nicosia District); now in the Medieval Museum of Limassol. Edd.pr. A.Ovadiah - S.Mucznik, *RDAC* (2001) 303-305 (ph.; translation): Δέχομαι | καλὰς | ἐλπίδας

Edd.pr. comment on the symbolism and iconography of the menorah; the stamp testifies to the existence of a Jewish community 'that used it for religious and/or ethnic purposes ..., as for example, to stamp loaves of bread' (305).

1895. Paphos (Old). The cult of the Ptolemies. A.Anastadiadis, *RDAC* (2001) 223-231 (in Modern Greek, with English summary), collects the evidence for the cult of the Ptolemies in Paphos, with special attention to the role of officers, soldiers, and the koinon of Dionysiac artists, in its diffusion. The Ptolemies made efforts to concentrate the cult in their honor in the sanctuary of Aphrodite. For criticism see A.Chaniotis, *EBGR* 2001 [2004] no. 3: 'A. makes no distinction between dedications and honorary inscriptions; some of the material he has collected is irrelevant for the ruler cult'.

1896. Paphos (Old). Oath of the Cypriots to the emperor Tiberius, 14 A.D. *SEG* XVIII 578 (XXXII 1380). J.-B.Cayla, *CCEC* 31 (2001) [2002] 69-81 (ph.; text and French translation of LL. 1-10), reads in L. 3 τὸν ἡμέτερον Κε[ν]υρ̣[ι]σ̣τὴν Ἀπόλλω instead of Κε[ρ]υ̣νητὴν. The previously unattested epithet is derived from the Cypriote hero Κινύρας (with dialectal vocalism -e-) known from literary sources as king and priest of Aphrodite (cf. also the κινύραρχος - priest of Aphrodite - on record in Paphian inscriptions [see *SEG* XL 1319; 1365]) and incestuous father of Myrrha, who after her transformation into myrtle gave birth to Adonis; he is also associated with Apollo. C. supports his reading with the help of comparative mythology (other heroes associated with female deities lend their name to male deities, e.g. Erechtheus/Athena → Poseidon Erechtheus or Hyakinthos/Artemis → Apollo Hyakinthos). Discussion of the cult of Apollo in Cyprus and of the deities invoked in the oath (pan-Cypriotic: cf. ἡμετέρος, κοινός); the first four gods are two couples: Ἀφροδίτη Ἀκραία and her counterpart Κόρη (i.e., the chthonic Aphrodite: see *SEG* XXXII 1380); the vegetation god Ἀπόλλων Ὑλάτης and his heroic complement Ἀπόλλων Κενυριστής. Reflections on the etymology of Kinyras.

1897. Paphos (New). Seals, 2nd cent. B.C.-early 1st cent. A.D. I.Michaelidou-Nicolaou in G.K.Ioannides - S.A.Hadjistyllis (edd.), *Πρακτικὰ* -- (cf. our lemma no. 1870) 739-743, reports on a great number of imprints of seals found in the debris under one of the mosaics in the 'House of Dionysos'; Κωρυκιωτῶν and Ἐλαιουσσίω[ν] (referring to Korykos and Elaioussa in Cilicia) occur frequently. *Non vidimus*; cf. *An.Ép.* (2001) [2004] no. 1952.

1898-1899. Salamis. Consecration and imperial rescript, 2nd/3rd cent. A.D. *Salamine de Chypre* XIII: *Testimonia Salaminia* 2 (cf. *SEG* XXXVII 1394) no. 27 (*GIBM* IV 986; *SEG* XXX 1648) + 23 (a) and (b/c). Republished by D.Feissel, *CCEC* 31 (2001) [2002] 189-207 (ph.), who shows that these texts, both found in the gymnasium (as in Alexandria, the Salaminian gymnasium apparently served as an administrative center) and written by the same mason, were engraved on the same stone (order unknown) bearing an epigraphical dossier consisting at least of our two documents. The consecration and the rescript are probably complementary: both concern a consecration (cf. F.'s new restoration in L. 1 of the rescript); the rescript may well respond to a petition of (unidentified) benefactors requiring imperial authorization or confirmation. However, F. underlines that the documents are too fragmentary to establish their nature (cf. also below, app.cr. ad no. 1898 A L. 10). We give the texts of both documents (no new readings in *Testimonia* no. 23, except for the alternative suggested for A L. 10).

1898: 196-199. **Consecration.** *Testimonia* no. 23 (a) and (b/c).

A: [--]ΑΤ[--| -- δραχμ?]ῶν εἴκοσι π[έντε --|--] γένος, ἔσται ἡ πρόσ-[οδος --|--] πᾶσαν πρόσοδον Α[--||--] εἰς μὲν τὰ λεντιαρίω̣[ν --|-- δραχμῶ]ν εἴκοσι πέντε καὶ ὁμ[οίως --|-]ΤΟCΕΝ ἀπὸ δραχμῶν χ[ιλίων --|--]C πάντα εἰσκομίζεσ̣[θαι --|--]Ι ἐργαζομεν[--||--] ἐν τῷ [--]

B/C: [--]ΓΑΤ̣Ω[--|--εσ]θαι κατὰ τὸ ἔθ̣[ος? --|-- ἀνιερώσεως Τ[--|-- Σω?]τῆρα ὁ υἱὸς τοῦ Ε[--||-- ἀπ]ὸ̣ τῶν δημοσίων [--|--]ΛΩΝ ἐπὶ τῷ μήτε Π[--|--]ΩΝ μένειν δὲ αὐτὰ Ι̣[--|--]Ν τῶν ἀνιερωσάντων Ι̣[--|-- δ]ώσομεν δὲ ἡμεῖς οἱ ἀνιερώ[σαντες --||-- το]ῖς λεντιαρίοις ΕΝΗΓΗ καὶ ΕΥΑ[--|-- καθ'] ἕκαστον ἐνιαυτὸν ἀρχὴ[ν --|-- κα]ὶ ἐπιμέλειαν αὐτῶ̣ν [--|-- τ]ούτων εὐχρηστ[ο --|-- τι]μ̣ώμενο[ι? --||--]μ̣ετα̣[--]

A. 5. either λεντιαρίω̣[ν] (for λεντιάριος cf. ■ L. 10) or λεντιάρια̣; for λεντιάριον see *I.Tomis* 389 and *Iscr.Cos* EV 356 [cf. *SEG* XLIII 549 on p. 182; see also *SEG* XLII 664: store or market for linen-merchants?]; λεντιάριος: linen weaver or merchant; J. and L.Robert, *BE* (1976) no. 749 (followed in *Test.* 23), interpreted the λεντιάριοι as the servants providing towels at the entrance of the baths or gymnasium (or perhaps rather cloakroom attendants/'gardien de bain': see *SEG* XXVII 1288), arguing in favor of a financial sense of ἀνιέρωσις and considering our document as an euergetistic foundation for the use of the baths; contra F., who points out that the linen-branch is also attested for Salamis in *Test.* no. 143 (λίνυφοι, not to be equated with λεντιάριοι: two associated but not identical occupations, possibly linen weavers and merchants, respectively); ἐργαζομεν[--] in L. 9 probably also refers to workers in the linen branch, which was apparently the object of the benefaction of the consecrators. F. [to the literature adduced by F. on λεντιάριος add I.Ehrenstras-

strasser, *Tyche* 10 (1995) 242/243: the term, on record in several documents from Byzantine Egypt, means 'linen dealer' rather than 'cloakroom attendant' (cf. *LSJ* Suppl. 195 s.v.), Martin] || 6. καὶ ὁμ[οίως]: cf. our lemma no. 1899 L. 1, yet another indication that the two documents belong together, F.

1899: 189-196 and 207. **Rescript (*subscriptio*).** *Testimonia* no. 27.

[-- κ]αὶ ὁμοίως ἀνιέρ[ωσαν ---|---]ρω μετὰ τὴν τῶν [---|-- 'Αρισ]τώνακτος εἰς τὸν [--- | τοῦ Διὸς τοῦ 'Ολυ]μπίου ἱεροδουλ[--||----]ειν τοῦτο διατα[--|----] τῷ ἱερῷ τοῦ Διὸ[ς --|----]ς δέδωκα καὶ [----|-- πρὸ] α' καλανδῶν Δ[εκεμβρίων --|-- rescripsi?] recognovi [---||----]αλλι[.]ς vacat | [----] Φιλοξένου | [----] Γαΐου vacat

1-7. Final phrase of the rescript || 1. in fine ἀπαι, *Test.* || 4. ἱεροδουλ[ο--, *Test.* || 5. perhaps διὰ τὰ or διὰ τὰ[ς], F.; διατα[χθὲν --, *Test.* || 6. -- ἐν] τῷ, *Test.* || 8. or πρὸ ι]α', F.; --]α καλανδῶν Ν[οεμβρίων], *Test.*; for Δ[εκεμβρίων see *SEG* XXX 1648 || 9. μεσο(ῦντος) Νο(εμβρίου), *Test.*; in *recognovi*, the G and VI have retained the cursive form of the manuscript model; the remaining letters are Latin capitals; *recognovi*: *siglum* of the secretary *a libellis*; for the formulas *rescripsi* and *recognovi* ed.pr. refers to the study of J.-L.Mourgues (cf. *SEG* XLV 2235) || 10. [--]αλλί[α]ς or [--]άλλι[ο]ς (end of a name), F.; αλλης, *Test.* || 10-12. list of witnesses? (seven witnesses in the Latin rescript *I.Smyrna* 597, and in that from Takina, for which see app.cr. in fine), F., who alternatively suggests that these lines belong to another document following on the rescript || the new reading *recognovi* (L. 9) shows that we have an imperial rescript: a *subscriptio* rather than an *epistula* in view of the absence of an imperial salutation at the end of the text. Of 10 previously known imperial *subscriptiones*, that from Takina (*SEG* XXXVII 1186; cf. XLVIII 2117) is the only other example in Greek (very probably the original language). Nine out of 10 date between 139 and 158 A.D., which are probably the chronological limits of our document as well, F.

1900. Soloi. Alphabetical oracle, 2nd cent. A.D. *SEG* XVIII 592. R.Hodot, *RPh* 75 (2001) 153, comments on the form προευμενής (sc. πρευμενής): 'il pourrait s'agir à Soloi de la forme originelle, préservée à travers les siècles, mais c'est peut-être une réinterprétation tardive d'un mot devenu opaque'.

KOMMAGENE

1901-1905. Zeugma. Epitaphs. Five epitaphs found in various nekropoleis. Ed.pr. J.-B.Yon, *Anatolia Antiqua* 9 (2001) 304/305 nos. 1-5 (translations); for photographs of the stelai of our lemmata nos. 1901/1902 see C.Abadie-Reynal et alii, *Anatolia Antiqua* 8 (2000) 305 and 311, respectively (ph. of two more inscribed stelai on 310). Except for the epitaph of our lemma no. 1901, the texts are undated by edd.pr.

1901: 304 no. 1. **Epitaph of Antipatra, 61/62 A.D.** Lintel of two loculi; found in the western nekropolis at Bahçe Dere.

"Ετ(ους) γοτ' κατ(ὰ) τὸν πρότ(ερον?) [--] ΔΑΝΤΙΠΑΤ[--]
'Αντιπάτραι 'Αντιπάτρου

1. 'Year 373 according to the former (πρότερον, sc. ἀριθμόν) calendar', i.e. probably the Seleukid era (= 61/62 A.D.); the text is incomplete: one expects the date according to the current era (probably a Roman era (Actian?; however, K.Butcher. *JRA* 7, 1994, 449/550 note 5, denied the existence of this era at Zeugma); similar examples of double (Seleukid versus a new era) dates are found in Dura-Europos (papyri), Babylonia (*SEG* VII 39/40 [for an example on papyrus see P.-L.Gatier, *BE* 2002 no. 455, Tybout; see now, from the same archive on papyrus, *P.Euphr.* 15.4 (published by D.Feissel- J.Gascou, *JS*, 2000, 191, where the full formula κατὰ τὸν πρότερον ἀριθμόν is used, Martin]) or the Emesene (*IGLS* 2085); the date according to the old system alone in Dura-Europos (*TEAD* IV no. 233(b) and VII/VIII no. 873) and Susa (*RC* 75 = *SEG* VII 1; formulated by the Arsakid chancellary); in fine a name, possibly 'Αντίπατ[ρος], ed.pr.

1902: 304/305 no. 2. **Epitaphs of Antipatra and another person.** Rectangular stele; reliefs on two sides: one unfinished (aedicula; kalathos under a garland with a rosette); on the other two kalathoi, each in a recessed field; inscription under that at left (A); traces of another inscription above both kalathoi; found in the eastern nekropolis at Belkıs.

A: 'Αντιπάτρα | ἄλυπε, | χαῖρε
B: [--]ΔΙΟ[--|-- ἄλυ]πε, χα[ῖρε]

1903: 305 no. 3. **Epitaph of Pac(a)tus.** Lower part of a limestone stele; in a recessed field a relief representing an eagle (claws preserved); inscription below; found in Hakim Dere, together with the stele of our next lemma.

Πάκτος Σωπάτρου, | ἄωρε, χαῖρε

Πάκτος for Πάκατος = Latin Pacatus; for Σώπατρος see our next lemma and *SEG* XLVI 1753 (briefly discussed on 305 note 26: perhaps five brothers who died at about the same time), ed.pr.

1904: 305 no. 4. **Epitaph of Sopatros.** Lower part of a limestone stele; relief representing an eagle (claws preserved); inscription below; found together with the stele of our previous lemma: Σώπατρος | 'Απολλωνίου, | ἄλυπε, χαῖρε

1905: 305 no. 5. **Epitaph of Rufus.** Lower part of a limestone stele; eagle in relief (claws preserved); inscription below; found in the eastern nekropolis: 'Ροῦφος

1906-1907. Zeugma. Mosaic inscriptions, early 3rd cent. A.D. Two mosaic inscriptions; that in our lemma no. 1906 was found in one of the reception rooms (*triclinium* P 13) of a large villa built on a terrace; that in no. 1907 in a room of another nearby building. Mentioned by C.Abadie-Reynal et alii, *Anatolia Antiqua* 8 (2000) 288 (ph.), 290, and 9 (2001) 267/268 (ph.); edd.pr. C.Abadie-Reynal, J.-P.Darmon in J.H.Humphrey (ed.), *Zeugma: interim reports* (JRA Suppl. Ser. 51; Portsmouth, RI, 2003) 79-99 (color ph.).

1906: (2003) 87-99. **Label and signature.** Rectangular central mosaic panel framed by a border representing an acanthus scroll with erotes hunting wild animals and human faces (inter alia masks of New Comedy); three seated women, the left and middle with a tripod bearing a cup in front and engaged in a conversation; two girls (servants?) standing at left and between the seated women in the middle and at right; the scene is depicted against the background of a tripartite *aedicula*; each of its three sections shows an open room; the construction represents the stage building ('*scaenae frons*') of a theatre; the women are actresses playing on the *proscaenium*; the scene represents an interior; label divided in three sections of four letters each above the three *aediculae*, to be read continuously, and to be connected with the signature centered under the figures on the front of the large platform.

Συναριστώσας | Ζώσιμος • ἐποίει •

1. Συναριστῶσαι ('Femmes au déjeuner'): title of a lost comedy of Menander, edd.pr., who comment on the continuity of the iconographical tradition of the scene represented, also attested in Pompeii (mosaic signed by Dioskourides; ca. 100 B.C.; ph.; *IG* XIV 703; M.Donderer, *Die Mosaizisten* -- (cf. *SEG* XXXIX 1805) 59-61 A 11) and Mytilene (mosaic with inscriptions identifying the piece, the scene (act 1) and the principal actors; late 3rd A.D.; ph.; *SEG* XLIX 1091 (6)). The scene represents the moment in which Philainis requires that she be served more wine, and is accordingly highly appropriate in a *triclinium* || 2. edd.pr. refer to another mosaic found nearby representing the birth of Aphrodite signed by Zosimos of Samosate (see our lemma no. 1907); in the (2001) publication, it is stressed that the style of this mosaic is very different from that of the *Synaristosai*; in (2003), edd.pr. argue that the same artist made the two mosaics; the somewhat clumsy proportions of the Aphrodite panel are explained by 'la moindre familiarité que l'artiste semble avoir eue avec cette représentation d'Aphrodite' (99) [it should be stressed that, in addition to the conspicuous stylistic unevenness, the letter forms differ considerably: square C, ∈ and ω in the Menander mosaic, against round forms in the Aphrodite panel; note also the difference in the type of punctuation; all in all, it seems prudent to assign the two mosaics to different artists, Tybout].

1907: 99. **Signature.** Rectangular mosaic panel representing the birth of Aphrodite; the goddess is rising from the waves in a large shell held by two Tritons; two erotes flying above; large fish below; signature along the upper border, above the erotes.

Ζώσιμος ❦ Σαμο❦σατεὺς ❦ ἐποίει ❦

[See the app.cr. of our lemma no. 1906 ad L. 2 || the leaves serving as punctuation are also used for purely decorative purposes in the upper part of the mosaic || there are several other inscriptions which we cannot present completely, since the photograph does not render the complete texts; the Tritons are labelled Ἀφρός ('Foam', i.e., the surface of the sea) and Βυθός ('Depth', sc. of the sea); for the very few parallels see J.C.Balty in *LIMC* II and III s.v. Aphros and Bithos I/II, respectively (cf. also *SEG* XXXVI 1263 B); in the upper left corner, left of the signature and separated from it with a ❦, we have the word ὀνόματα: 'names', apparently those of the persons represented, who are identified by inscriptions; the word, unparalleled in mosaic inscriptions, may inadvertently have been copied from a model including a heading ὀνόματα, followed by the names to be used for the figures in this scene, Tybout].

1908-1909. Zeugma. Mosaic inscriptions, late 2nd/3rd cent. A.D. Inscriptions on mosaics found in a triclinium of a villa (labels identifying figures; near the heads). Ed.pr. J.-B.Yon, *Anatolia Antiqua* 9 (2001) 303.

1908: **Labels.** Large rectangular main panel framed by a border with geometrical motifs; from left to right: Pasiphae seated on a chair; at her feet a small Eros playing with a bull's head; unidentified standing female figure, probably a servant; nurse (of Pasiphae?) looking to Daidalos and Ikaros engaged in carpentry (probably constructing the wooden cow).

A: Πασιφάη B: τροφός C: Δέδαλος D: Εἴκαρος

1909: **Labels.** Smaller rectangular panel adjacent to the border of the mosaic presented in our preceding lemma; 'Triumph of Dionysos' (Dionysos on a chariot; Victory holding the reins; maenad), to be viewed from the opposite direction as the Pasiphae/ Daidalos/Ikaros scene.

A: Διόνυσος B: Νείκη C: βάκχη

1910-1911. Zeugma. Inscriptions on wall paintings, late 2nd/3rd cent. A.D. Dipinti (labels identifying figures; our lemma no. 1910) and a graffito (our lemma no. 1911) on a wall painting found in a villa. Ed.pr. J.-B.Yon, *Anatolia Antiqua* 9 (2001) 303, who presents only the following examples (on one wall) from what seems to be a larger corpus.

1910: **Labels:** A: Πηνελόπη B: Δηιδάμεια

1911: **Dedication:** Ἀντωνεῖνος ἀνήθεκεν

[ἀνήθεκεν for ἀνέθηκεν - or a printing error?, Tybout].

1912. Unknown provenance. Epitaph. For an epitaph either from Kommagene or Northern Syria see our lemma no. 2007.

BABYLONIA

1913. Nineveh. Greek inscriptions, old and new. J.Reade, *Iraq* 62 (2001) 187-199, presents additions to his article mentioned in *SEG* XLVIII 1838, inter alia two new Greek inscriptions on objects now in the British Museum: 1) ΗΡΑ (graffito incised after firing on a sherd of a Greco-Parthian jar; 'conceivably the goddess Hera', R.; 187 no. 4; dr.); 2) Δειογένες (previously unnoticed graffito on the famous alabaster wall-panels representing hunting processions from the North Palace of Ashurbanipal (built 645 and burned 612 B.C.); the graffito, written in front of the mouth of the hunter farthest to the right on panels 5/6, can be assigned to the period between the 2nd cent. B.C. and the 2nd cent. A.D. on the basis of the letter forms; it confirms that the palace was reoccupied in the Greco-Parthian period; 188-192 no. 5; ph. [R. rightly states that the name Diogenes is too common to allow identification with the sculptor Διογένης (for whom cf. *SEG* XLVIII 1838 sub A 3; ph.), but adds two quite speculative suppositions: a) that the graffito was incised by a laborer digging a channel close to the relief for a Greco-Parthian building presumably built on part of the site of the palace; b) that it represents direct speech: the huntsman might have spoken out the name of the donkey in front of him; rather the name of the writer, whether a 'laborer' or a guest or inhabitant of the new building incorporating the reliefs or a 'tourist' who happened to get in touch with these time-honored Assyrian friezes, Tybout]).

On 195 (comment on 193/194) R. reproduces the copy of *SEG* VII 7 (XLVIII A 1; with M. Rostovtzeff, *JHS* 55, 1935, 57 note 5). As observed by P.-L.Gatier, *BE* (2002) no. 454, the dr. shows that in L. 2 Θεοῖ[ς] ἐπηκόο[ις] instead of Θεῶν ἐπηκό[ων] should be read. In *SEG* XLVIII B 1, G. reads εὐτύχει rather than εὐτυχεῖ [same suggestion in *SEG*]; for the funerary stele XLVIII B 2, G. considers a provenance from Antiochia or Alexandria (if the object comes from the Near East at all); he describes XLVIII 1839 as a ' "pierre errante" non mésopotamienne'.

1914. Seleukeia-on-the-Tigris. Fragmentary inscription, 209-ca. 150 B.C.? R.Mouterde, *Mélanges Université Saint Joseph* 19 (1931) 119/120; R.H.McDowell, *Stamped and inscribed objects from Seleucia on the Tigris* (Ann Arbor 1935) 258 (dr.); M.Rostovtzeff, *JHS* 55 (1935) 66; C.Hopkins, *Mélanges Université Saint Joseph* 37 (1961) 237-246 (J. and L.Robert, *BE* 1963 no. 293). Republished by P.Van Nuffelen, *EA* 33 (2001) 85-87 (ph.). The stone in now in the Kelsey Museum of the University of Michigan.

[-- ἐπὶ ἱερέως Σελεύκου μὲν Νικάτορος τοῦ δεῖνος (τοῦ δεῖνος?), Ἀντιό]χου δὲ Σω[τῆρος]
[τοῦ δεῖνος (τοῦ δεῖνος?) -------------------------β]ασιλέως δὲ [- 2-4 -]
[-- e.g. Φιλο]ξένου ἱερ[ο]μνή-
[μονος --]ς ἀγωνοθετοῦν-
[τος --] ταμί[α] Σωτᾶ
[-- Ἀρ]κεστράτου vacat

1-2. [ἱερεῖς Θεοῦ Σελεύκου Ἀντιό]χου δὲ Σω[τῆ|ρος (or [ἱερεῖς Θεοῦ Σελεύκου Νικάτορος Ἀντιό]χου δὲ Σω[τῆ|ρος) ὁ δεῖνα τοῦ δεῖνος, βα]σιλέως δὲ [Ἀν|τιόχου Θεοῦ], Mout.; ["Ετους ... ἐπὶ ἱερέως Σελεύκου Νικάτορος τοῦ δεῖνα τοῦ δεῖνα Ἀντιό]χου δὲ Σω[τῆ|ρος], Rost.; ["Ετους ... ἱερεῖς Σελεύκου Νικάτορος Ἀντιό]χου δὲ Σω[τῆ|ρος τῶν δὲ προγόνων ὁ δεῖνα, τοῦ βα]σιλέως δὲ [Δημητρίου] (or τοῦ βα]σιλέως Δ[ημητρίου]), H.|| 3. ἱερ[ο]μνή[μονες], Mout.; ἱερ[ο]μνή[μων], H.; ἱερ[ο]μνή|[μονος] or ἱερ[ο]μνη|[μόνων], Van N. || 4. ἀγωνοθέτου μ[--], McD.; ἀγωνοθετοῦν|[τος (or -τούν|[των]), Van N. || 5. [--] ταμί[α]ς Ὠτᾶς [..], McD.; [--] ταμί[α](ι) Σωτᾶς, Mout.; after Σωτᾶ there is no trace of a letter, Van N. || previous editors thought in terms of a priest of two deified kings and a priest of two living kings; Van N. prefers to think in terms of a number of separate priests, each for one king; as a result there can be no question of priests of the state cult, in which only one high-priest of both the living king and his ancestors performed; the state-cult was founded by Antiochos III (before 209 B.C.); it is not until that foundation that municipal cults of the ancestors were established. Van N. suggests dating the text to the period between 209 and ca. 150 B.C. For further details Van N. refers to his forthcoming article entitled '*Le culte royal de l'empire des Séleucides: une réinterprétation*'.

BACTRIA

1915. Taxt-i Sangîn. Graffito on a vase, 200-150 B.C. Graffito incised on the broad surface of the rim of a large bowl found near the propylon of the sanctuary of Oxos. Ed.pr. A.Drujinina, *Archäologische Mitteilungen aus Iran und Turan* 33 (2001) 263 (ph.; dr.).

ΥΟΞΟΙ vacat ΟΞ[---?]

ΟΞΟΙ may be the equivalent of Ὄξωι (dative of Ὄξος) on record in the only other inscription found in the sanctuary (the dedication to Oxos *SEG* XXXI 1381; XXXV 1480*; ph.) and was perhaps repeated in fine (in abbreviated form?) [the Υ initio remains unexplained]. The bowl (a perirrhanterion) probably served worshippers making libations on entering the temenos, ed.pr.

OSHROENE

1916. Apamea-on-the-Euphrates (area of: Tilmusa). Dedication to the Mother of the gods, undated. Stele; inscription with traces of red paint in the letters; seen in 1989 in a house in Tilmusa. In a review of D.Kennedy (ed.), *The twin towns of Zeugma* -- (cf. *SEG* XLVIII 1817-1832), ed.pr. C.S.Lightfoot, *JRA* 14 (2001) 643-648, on 646 gives the following text; cf. P.-L.Gatier, *BE* (2003) no. 557.

Θευδώρα | Διονυσοδώρου | Μητρὶ θεῶν | κατ' εὐχήν

4. κατευχήν, ed.pr. ‖ 'Ce culte, fort peu syrien, me semble refléter l'influence anatolienne', G.

1917. Apamea-on-the-Euphrates. Inscriptions in a tomb, Hellenistic or Roman Imperial period. Three inscriptions, each one reading EYC, above three *loculi* in a hypogeum of the necropolis. Edd.pr. C.Abadie-Reynal, E.Bucak, *KST* 22, 2 (2001) 234, who point out that the meaning is not obvious: perhaps either an abbreviation of the name of the deceased or εὐσέβεια/εὐσεβής or εὐσπλαγχνία.

SYRIA

1918. Syria. Boundaries of *Syria Prima* and *Syria Secunda*. On the basis of archaeological data, literary sources (inter alia the *Notitia Dignitatum*), the *Tabula Peutingeriana*, and inscriptions, P.-L.Gatier in B.Geyer (ed.), *Conquête de la steppe et appropriation des terres sur les marges arides du Croissant fertile* (Lyon 2001) 91-109 (maps), tries to establish the boundaries of the Syrian provinces in the early Byzantine period, especially those of *Syria Prima* and *Syria Secunda* (capitals: Antiochia and Apamea, respectively; these provinces originated from the division, in the late 4th cent. A.D., of Koile Syria, itself already reduced after the detachment of the *Euphratensis* in the early 4th cent.). To this purpose G. presents a detailed study of the territories of the principal cities and bishophrics of *Syria Prima*: Anasartha/Onasartha (see our lemma no. 1935), Gab(b)oula (see *ibid.* in fine), Antiochia and Chalkis. The main conclusion is that the territory of Apamea was limited and that of Chalkis considerably larger (for the border of the Chalkidene and the Antiochene cf. also the observations of D.Feissel: see our lemma no. 1936). This implies that *Syria Secunda* did not much extend to the east as assumed by some scholars. The territory of Epiphaneia, in *Syria* II, is likely to have included the Djebel Alā and the Djebel Ḥaways, marking its utmost eastern extension. On 92/93 (cf. also 105) G. rejects conjectures that the column of Khirbet Bil'as (*IGLS* 2549-2551; much more to the east) marked the boundaries between Emesa, Palmyra and Epiphaneia (so J.-P.Rey-Coquais in *Archéologie et Histoire de Syrie II* (cf. *SEG* XXXIX 1564) 51) or between Emesa, Palmyra and Apameia (so J. and J.-C.Balty in the study mentioned in *SEG* XLIX 1564). In the steppe, there were no cities due to the presence of nomads and their phylarchs.

1919. Syria. Epigraphy and history. M.Sartre, *D'Alexandre à Zénobie. Histoire du Levant antique (IV^e siècle avant J.-C. - III^e siècle après J.-C.)* (Nouvelle édition revue et mise à jour; Paris 2001 [2003]), presents a substantial synthesis of the history of the Hellenistic-Roman Near East (Syria, Palaestina, Arabia). S. offers French translations of and brief reflections on the following Greek inscriptions. For a review see S.Mitchell, *Topoi* 11 (2001) [2004] 825-834.

IG VII		Sartre, pp.
4262		258
SEG		
VII	135	846
VIII	95	291
	244	274
	246	274/275
	269	277
XV	849	845/846
XVII	755	743
XVIII	622	291
XX	389	291
XXVI	1646	291
	1679	277
	1684	291
XXVII	973 bis	277
XXIX	1596	277
	1613	209
	1808	209
XXXI	751	258
XXXIV	1449	821-823
(Palmyrene Tax Law; see our lemmata nos. 1972, 2305, and 2358)		
XXXVII		
1458		821-823
XLII		
1439-1454		273
XLV	1918	661-663
XLVI		
1797/1798		845-847

I.Oropos	Sartre, pp.
210	258
IGLS	
718	661-663 [see also our lemma no. 1427 sub 5]
1183	271/272
1184	285/286
1261	287
1265	865/866
1302	659
1998	743
4028	170
IGR III	
1012	865/866
1056	821-823
1119	744
1143	775
1235	659
OGIS	
629	821-823
PAES III A	
793	774
IAG	
41	280
85	865/866

1919. Syria. Eras and boundaries, cities and villages. For eras and urban boundaries see our lemmata nos. 1936 and 2283; for villages see our lemma no. 1401.

1921. Syria. Honors for Lucius Verus, 166-168 A.D. See our lemma no. 2290.

1922. Syria. Imperial cult. On the basis of epigraphical and numismatical evidence, M.Sartre in J.Balty - C.Evers - A.Tsingarida (edd.), *Rome et ses provinces. Genèse & diffusion d'une image du pouvoir. Hommages à Jean-Charles Balty* (Brussels 2001) 167-186, presents a

new reconstruction of the organisation of the imperial cult in the province of Syria. From the reign of Augustus there were three districts (ἐπαρχεῖαι), each the seat of an assembly (κοινόν): Syria, Phoenicia and Cilicia. This situation lasted at least until 86 A.D.; subsequently the three districts were Συρία, Φοινίκη and Κομμαγηνή, at least until 105-109 A.D.; ca. 119/120 A.D. there were four districts, after Κοίλη Συρία, approximately identical with the territory of the old Dekapolis, had been detached from Phoenicia and added as a fourth *eparcheia* probably by Hadrian shortly before. The capitals (Antiochia, Tyre, Samosate and Damascus) were called μητρόπολις, possibly after some time had elapsed since they functioned as such. From the late 2nd cent. A.D., this title (which became more or less equivalent with νεωκόρος, known in the Near East only for Neapolis in Syria-Palaestina and Tripolis) was given to the city where the ceremonial celebrations of the cult took place. To compensate Tyre for the loss of part of its territory, Hadrian during his visit in 129 A.D. probably awarded to this city the right to organize the common games formerly reserved to Antiochia. In addition to these central festivals, some districts also organized games and ceremonies exclusively for their own cities, e.g. Phoenicia at Tyre. The principal magistrates in the districts were called κιλικάρχης, συριάρχης, φοινικάρχης, etc. (equivalents for Kommagene and Koile-Syria are unattested; contrary to the situation in Asia Minor, these offices apparently did not greatly appeal to Syrian elite-members); the provincial cult as a whole was headed by a priest of the four districts. S. underlines the contrast between the few inscriptions testifying to the provincial cult in Syria and Arabia (where Petra, called *metropolis* in 114 A.D., may have been the center of the cult) and the more numerous documents referring to cultic celebrations and sanctuaries on a municipal level [For some criticism see (anon.), *An.Ép.* (2001) [2004] no. 1955: few documents, almost all dating before the Severan division of Syria; no '-άρχης' of Kommagene or Koile-Syria. The presence of phoinikarchs in Gerasa (3rd cent. A.D.) and Gadara (date unknown), two cities belonging to Koile-Syria, perhaps suggests the existence of two double districts: Syria/Cilicia in the north, and Phoenicia/Koile Syria in the south].

1923. Syria. Jews in Syria. L.Roth-Gerson, *The Jews of Syria as reflected in the Greek inscriptions* (Jerusalem 2001; in Hebrew) (ph.; bibliography; indices), collects the Jewish inscriptions from Syria and those bearing on the Syro-Jewish diaspora. *Non vidimus*; see D.Feissel, *BE* (2001) no. 476.

1924. Syria. Onomastics: Μαμβογαῖος. For this name, popular in Syria, see our lemma no. 2324.

1925-1933. Abila. Various inscriptions. J.D.Wineland, *Ancient Abila: an archaeological history* (Oxford 2001) 69-78 (translations), (re)publishes the inscriptions found during the years of the American expedition to Abila (1980-present); he frequently draws on unpublished notes of B.van Elderen [much of W.'s extensive commentary is unsatisfactory (see e.g. the quotation in our lemma no. 1926 app.cr.), Tybout; the edita, mostly not included in earlier volumes of *SEG*, have been published in *NEASB* = *Near East Archaeological Society Bulletin*; *non vidimus*]. In the chapter entitled 'Early texts related to Abila' (47-68), W. on 60-62 presents the texts of two Greek inscriptions recording the city name and ethnic of Abila: *LBW* 2070 (p) (Κάσσιος οἰχοδόμος τῖς πώλεος 'Αβέλις) and 2631 (*IGR* III 1057: 'Αγαθάνγελος 'Αβιληνὸς τῆς Δεκαπόλεος).

1925: 74/75. **Dedication of a column, 170/171 or 171/172 A.D.?** *SEG* XLVI 2054. We reproduce this text in order to show the line-division (not in *SEG* XLVI), incorporating suggestions by P.-L.Gatier and S.Follet (see *ibid.*, app.cr.; ignored by W.).

'Αγαθῇ τύχῃ· | ὑπὲρ σωτηρίας τῶν | κυρίων Δισχας (?) Δειlνίωνος (?) φιλοτειlμησάμενος ἐκ τῶν | ἰδίων τὸν στῦλον ἀνήlγειρεν· ἔτ(ους) κσ'

3-4. Δισχασδεινίωνος, W.; probably Δεινίωνος, F. || 7. probably ἔτ(ους) κσ' (Pompeian era), G.; ἔζ(ησεν) κς', W.

1926: 74. **Epitaph of Dionysia? [135-324 A.D.?].** Mentioned by R.W.Smith, *NEASB* 32/33 (1989) 28/29 and 32. Dipinto on a loculus slab; inscription in a tabula ansata under a painted medallion with the portrait of the deceased (the latter is now destroyed).

[--]ρ[- Διον]υσίας | [-----] | ι[---]σρ[---|-]τ[---]ν[----]

[Date: the loculus belongs to the tomb where the sherd (dated 135-324 A.D.) mentioned in our lemma no. 1933 (2) (= *SEG* XLII 1478) was found] || 1. though in his text W. prints ..[Διον]υσιας, in the commentary he claims that 'only one word could be read, that was the name Dionysias, presumably the deceased ... if correctly read [the name] has a feminine genitive ending which would indicate "of" or "belonging to Dionysias" [sic]. The first line may have once read the "grave of Dionysias" ... the feminine form [of Dionysios] is an unusual occurrence', etc. (speculations on the family buried in this tomb: members of Abila's Hellenized elite, who 'may have been Roman citizens and had some veterans in their number' [possibly: [-- Διον]υσίας, Tybout].

1927: 72. **Fragmentary inscription, 2nd cent. A.D.** *SEG* XLII 1477 (without text).

[--]τυχ[--|--]λαιελ[--|--]οσμ[--|--]ι[--]

Date: 2nd cent. A.D. on the basis of the letter forms, W.; late 1st cent.-ca. 150 A.D., *SEG* || 1. '[good] fortune', W. [so possibly ['Αγαθῇ] Τύχ[ῃ], Tybout] || W. suggests that this fragment belongs to the dedication of a theater 'because this area has been tentatively designated as a theater'.

1928: 75. **Fragmentary inscription, 2nd cent. (150-200?) A.D.** Limestone fragment; dated on the basis of the letter forms.

[--]σ|[--]ντ|[--]ντ[.|--]τοι||[--]σπερ|[--]η

1929: 75/76 (ph.; dr.). **Fragmentary (honorary?) inscription, 2nd/early 3rd cent.** A.D.

[--]ακυδαιν̣[--|--]οααβιλα[--|--]τιστη[--|--]εμμα[--||--]ολια[--]

Dated on the basis of the letter forms || 1. in fine H, W. in his majuscule text; however, in his transcription (see below) he reads N [N is supported by the ph. and the dr., Tybout] || [--]α κυδαίν[ουσιν--|--]οα Ἀβίλα [καὶ -- |--]τιστη[--| καὶ] Ἔμμα[θα καὶ --|| Καπετ]ολιά[ς καὶ --], W., who translates: 'Abila and ... and Emmatha and Capitolias ... honor ...' [rather speculative, to say the least, Tybout].

1930: 76 (ph.). **Commemoration of a sculptor (and other dedication?), 2nd or 4th cent.** A.D.? *SEG* XLIV 1391. To the description in *SEG* add: left of the inscription a relief representing a man with upraised arms, holding a club (?) or a torch (?) in his left hand. W., ignorant of the superior edition of P.-L.Gatier (= *SEG* XLIV), presents fragments of this text, which he interprets as an epitaph for 'Skapsan' (cf. LL. 1/2: μνησθῇ [ὁ] | σκάψας [evidently written by the sculptor of the nearby relief, Tybout]). G. with some hesitation suggested a 2nd cent. A.D. date for all tomb inscriptions in Qweilbeh (see *SEG* XLIV on p. 478 initio); W. follows J.J.Davis in assigning this specific tomb to the 4th cent. A.D.

1931: 76-78 (ph.). **Restoration of a water-channel, 568/569** A.D. B.van Elderen, *NEASB* 32/33 (1989) 2-5. Inscription painted in red letters on plaster attached to the western wall of the upper of two water-channels hewn from the limestone rock on the eastern slope of Khirbet Umm el Amad.

[Ἐπὶ -- τ]ο[ῦ] | ἁγ[ι]ωτάτου κ(αὶ) μακαρι|ωτάτου ἐπισ[κ]όπου | ἐξύσθη ὁ αὐ[λῶ]τος ὁ ἀν||ώτερος ἐν [μην]ὶ Σεπτε|[μ]βρίωι Ὀκτοβρίωι, ἰνδ|[ι]κτίονος δευτέρας τοῦ ἔτους αλχ΄ [--?]ε[-?]ηο[-?|-?]ειμ[---?]||ω[-?]ιθ[--?] | ----

8. Year 631 (Pompeian era) = 568/569 A.D. || 8-11. a cross in L. 8 [not presented in the text] may indicate the end of the main text; LL. 9-11 may contain the name of the person who wrote the inscription, W.

1932: 70-72. **Four amphora stamps, Hellenistic period.** Various stamps of known types: 1) ΚΡΟΙ (70; probably Κρον̣[ίου]; only known from an unclear description: provenance unknown; early Hellenistic period). Three Rhodian stamps: 2) Ἑλλανίκου (71; circular; 200-150 B.C.; dr.); 3) Ζήνωνος (71; circular, with a rose in the center; early 3rd cent. B.C.; dr.); 4) = *SEG* XLIV 1393 (71, with deficient text; dr.).

1933: 72/73. **Two graffiti on jars, 2nd/3rd cent.** A.D. 1) Ἀποτιζεσου (B.van Elderen, *NEASB* 32/33, 1989, 41/42; inscription on a fragment of a large jar found in a tomb; 135-324 A.D.; owner's inscription; probably a previously unattested Semitic name, W.); 2) = *SEG* XLII 1478 (the fragment is equally dated 135-324 A.D.; see also B.van Elderen *ibid.* 42).

1934. Al-Yaqoussah (southern Syria). Inscription on a glass bowl, 3rd/4th cent. A.D. Glass bowl with a representation of the judgment of Paris; inscriptions identify two figures; reportedly found in a grave at al-Yaqoussah in the al-Zaouiyeh region in 1943; formerly in the Smith Collection, now in the Corning Museum of Glass. G.M.A. Richter - R.W.Smith, *The Burlington Magazine* 95 no. 603 (June 1953) 180-187; G.M.A. Hanfmann, *Archaeology* 9 (1956) 3-7. Republished by D.Whitehouse, *Roman Glass in the Corning Museum of Glass* II (Corning 2001 [cf. also our lemmata nos. 2228-2243]) 261-264 no. 858 (ph.).

Ἑρμῆς Πόθος

1935. Anasartha/Onosartha (Hanaser). Territory in the early Byzantine period. P.-L.Gatier, *art.cit.* (cf. our lemma no. 1918) 97, argues that on acquiring the status of an independent city in 528 A.D. (under Justinian, under the name Theodorias; later Theodoroupolis) the territory of Anasartha was detached from that of Chalkis. D.Feissel apud G. presents observations on two inscriptions bearing on its extension: 1) the honorary inscription for a benefactor R.Mouterde - A.R.Poidebard, *Le limes de Chalcis, organisation de la steppe en Haute Syrie romaine* (Paris 1945) 207/208 (corrected by E.Honigmann, *Patristic Studies*, Vatican City 1953, 226-230), from el-Hammam (south of Djebel Shbeyt), showing that it included this site; it concerns the restoration of a bath rather than an aqueduct; 2) *IGLS* 270 from Boûz el-Hanzir (southwest of Lake Jabboul) dates to 564/565 rather than 506 A.D.; the bishop Stephanos mentioned in this text must be that of Gabboula, since Leontios is attested as bishop of Anasartha at this date; consequently, Boûz el-Hanzir did not belong to Anasartha as assumed by some scholars. The territory of Gabboula, a city since 531 A.D., was either detached from Beroia or from Chalkis (G. 98).

1936. Antiochia/Antiochene. Boundaries in the early Byzantine period. On the basis of different local eras on record in inscriptions and occasionally in literary sources D.Feissel in *art.cit.* (cf. our lemma no. 2283) 68-72 (map on 74), traces the administrative boundaries between Antiochia/Antiochene (Caesarian era) and Chalkis/Chalkidene and Apamea/Apamene (east and south, respectively, both using the Seleukid era). The villages of Litarba and Seremis, both near the border, belong to Chalkis. The sanctuary of Srîr (cf. *SEG* XXXIII 1247) is situated on the Antiochene/Chalkidene border: see our lemmata nos. 2005/2006. F. criticizes the study of J.Jarry summarized in *SEG* XXXVIII 1553 for its 'base documentaire ... ruineuse', of which F. mentions two examples: see our lemmata nos. 1968 and 1992.

1937. Antiochia (area of: Srir). Dedication to Zeus Tour Barachos. See our lemma no. 2005.

1938. Antiochia. Inscription on ■ bronze grain measure, early 6th cent. A.D. *SEG* VII 64; *IGLS* 1073. See our lemma no. 1392, where this text is now assigned to Sicily.

1939. Apamea (area of: Androna). Epitaph of Sergios, 578/579 A.D. R.G.Hoyland, *Arabia and the Arabs from the Bronze Age to the coming of Islam* (London-New York 2001) 237, publishes a drawing of an 'inscription from the tomb of "Sergius Jammal" found by the author at Hamdaniyya, near Andarin'; since this text is neither in the Androna series *IGLS* 1676-1713 nor among the new texts presented in our lemmata nos. 1940-1948, we assume that it is an ineditum; we read the text, left and right of ■ large cross in a circle, with alpha and omega pending from the horizontal branches) from the dr.; cf. also L.S.B.MacCoull, *Tyche* 16 (2001) 282 no. 387.

† Ὑπὲρ μνέμης (καὶ) ἀναπαύσεōς | Σεργίου Γαμαλ(ου?)· ἔτους φω΄ XM[Γ]

Abbreviation signs: ʃ for καί; oblique stroke at the bottom of lambda in ΓΑΜΑΛ; ligature ΟΥ: ȣ || 2. year 890 (read from right to left as frequently in numerals in inscriptions from the Near East) of the Seleukid era = 578/579 A.D. (not 572/573 A.D. ■ printed *per errorem* in *Arabia* --), H. apud MacC.; in fine: rest. MacC., followed by H. and K.Worp (apud MacC.) || H. adduces this text as an example of the frequent occurrence of distinctively Arab names in inscriptions of the 4th-6th cent. A.D. in the Near East; on 236/237 he briefly discusses the epitaph *IGR* I 839 (cf. L.Robert, *Hellenica* II, Paris 1946, 43-50) of an Arabian diviner (οἰωνοσκόπος; Ἄραψ) found in Thasos.

1940-1946. Apamea (area of: Androna). Building inscriptions, 5th/6th cent. A.D. Ed.pr. M.Griesheimer in B.Geyer (ed.), *Conquête de la steppe* (cf. our lemma no. 1918) 137-142 nos. 17-25 (French translations), adds nine new inscriptions to the series *IGLS* 1676-1713 found in Andarin / Androna-Andarna, 55 km northeast of Apamea (dated inscriptions in *IGLS* range from 507 to 583/584 A.D.; among the new texts, there is one dated considerably earlier: 427/428 A.D.: see our lemma no. 1940); for nos. 18 and 25 see our lemmata nos. 1947/1948. The inscriptions presented in our lemmata nos. 1940 and 1944-1946 were found in the eastern nekropolis. Cf. also D.Feissel, *BE* (2003) no. 563. Dates: Seleukid era; stone: basalt.

1940: 139 no. 21 (ph.). **Building inscription (tomb), 427/428 A.D.** Lintel; in the center a large cross: Ἔτους † θλψ΄

Year 739 = 427/428 A.D.

1941: 137/138 no. 17 (ph.). **Building inscription ('hostel of the Archangels'), 511/512 A.D.** Lintel; in the center ■ large cross in a medallion, with two birds opposed to each other in the upper and the letters Ω and A in the lower corners; found 300 m west of the *kastron*.

† Μετᾶτων τῶν ἁγίων | [ἀ]ρχανγέλων· ἔτους γκω΄

1. Μετᾶτων for μητᾶτον ('gîte' [i.e. quarters, hostel, billet]), also on record in other inscriptions in the area (*IGLS* 1397 and 1610; restored in 1952); in Androna, the μητᾶτον probably had no military function, since the *kastron* was built later (558-559 A.D.; *IGLS* 1682), ed.pr. || 2. year 823 = 511/512 A.D.

1942: 138 no. 19. **Building inscription/invocation (house), 540/541 A.D.** Lintel found north of the house.

† Κ(ύριο)ς φωτισμὸς κ(αὶ) σωτήρ μου· | τίνα φοβηθήσομαι;
| ἔτους βνω΄ | † Ἰακώβου

1-2. Ps. 26.1 (also attested in *IGLS* 1669 and 1679), ed.pr. [see also our lemma no. 2339 sub (4)] || 3. year 852 = 540/541 A.D. || 4. '(House of) Jacob', ed.pr.

1943: 138 no. 20. **Building inscription/invocation (tomb), undated.** Lintel.

Κ(ύρι)ε, βωήθησον τοῖς δούλοις σου | Ἰουλιανοῦ (?) Σεργίου καὶ Ἰσακίου καὶ [--]· ἀμήν

[2. Ἰουλιανίου, ed.pr., probably *per errorem*, since he translates 'Ioulianos', Tybout].

1944: 139/140 no. 22 (ph.). **Building inscription/epitaph (tomb), undated.** Lintel; in the center a large cross in ■ medallion with A and Ω in the lower corners.

† Γεωργίου χωρεπισκόπου

In Androna, ten churches were found: the place was important in the organistion of the church; at a distance of more than 60 km from the episcopal seat (Apamea), it fell under the authority of a chorepiskopos, ed.pr., with further comment on this ecclesiastical rank, rare in Syria.

1945: 140 no. 23 (ph.). **Building inscription/epitaph (tomb), undated.** Lintel at the entrance of a hypogaeum; in the center a composite cross (eight branches) in a recessed field: † Ἰοβῖνος † Φωτίου

1946: 141 no. 24 (ph.). **Building inscription/epitaph (tomb), undated.** Lintel at the entrance of a hypogaeum.

† Σεργίου Σαργεου ΗΤΥΙΒΑΡΩΠ· † ὑπὲρ εὐχῆς |
καὶ σωτηρίας † Συμεονί(ου) | †

1. Greek (name) and Syriac (patronymic) version of the same name, ed.pr. || 1-2. probably a papponymic (Semitic name in view of the prefix BAP), ed.pr.; rejected by F., who suggests reading ἤτ(οι) followed by a nickname.

1947. Apamea (area of: Androna?). Building inscription/invocation (tomb), 430 A.D. Lintel, probably of a tomb; in the center a large cross in a medallion; found in Abou Khanatej (near Androna); now in the church of Qasr ibn Wardan; possibly a 'pierre errante' from Androna. Ed.pr. M.Griesheimer, *art.cit.* (cf. our lemmata nos. 1940-1946) 141/142 no. 25 (French translation).

Κ(ύρι)ε, μνήσθετι Γεροντίου κὲ Ἀλε|ξάνδρας· ἐποίησαν δὲ τὸν ναὸν τοῦ-
το μηνὶ Πανέμου τοῦ αμψ' ἔτους

2. Year 741 (Seleukid era) = 430 A.D. || 2. ναός: here in the sense of 'tomb' (also attested in pagan contexts: cf. inter alia *IGLS* 1510 and 1515), ed.pr.

1948. Apamea (area of: Androna). Boundary stone (shrine of the Archangel Michael), 5th/6th cent. A.D. Rectangular boundary stone; found *in situ* in the shrine. Ed.pr. M.Griesheimer, *art.cit.* (cf. our lemmata nos. 1940-1946) 138 no. 18 (ph.; French translation).

† | Ὦροι δια|φέροντα | τοῦ ἁγίου || ὕκου τοῦ | ἀρχαγγέλου Μιχαήλ | †

2-3. = ὅροι διαφέροντες: 'bornes appartenant à', ed.pr. || [ὕκου for οἴκου; cf. our lemma no. 1381, Tybout].

1949-1963. Apamea (area of: Taroutia). Building inscriptions, 361/362-552/553 A.D. Ed.pr. M.Griesheimer, *art.cit.* (cf. our lemmata nos. 1940-1946) 124-136 nos. 1-15 (French translations), adds 15 new inscriptions to the series *IGLS* 1613-1647 found in Kerratin (Taroutia; 30 km northwest of Andarin, for which see the introduction to our lemmata nos. 1940-1946). The new inscriptions slightly extend the chronological span, now ranging from 361/362 to 552/553 A.D.; the whole dossier shows a marked peak in the 5th cent. A.D.; in the 2nd half of the 6th cent. Taroutia declined due to economical difficulties and Persian raids, especially that on Apamea in 573 A.D. Dates: Seleukid era; stone: basalt. See also our lemma no. 1964.

1949: 125/126 no. 1 (ph.; dr.). **Building inscription (tomb), 361/362** A.D. Lintel of a funerary building or hypogaeum; inscription above three square moulded coffers: built into the foundation of the terrace of a modern house: Ἔτους γοχ'· εἷς Θεός

Year 673 = 361/362 A.D.; εἷς Θεός: see also our lemmata nos. 1950, 1952, and 1956; in the fragment *IGLS* 1620, the reading Ἰ(ησοῦ)ς ὁ Θεός (*PAES* III B no. 989) seems preferable to Ἶς ὁ Θεός (*IGLS*); the examples from Taroutia are all Christian (otherwise e.g. in Palaestina: see *SEG* XLIV 1340), ed.pr.

1950: 126 no. 2 (ph.). **Building inscription (house), 368** A.D. Lintel; inscription on a flat fascia under two fasciae with various wicker-work patterns in relief; found in the center of the ruins: Εἷς Θεός· ἔτους πχ', Ὑπερβερετέου α'

Εἷς Θεός: see our lemma no. 1949; year 680, Hyperberetaios 1 = 368 A.D., December 1.

1951: 127 no. 3 (ph.; dr.). **Building inscription (house), 371** A.D. Lintel; in the court of a house with portico in the center of the village.

Ἔτους βπχ', † Ξαν(θικοῦ) γ'

Year 682, Xanthikos 3 = 371 A.D., March 3; in fine: horizontal stroke above gamma.

1952: 128 no. 4 (ph.). **Building inscription (basilica?), 371/372** A.D. Lintel; inscription left of a rosette in a medallion; lying on the floor of the basilica.

Εἷς Θεός· | [ἔτους] γπχ', | [--]ου

1. Εἷς Θεός: see our lemma no. 1949 || 2. year 683 = 371/372 A.D.

1953: 128 no. 5 (ph.). **Building inscription (hypogaeum?), 406** A.D. Lintel; inscription in two columns (LL. 1/2 and 3-5) between two lateral crosses and a central rosette, all in medallions; now in the court of a modern house south of the village.

Ἔτους | ζιψ', | μηνὶ Πανι|έ(μου) ἀνέ(γειρεν) || Ζοΐλλος

1-4. Year 717, Panemos = 406 A.D., July || 3-4. or Παν(έμου) | ε' (no abbreviation sign), ed.pr. || 4. ἀνέ(γιρεν): frequent in Taroutia (cf. *IGLS* 1625, 1627, 1634, and our lemma no. 1958), ed.pr.

1954: 129 no. 6 (ph.). **Building inscription, 406/407** A.D. Lintel; in the center a rosette in a medallion; found 200 m northwest of the basilica among the ruins.

Ἔτους ηιψ'

Year 718 = 406/407 A.D.

1955: 129 no. 7 (ph.). **Building inscription (house), 409 A.D.** Moulded lintel of the portico of a house; inscription on one of the mouldings (letters in relief); found east of the ancient site: [-- Π]αν(έμου) ιγ', ἐν ἔτι κψ'

Year 720, Panemos 13 = 409 A.D., July 13; or [-- Ξ]αν(θικοῦ), ed.pr.

1956: 130 no. 8 (ph.). **Building inscription/exclamation (house), 419 A.D.** Moulded lintel with several decorative relief decorations; in the center a large cross in a medallion; inscription on a flat fascia; found in the northwestern section of the village.

Εἷς Θε(ὸς) (καὶ) ὁ Χ(ριστό)ς· ἔτους λψ', μη(νὸς) Ξαν(θικοῦ) ιγ'

Abbreviation marks: ꞅ (after ΘΕ), horizontal stroke (above ΧC, in somewhat smaller script), small H above M || Εἷς Θεός: see our lemma no. 1949 || date: year 730, Xanthikos 13 = 419 A.D., March 13.

1957: 131 no. 9 (ph.). **Building inscription (house), 430 A.D.** Moulded lintel; in the center a large cross in a medallion; inscription on a flat fascia above a relief scroll; found in an ancient house southwest of the village.

[Ἔτο]υς αμψ', μηνὸς Ἀρτεμι⟨σ⟩(ίου) θ' [---]

ΑΡΤЄΜΙЄ, lapis; year 741, Artemisios 9th = 430 A.D., April 9.

1958: 132 no. 10 (dr.). **Building inscription (tomb), 489 A.D.** Façade of a hypogaeum now buried; inscription (published on the basis of a drawing and a majuscule copy) on two blocks: LL. 1-4 (around a central cross in a medallion) on a block at right of the block bearing LL. 5-7.

Ἔτους ω', | μηνὸς | Ξαν(θι)κοῦ, | ἀνήγιρεν τὸ κλ|ίσμα Αζου|μας, ἀνήγιρεν | Θεότεκνος

1-3. Year 800, Xanthikos = 489 A.D., March || 3. in fine an oblique trace: perhaps Ξαν(θι)κοῦ α' or ζ', ed.pr. || 4 and 6. for ἀνήγιρεν see our lemma no. 1953 app.cr. ad L. 4 || 5-6. Αζου|μας: probably a new name, ed.pr.

1959: 133 no. 11 (ph.; dr.). **Building inscription, 522/523 A.D.** Lintel: δλω'

Year 834 = 522/523 A.D.

1960: 133 no. 12 (ph.). **Building inscription (house), 523/524 A.D.** Moulded lintel; in the center a large cross (in the shape of a chi-rho monogram) in a medallion; inscription on a flat fascia under a fascia with zigzag motif: (Ἔ)τους ελω'

Initio: cross instead of E; year 835 = 523/524 A.D.

1961: 134 no. 13 (ph.; dr.). **Building inscription (house), 552/553 A.D.** Moulded lintel; under the mouldings a flat field with a large cross (in the shape of a chi-rho monogram, with A and ω in the lower corners) in the center; inscription left and right: Ἔτους δξω', ἰν(δικτιῶνος) α'

Abbreviation marks: ꞅ; year 864 = 552/553 A.D.

1962: 134 no. 14 (ph.). **Building inscription (cistern), date lost.** Half of the mouth of a cistern; inscription on the upper surface: ΙΘΜΟꞅ [--] | ἔτους θ[--]

1. Abbreviated formula of the type ⁺Ι(ς) Θ(εὸς) μό(νος) (καὶ) {ὁ Χ(ριστὸ)ς αὐ(τοῦ)}, ed.pr. [however, the curved sign may well be interpreted as the abbreviation mark of μό(νος). In that case the text of L. 1 may be complete; the brief formula εἷς Θεὸς μόνος is common in Syria. After μό(νος), the words ὁ βοηθῶν are another possible supplement, Martin].

1963: 135 no. 15 (ph.). **Building inscription/epitaph (tomb), undated.** Rectangular block probably originally belonging to a funerary building; the text must have continued on another block at right; found lying in a church.

Βαραμα[λεχος] | Βαρβεσυ[μου] | ἐπιμελητ[ής]

1. The restoration is based on Βαραμμαλεχος on record in an unpublished text from Kerratin (D.Feissel apud ed.pr.): theophoric name meaning 'son of the king', ed.pr. || 2. the Aramaic name Βαρβεσος is on record in *IGLS* 1740 (found ca. 20 km southeast of Kerratin), but since a genitive in -υ is unlikely, a regular genitive of Βαρβεσυμης (theophoric name of Baalshamin) is to be preferred, ed.pr.

1964. Apamea (area of: Taroutia). Building inscription/invocation (house), 365 A.D. *IGLS* 1614 (left part only). Lintel, probably originally at the entrance of a court; now completed with a fragment previously missing at right. Republished by M.Griesheimer, *art.cit.* (cf. our lemmata nos. 1940-1946) 135/136 no. 16 (ph.; French translation). Letters of the new fragment underlined.

Ἔτους ζοχ', μηνὸς Δίου εκ' · ΧΜΓ· ὅσα λέγις καὶ σοὶ τὰ δι<u>πλᾶ· (ἀμήν)</u>·
Χρ(ι)στέ, βοήθει τοὺς οἰκοῦντος καὶ ἀναγινώσ<u>κοντες</u>

1. Year 677 (Seleukid era), Dios 25 = 365 A.D., November 25; in fine ϙθ' = 99, the isopsephic numerical value of ἀμήν (cf. e.g. *IGLS* 1648, found near Taroutia; also 1814 and 1831); for the formula ὅσα ... διπλᾶ, also occur-

ring in pagan contexts, cf. e.g. *IGLS* 446 and 491 (pagan), and 396, 1429, 1444, and 1504 (Christian), ed.pr. || 2. οἰκοῦντος and ἀναγινώσκοντες for οἰκοῦντας and ἀναγινώσκοντας.

1965. Arados (area of: Thedoueia). Donation of an emperor to a monastery, 5th-7th (probably 6th) cent. A.D. Bronze tabula ansata; in the ansae two busts: left a bearded man wearing a diadem, right a woman; four suspension holes, the upper two with a chain; now in the Cabinet des Médailles at Paris. Ed.pr. D.Feissel in *Trois donations* -- (cf. our lemma no. 2299) 8/9 no. 1 (ph.; translation).

† Φιλοτιμία βασιλέως τῇ μονῇ τοῦ κύριου Ἰακόβου κώμης | Θεδουεια †

Ligature: ȣ || date: probably 6th cent. A.D., on the basis of the lettering, ed.pr. || 2-4. the village of Thedoueia, belonging to Arados, and its 'monastery of Sir Jacob' (probably its founder) are previously unattested, ed.pr. || the object, designed to be suspended, possibly formed part of a lamp ('polykandelon'). The busts may represent pagan deities or allegories, ed.pr.

1966. Beroia. Dedication of public baths, shortly after 540 or 545 A.D. Rectangular limestone tabula ansata; found during works in the Great Mosque of Alep. Ed.pr. P.-L.Gatier, *AAAS* 44 (2001) 181-186 (ph. on the frontispiece; translation); to be published in the second edition of *IGLS* I (*IGLS* I²).

Ἡ ἁ[γία] ἐκκλησία ἐκ φιλοτι|μίας Ἰουστινιανοῦ τοῦ εὐσεβοῦς | βασιλέως, διὰ πρεσβείας κ(αὶ) σπουδῆς | Μεγάλου τοῦ ὁσίου ποιμένος, τὸ || δημόσιον ἐμπρεσθὲν ἀνήγειρεν

4-5. τὸ δημόσιον: 'public baths' (translated by the Latin *publicum* in *IGLS* 1379), as opposed to πριβᾶτον (*IGLS* 998; XXI 2 162; = *privatum* [cf. *SEG* XLII 1330; XLV 1931 on p. 565], ed.pr. || 5. ἐμπρεσθέν for ἐμπρησθέν, from ἐμπίμπρημι (D.Feissel apud ed.pr.) rather than ἔμπρ(ο)σθεν, ed.pr. || bishop Megas went on an embassy (L. 3: πρεσβεία) to Justinian (presumably in Constantinople) in order to get the construction of the baths financed (cf. the embassy of the archbishop of Bostra to the same emperor to obtain financial support for the renovation of an aqueduct: *IGLS* 9134); he entrusted the funds obtained to the 'holy church', i.e., the Cathedral (L. 1; a particular church rather than the 'Church' as an institution) of Beroia and subsequently supervised the project (L. 3: σπουδή). Remarkably the municipal administration played no role in the contact between city and bishop. The baths must have caught fire during the Persian invasion of northern Syria in 540 A.D., when the lower town of Beroia was set aflame according to Procopius, who also relates the role of bishop Megas in the surrender of the city. The site where the inscription was found corresponds to the quarter of the cathedral; this, or perhaps the whole city (like Antiochia), was probably rebuilt entirely by Justinian; it is hardly conceivable that the reconstruction of the baths was the only object of Megas' embassy, which should be dated either after the invasion itself or after the armistice of 545 A.D., ed.pr. [for other buildings (re)constructed by Justinian in northern Syria see D.Feissel, *AntTard* 8 (2000) 98; cf. *SEG* L 1703; to this study now add also the dedication of a statue of Justinian at Antioch

in Pisidia: C.Zuckerman in T.Drew-Bear et alii (edd.), *Actes du I^er Congrès international sur Antioche de Pisidie* (Lyon 2002) 243-255; cf. D.Feissel, *BE* (2002) no. 620, Tybout].

1967. Chalkis (area of: Srir). Dedication to (Zeus) Tour (Barachos). See our lemma no. 2006.

1968. Deir Sem'An. Building inscription, 363/364 A.D. J.Jarry, *Annales islamogiques* 7 (1968) 173 no. 74; cf. id., *Tyche* 3 (1988) 130 note 8. D.Feissel, *art.cit.* (cf. our lemmata nos. 1936 and 2283) 69 note 32, points out that the date should be corrected into β(ι)υ': 412 (Antiochian = Caesarian era: 363/364 A.D.). We present the text; (A) and (B) on either side of a large cross in a circle including the invocation Εἷς Θεός.

A: εντη | β(ι) υ' ἔτους B: Μοσχίων ἔκτισε

A. [1. Probably ἐν τῇ going with ἔτους (for ἔτει), Tybout] || 2. BTY, lapis, erroneously interpreted by J. as 702 = 653/654 A.D.

1969. Emesa. Invocations on a bronze cross, 575-600 A.D.? *IGLS* 2479. Republished by D.Feissel in *Trois donations* -- (cf. our lemma no. 2299) 30/31 no. 8 (ph.; translation). (A) on the disk crowning the cross: (1) on the vertical (L. 1) and horizontal (L. 2) branch of the cross in the disk; (2) on the upper half of the disk in a half-circle along the rim; (B) on the upper vertical (LL. 1-3), lower vertical (LL. 4/5), left horizontal (LL. 6/7) and right horizontal (LL. 8-10) branch; (C) above the figure of St. George stretching out his right hand to a kneeling adorant.

A: (1) Φῶς, | ζωή † (2) Κ(ύρι)ε βοήθι Γενναδίαν
B: † Ἅγι|ε Γελώργι | βοή||θη † | Μεσ|εβρίου | κατὰ | Θέογ||νι
C: Ἅγι|ε Γελόργ|ι β||οί|θ|ι

B. 7. Ligature: ȣ || 6-9. Μεσεβρίου κατὰ Θέογνι Μεσημβρίου = κατὰ Θέογνιν ('Mésèmbrios (dit) de Théognis'); Mesembrios: rare name probably derived from the city name Μεσημβρία [also spelled Μεσεμβρία]; the second name indicates Mese(m)brios' relation to a powerful person on whom he is dependent, probably the Theognis who negotiated in Pannonia with the Avares. Two other men called Theognis are known as a military man and (probably) a prefect of Constantinople (*PLRE* pp. 1303/1304), respectively, F. [a similar cross with several inscriptions, inter alia labels accompanying the incised representations of St. Sergius and St. Bacchus (in vertical columns: ὁ ἅγιος | Σέργιος and ὁ ἅγιος | Βάκχος, on the left and right horizontal arm, respectively) was offered for sale at Christie's, New York; cf. auction catalogue *Antiquities. Wednesday 5 and Thursday 6 December 2001*, 267 no. 695 (ph.), Tybout].

1970. Palmyra. Epigraphical guide. K.As'ad, J.-B.Yon, *Inscriptions de Palmyre. Promenades épigraphiques dans la ville antique de Palmyre* (Amman 2001), is a guide presenting texts, bibliographies, translations and photographs of and brief commentaries on 34 Greek, Latin, Aramaic and Arabic inscriptions. We give a *comparatio numerorum* for the 6 Greek (nos. 11/12, 21-23, and 29) and 14 Greek/Aramaic texts (nos. 8, 10, 13, 15-18, 20, 24/25, 27/28, and 31/32) [S.-B. = A.Sadurska - A.Bounni, *Les sculptures funéraires de Palmyra*; see *SEG* XLIV 1323/1324].

IGR III	A.-Y. nos.	*SEG*	A.-Y. nos.	*Inv. Palm.*	A.-Y. nos.
1030	20	XXVII 991	18	IX 38	29
1032	11	XLVII 1936	12	X 38	15
1033	18	1958	29	44	16
1045	17				
1048	22	*Inv. Palm.*		*PAES* III	
1054	10	I 2	10	354	23
		II 1	25		
OGIS		III 3	11	*CIS*	
630	32	7	17	3932	18
640	18	20	20	3942	17
646	17	22	18	3947	20
648	20	26	21	3952	24
		27	22	3959	10
SEG		30	23	3966	25
VII 133	13	IV 9 (a)	31	4134	32
139	16	27 (a)	32	4168	31
152	12	V 3	24		
164	31	IX 11	27	S.-B. no.	
		12	28	205	8

1971. Palmyra. History of Roman Palmyra. U.Hartmann, *Das palmyrenische Teilreich* (Stuttgart 2001), uses many inscriptions - too many to be enumerated - in his history of Roman Palmyra. Worthy of note are discussions of: the caravan trade (cf. *SEG* XLVI 1790; H. 52-64 and 76/77); the career of Σεπτίμιος Ὀδαίναθος, ἔξαρχος Παλμυρηνῶν (cf. *SEG* XXXV 1497) and λαμπρότατος ὑπατικός (H. 86-108), his family (H. 108-128), his war against the Persians (H. 146-218) and his assassination in 268 A.D. (H. 218-230); the rule of Vaballathus and his mother, queen Zenobia, who established an empire of her own (H. 242-351), the conflict between Aurelian and Zenobia (H. 352-402) and Zenobia's fate (413-426). In an appendix (465-467) H. collects the texts mentioning the Palmyrene dynasts.

G.K.Young, *Rome's eastern trade. International commerce and imperial policy, 31 BC- AD 305* (London-New York 2001) 136-186, has a detailed chapter on the Palmyrene caravan trade and its organization; many inscriptions concerning this trade are discussed in passing; some are presented with Greek text, English translation and brief comments, inter alia *SEG* VII 138/139 (161-163) and XXXVII 1403 (145-147); see also our lemma no. 2151. On 229/230 a list of inscriptions concerning the Palmyrene military and its role as 'caravan police'. On 231-239 an appendix on Septimius Odainathos' career, with discussion of several relevant inscriptions.

1972. Palmyra. The tax law, 137 A.D. *OGIS* 629; *IGR* III 1056; *CIS* 3913; *SEG* XXXVII 1458*. J.Andreau in J.Charles-Gaffiot, H.Lavagne, J.-M.Hofman (edd.), *Moi, Zénobie reine de Palmyre* (Paris - Rome - Milan 2001) 103-105 (ph.), offers brief reflections on this text, especially on the tax on im- and export of slaves (on an imported slave 22, on an exported slave 12 *den.*). For a translation see M.Sartre *D'Alexandre* -- (cf. our lemma no. 1919) 821-823. See also our lemmata nos. 2305 (sub 2 in fine) and 2358 (sub Ch. II in fine).

1973-1977. Palmyra. Various fragmentary inscriptions, undated / reign of Caracalla. Five inscriptions on stone; provenance unknown except for the stone of our lemma no. 1974; now in the Museum of Palmyra. Edd.pr. K.As'ad, J.-B.Yon, *Syria* 78 (2001) 160-162 nos. 13-17 (ph.; translations). See also our lemmata nos. 1978-1989.

1973: 160/161 no. 13. **Dedication, undated.** Two fragments of a rectangular altar.

[--]ΕΣ[--|--?]ΑΣΧΑ[--] | vacat ἔτου[ς] [--] | Δύσ[τρου]

Square letters of a type unusual at Palmyra. 'Une date assez ancienne est peut-être à envisager', edd.pr. || between LL. 1/2 and 3/4 a *vacat* of ca. three lines || 2. e.g. [εὐνοί]ας χά[ριν], edd.pr.

1974: 161 no. 14. **Honorary inscription, undated.** Moulded capital of a column serving as statue base; inscription on a flat fascia; found in the fore-court of the annex of the agora: [Π]ροστάγματι β̣ο̣υ̣λ̣ῆ̣ς̣ κ̣α̣ὶ̣ δ̣ή̣μ̣[ου]

The formula indicates that the statue originally surmounting the column was erected by one of the four tribes of Palmyra by order of Council and People, edd.pr.

1975: 161 no. 15. **Fragment of a honorary inscription?, undated.** Moulded fragment of a console (part of statue base?); inscription on a flat fascia.

[-- τὸ]ν φιλότειμον [--]

The adjective ('le généreux') is frequently supplemented by the qualifications εὐσεβής and φιλόπατρις; for this formula see also J.-B.Yon, *Les notables de Palmyre* (Beirut 2002) 17-21, edd.pr.

1976: 162 no. 16. **Honorary inscription for Caracalla (?).** Moulded fragment of a console (part of statue base?); inscription on two flat fasciae.

[Αὐτοκράτ]ορα Καίσαρα Μ[(ᾶρκον) Αὐρήλιον | Ἀ]ντωνεῖνον τὸν κύρ[ιον --]

Probably Caracalla, though Marcus Aurelius and Heliogabalus cannot be excluded. The Severi, and especially the Syrian branch (Julia Domna and Caracalla), were the object of a cult at Palmyra (see also our lemma no. 1977), edd.pr.

1977: 161 no. 17. **Honorary inscription for Caracalla and Julia Domna.** Two moulded fragments of a console (part of a statue base?), one with one line (L. 1), the other with two lines (LL. 1/2) of inscription; traces of red color in the letters.

A: [-- κυ]ρίους τοὺ[ς --]
B: [--] Μ(ᾶρκον) Αὐρήλ[ιον --|--] Μητέρα [Κάστρων?]

[B. Κάστρων?, Chaniotis, Stroud].

1978-1989. Palmyra. Bilingual (Greek/Aramaic) and Greek epitaphs, 1st-early 3rd cent. A.D. Twelve inscriptions on stone either found recently built into the now disengaged northern city wall (our lemmata nos. 1984-1986) or in various places during earlier excavations. The six fragments from the funerary tower of Elahbel, in the western nekropolis, form a coherent group, found in the 1940s (our lemmata nos. 1978-1983); *CIS* 4134 is the bilingual foundation inscription of this tomb; the family is prominent in Palmyra in the early 2nd cent. A.D., and the onomastics of our inscription fit in with the names already known; see the stemma in J.T.Milik, *Dédicaces faites par des dieux*, Paris 1972, opposite p. 246); now in the Museum of Palmyra. Edd.pr. K.As'ad, J.-B.Yon, *Syria* 78 (2001) 153-160 nos. 1-12 (ph.; translations). See also our lemmata nos. 1973-1977.

1978: 159 no. 7. **Epitaph of Malichos (?), undated [early 2nd cent. A.D.?].** Fragment of a funerary bust; traces of red color in the letters.

Μ[αλιχος] | Μα[λιχου] | το[ῦ Αι]|ραν[ου], || ἄλυπ[ε, | χαῖρε]

1-2. Both names may also be restored as Μανναιος, edd.pr.

1979: 159 no. 8. **Bilingual epitaph of Athenodoros (?) and S[--]ous, undated [early 2nd cent. A.D.?].** Fragment; traces of red color in the letters; LL. 5/6 in Aramaic.

[Ἀθ]ηνό[δωρος | Ελαβ]ηλου, Σ--|--]ΟΥΣ Ελαβ[ηλου, | ἄλ]υπε, χαῖρε

The restorations are probable though not certain; the names occur frequent in this family [see introduction above], edd.pr.

1980: 159/160 no. 9. **Epitaph of Alaphathen (?), undated [early 2nd cent. A.D.?].** Fragment of a funerary bust.

[Αλαφ]αθην Μ|αλχου Ουα|βαλλαθ|ου, ἄλυπ|ε, χαῖρ[ε]

1. Or another name in -αθη; the -N indicating the accusative is problematic, edd.pr

1981: 160 no. 10. **Epitaph of Malichos, undated [early 2nd cent. A.D.?].** Fragment.

Μαλιχ[ος] | Ἀθην[οδώρου] τοῦ [--] | Ο[υαβαλλαθου]

1982: 160 no. 11. **Epitaph mentioning Theodoros (?), undated [early 2nd cent. A.D.?].** Two joining fragments; traces of red color in the letters: ΥΘΕΟΔ

Probably [-- το]ῦ Θεοδ[ώρου --], edd.pr.

1983: 160 no. 12. **Epitaph of Malchos, undated [early 2nd cent. A.D.?].** Plaque; traces of red color in the letters: [--] Μαλχος [--|--]ΟΥΑΘΙ[--]

Probably Μαλχος and [τ]οῦ Ἀθη[νοδώρου], edd.pr.

1984: 157 no. 4. **Epitaph, 143/144 A.D.** Rectangular plaque.

Τὸ μνημῖον φκο[δόμησεν ὁ δεῖνα δεῖν]|ου τοῦ Ζαβδιβωλ[ου τοῦ δείνου αὐτῷ καὶ υ]|ἱοῖς καὶ υἱωνοῖς [καὶ ἐγγόνοις αὐ]|τοῦ· ἔτους ενυʹ, μ[ηνὸς --]

4. Year 455 (Seleukid era) = 143/144 A.D.

1985: 155/156 no. 2. **Bilingual epitaph of Salamallathos and Zabdilas and male relatives, 154/155 A.D.** Door lintel with two large fasciae; Greek inscription (LL.1-3[I]) on the upper, protruding (LL. 1/2) and on the lower, receding fascia (L. 3[I]); Aramaic inscription (L. 3[II]/4) continuing on the lower fascia.

[Τὸ μνημεῖ]ον φκοδόμησαν Σαλαμαλλα[θος κ]αὶ Ζαβδιλας [οἱ Μ]αλιχου τοῦ Νασσουμου υἱοὶ | καὶ Αισαμσαιος καὶ Μαλιχος οἱ Νασσουμου τοῦ [--]ΛΦΟΥ υἱοὶ [αὐ]τοῖς καὶ υἱοῖς καὶ ἐγγόνοις | [-- εἰς τειμ]ὴν καὶ μνημόσυνον αὐτῶν ❦❦ Aramaic text

Date in the Aramaic version only: 466 (Seleukid era) = 154/155 A.D. || 2. perhaps [ἀδε]λφοῦ, though the singular would only go with Nassoumos, edd.pr. [Nassoumos is the brother of Salamallathos and Zabdilas and is named after his grandfather, Tybout] || 3. [initio [ἄρσεσι] (cf. our lemma

no. 1986 L. 2), Tybout]; μνημόσυνον: previously unattested in Palmyra, edd.pr. || the Nassoum family is known from other Palmyrene inscriptions (see also our lemma no. 1987 app.cr.); a Μαλιχος Νασσουμου is on record in *SEG* XXVI 1643, but he lived somewhat earlier (late 1st cent. A.D.), edd.pr.

1986: 154/155 no. 1. **Bilingual epitaph of Iulius Aurelius Makkaios and his male relatives, 224 A.D.** Door lintel with complex mouldings; Greek inscription (LL.1-3) on the outer, upper three mouldings; Aramaic inscription (LL. 4-6) on three inner, lower mouldings.

---- | τέσσαρες ἐξεχώρησεν Ἰούλιος Αὐρήλιος Μακκαιος Ιαριβωλ[εους Αθηακα]βου Ιạρạ[ιου Α]ρ̣σαιου Ἰου(λ)ίῳ Αὐρηλίῳ Σαλ[μη Μαλιχου] | τοῦ Σαλμη Ιαραιου συνγενεῖ αὐτοῦ αὐτῷ τε καὶ υἱων[οῖς καὶ] ἐγγόνοις ἄρσεσι εἰς τὸ παντελές· μηνὶ [Ὑπερ]βερεl vacat ταίῳ, τοῦ [ςλφ' ἔτου]ς vacat

1. τέσσαρες: going with the preceding lost line; one would expect an accusative, edd.pr.; Α]ρ̣σαιου (edd.pr.) or Λισα]μ̣σαιου, M.Gawlikowski apud edd.pr. ('mais il est un peu long', edd.pr.; for Λισαμσαιος see our next lemma); ΙΟΥΑΙΩ, lapis || 3. year 536 (Seleukid era) = 224 A.D. || the genealogy in the Greek text is more complete than in the Aramaic pendant, edd.pr.

1987: 156/157 no. 3. **Bilingual epitaph of Mannos, undated.** Fragment of a console; traces of red in the letters; the Aramaic to the right of the Greek text; found in the agora: [Μ]αννου β' Μαλιχου

A member of the Nassoum family, as appears from the Aramaic text; see our lemma no. 1985 app.cr. in fine, edd.pr.

1988: 157/158 no. 5. **Bilingual epitaph of Zabdibolos (?), undated.** Rectangular plaque; inscription in a recessed field (L. 5 in Aramaic); found in the southwestern quarter of the modern city, near the post office.

Τὸ σπή[λαιον τοῦ ταφεῶνος ἔκτι]lσεν Ζαβ[διβωλος Ζαβδιβωλου?] | τοῦ Γαδ[αρσου -- αὐτῷ] | καὶ τέκν[οις -- date? --]

1-2. Or ἐποίη]lσεν or ῳκοδόμη]lσεν, edd.pr.

1989: 158 no. 6. **Bilingual epitaph, undated.** Two fragments; provenance unknown; the text on the larger fragment (LL. 4/5 in Aramaic) reads as follows.

[--]λφε | [Μανναι]ου | [ἄλυπ]ε, χαῖρε

The other, smaller fragment reads ΦΙΑ, perhaps to be read together with L. 1 as Φιλ[άδε]λφε, edd.pr.; rather [Αθ]αφε[νει], corresponding with the name *'tpn[y]* in the Aramaic section of the text, M.Gawlikowski apud edd.pr.

1990. Rhosos (now: Arsuz). Dedication to Dionysos, 3rd/2nd cent. B.C. Lower part of a white marble altar; inscription on the front. Ed.pr. M.H.Sayar, *EA* 33 (2001) 89-93 (ph.; map): Ταυρίσκος Καλλικλέους | ἱερητεύσας Διονύσωι

A; ≮; small hanging omikron; small omega || dated by ed.pr. on palaeographical grounds || ed.pr. refers to an article of R.Ziegler (*ibid.* 95-103), who on numismatical grounds identifies the site at Arsuz with the city of the Σελευκεῖς οἱ πρὸς τῷ Ἰσσικῷ κόλπωι (so two coins from the 2nd cent. B.C.); Rhosos was probably renamed by Seleukos I in 299/298 or 294 B.C. as 'Seleukeia on the Gulf of Issos'; in the 2nd cent. B.C. (ca. 150 B.C. or somewhat later) the city abandoned this name and adopted the name Rhosos again.

1991. Salamias (area of: Umm Hartaïne). Mosaic inscriptions, 500 A.D. *SEG* XL 1770-1772. P.-L.Gatier, *art.cit.* (cf. our lemma no. 1918) 106, shows that the site where these mosaics have been excavated is Umm Hartaïne ca. 15 km north of 'Agerbat (Aaqerbate; ca. 50 km northeast of Salamias/Salamiyé) rather than the homonymous site in the Djebel 'Alā (cf. *IGLS* 1919) as assumed by J.Balty and P.Donceel-Voûte (cf. *SEG* XL); both places belong to the territory of Salamias [Apamene *per errorem* in *SEG* XL].

1992. Sarfoud. Invocation of the Holy Trinity, 554/555 A.D. J.Jarry, *Annales islamogiques* 7 (1968) 189/190 no. 118; cf. id., *Tyche* 3 (1988) 130 note 7. Contra J., D.Feissel, *art.cit.* (cf. our lemmata nos. 1936 and 2283) 69 note 32, points out that the Christian era, still unusual at the time, is not used in this inscription; the date according to the Antiochian (= Caesarian) era should be read γχ': 603 (554/555 A.D.). We present the text.

Ἐν ὀνόματι τοῦ πατρὸ[ς] | (καὶ) υἱοῦ (καὶ) ἁγίου πνεύματος· | μη(νὸς) Ἀγούστου κα', (ἰνδικτίωνος) γ', τοῦ | γχ' κατ(ὰ) Θεούπο(λιν)

4. γψ' (703 = 654/655 A.D.), J.

1993. Sheikh Ali Kassoun (area). Boundary stone of a praetorium, 296/297 A.D. Inscription cut in a piece of basalt rock lying along a road in the fields 1.5 km northwest of Sheikh Ali Kassoun (central Syria). Ed.pr. M.Griesheimer, *art.cit.* (cf. our lemmata nos. 1940-1946) 142-144 no. 26 (ph.; French translation); cf. also D.Feissel, *BE* (2003) no. 565.

Ἐκ θίας κελlεύσεως τῶν | κυρίων ἡμῶν | Διοκλητιανοῦ || κὲ Μαξιμιανοῦ | Σεββ., κὲ | Κωνσταντίου | κὲ Μαξιμιανοῦ | Κεσάρων ὅριllον πρετωρίlου· ηχ'

For other boundary stones from the period of the Tetrarchy, all due to cadastral operations undertaken in the East in the context of the tax reform in 287 A.D., see *SEG* XLV 2004-2011, ed.pr., who suggests that our stone testifies to the involvement of imperial estates (*praetoria*) ['sans argumenter', F.] || 11. year 608 (Seleukid era) = 296/297 A.D.

1994-2002. Sidon. Epitaphs, 2nd/3rd cent. A.D. P.-L.Gatier in *Recueil Lyon* (cf. our lemma no. 2298) 15-23 nos. 1-8 (ph.; translations), republishes the following inscribed cippi, which all belong to the category of the so-called 'cippe couronné'. The first editions were in old and rather inaccessible publications: A.Allmer - P.Dissard, *Inscriptions antiques du musée de Lyon*, vol. 5 (Lyon 1893) and P.Jalabert, *Mélanges de la Faculté Orientale* 2 (1907) 304-307. The inscription presented in our lemma no. 2002 was not rediscovered in the Museum. Horizontal strokes above all numerals.

1994: 16 no. 1. **Epitaph of Apollonios.** A.-D. 74 no. 489 (3); J. 307.

Ἀπολλώ|νι χρηστὲ | καὶ ἄλυ|πε, χαῖρ[ε], || ζήσας | ἔτη π´

1995: 17 no. 2. **Epitaph of Bereiose.** A.-D. 75 no. 489 (4); J. 307.

Βερειωση | χρηστή, | χαῖρε

1. Name previously unattested, G., who reads the fourth letter (Ɵ) as a ligature of Π and I; A.-D. read a theta (Βερθιωη > Βερθωιη), J. an omikron (Βεροίη); G. considers Bereiose a Semitic name (Ber-Iôsè: 'child of Iôsè').

1996: 18 no. 3. **Epitaph of Diodotos.** A.-D. 75 no. 489 (5); J. 307.

Διόδοτε | χρηστὲ | καὶ ἄωρε, | χαῖρε· ζή||σας ἔτη ιδ´

1. Διόδοτις, A.-D.

1997: 19 no. 4. **Epitaph of Dometius.** A.-D. 76 no. 489 (6); J. 307.

Δομέτι | χρηστὲ | καὶ ἄλυπ|ε, ζήσας {α} || ἔτη | vacat ξβ´ vacat

1998: 20 no. 5. **Epitaph of Hermogen(e)ia.** A.-D. 5, 76/77 no. 489 (7); J. 307.

Ἑρμογενί|α χρηστή, | χαῖρε· ζή|σασα ἔτη || ε´, μῆνες | vacat δ´ vvv

1999: 21 no. 6. **Epitaph of Zenobios.** A.-D. 77 no. 489 (8); J. 307.

Ζηνόβεις | ζήσας | καλῶς | ἔτη νε´

1. Ζηνόβεις = Ζηνόβι(ο)ς, G.

2000: 22 no. 7. **Epitaph of Hygious.** A.-D. 78/79 no. 489 (10); J. 307.

Ὑγιοῦς | χρηστὴ κὲ | ἄλυπε, χαῖ|ρε· ζήσασα || ἔτη νβ´ vacat

1. Ὑγιοῦσ(α), A.-D. || 2. καί, A.-D.

2001: 23 no. 8. **Epitaph of Flora.** A.-D. 79 no. 489 (11); J. 307.

Φλῶρα χρησ|τὴ κὲ ἄλυ|πε, ζήσασ|α ἔτη λε´

2002: 23 sub Nota. **Epitaph of Sidonios.** A.-D. 78 no. 489 (9); J. 307; not rediscovered: [Σ]ίδονι, | [χ]ἔρε· | ζήσα|ς ἔτη || [--]

1. Σίδονι: vocative of Σιδόνιος, G.

2003. Sidon. Inscription on a bronze applique, 5th-7th cent. A.D. Circular bronze applique with a lion's head in relief; inscription around the head; now in the Cabinet des Médailles at Paris. Ed.pr. D.Feissel in *Trois donations* -- (cf. our lemma no. 2299) 11 no. 3 (ph.; translation).

† Θεοτέκνου † πριμηκηρίου νουμέρου Κυντανῶν

Theoteknos was an officer in a unit known from Byzantine Egypt, the *numerus Quintanorum*, a detachment of the *legio V Macedonica* stationed at Memphis. If the provenance from Sidon given by Froehner is correct, Theoteknos travelled from Egypt to Phoenicia, ed.pr. [our Θεότεκνος should be added to the list of attestations compiled by D.Roques: see *SEG* XLVII 2295, with further comment on this name, Tybout].

2004. Sidon. Invocation of God's grace in Latin letters on a bronze seal, 5th-7th cent. A.D. Circular bronze seal; inscription around a cross; now in the Cabinet des Médailles at Paris. Ed.pr. D.Feissel in *Trois donations* -- (cf. our lemma no. 2299) 13/14 no. 7 (ph.; translation): Theu charis

= Θεοῦ χάρις. For this text on seals in Greek letters see e.g. our lemma no. 2196, ed.pr. [see also our lemma no. 2260 (A)].

2005-2006. Srîr. Dedications to Zeus Tour Barachos, 131 and 134 A.D. J.Jarry, *Annales islamologiques* 7 (1968) 164 nos. 44/45. D.Feissel, *art.cit.* (cf. our lemmata nos.

1936 and 2283) 70 (with note 41), points out that these two similar, approximately contemporary, rock-inscriptions accompanying reliefs north and south of the temple are dated according to the era of Antiochia (north; Caesarian) and Chalkis (south; Seleukid), respectively. This implies that the sanctuary is situated on the boundary between the Antiochene and the Chalkidene; see our lemma no. 1936. F. corrects J.'s reading of the date in the latter inscription. We present the texts.

2005: J. no. 44. **Antiochia (area of: Srîr). Dedication to Zeus Tour Barachos, 131 A.D.**

Ἔτους θορ', Ἀρτε|μισίου δ', Διὶ Τουρ | Βαραχῳ | Ἡράκλει|τος Τιβε|ρίου ἀνέθηκεν

1. Year 179 (Antiochian = Caesarian era) = 131 A.D.

2006: J. no. 45. **Chalkis (area of: Srîr). Dedication to (Zeus) Tour (Barachos), 134 A.D.**

Ἔτους υλε', μηνὸς | Δύστρου η', | Βέρος Τιβ(έριος or -ερίου) | Τουρ [---| ----]

Year 445 (Seleukid era) = 134 A.D., F.; τλα' = 341 (Antiochian era) = 243 A.D., J. || 4. [Βαραχῳ], J.

2007. Unknown provenance (Northern Syria or Kommagene). Epitaph of [--]ripos and Fabia, 161/162 A.D. Rectangular limestone relief representing in a recessed field the busts of a man and a woman; the bearded man clad in tunic and cloak, holding a funerary wreath in his left hand; the woman, also clad in tunic and cloak, has her hair covered by the cloak; her right hand rests on her husband's right shoulder; in her left hand she holds what probably is a spindle and distaff. Inscription (A) left of the man on the rim; inscription (B) right of the woman on the rim. Ed.pr. P.-L.Gatier in *Recueil Lyon* (cf. our lemma no. 2298) 24/25 no. 9 (ph.; translation), who refers to his article in *Cahiers du musée des Beaux-Arts de Lyon* (2002) (*non vidimus*).

A: [--]|ριπε | χρησ|τὲ, χα|ῖρ[ε]· || γου̣', | Λῴ|ου | γκ'
B: Φα[β]|ί[α], χα|ῖρε· | γο̣[υ'], || Γ̣[ορ]|π[ιαί]|ου | ζ'

Horizontal strokes above the numerals || A. initio possibly a gamma followed by a round letter, ed.pr. || 5. γου' (cf. B L. 4): year 473 (Seleukid era: 312 B.C.) = 161/162 A.D., ed.pr. || the relief belongs to a series from the Middle Euphrates region, ed.pr., who points to parallels from Seleukeia/Zeugma and Hierapolis (*SEG* XXVI 1500-1609; XXXII 1405) [the man died on Loios 23rd; his wife, who died on Gorpiaios 7th, survived him only by two weeks, Martin].

2008. Unknown provenance. Potter's signature on terracotta statuette, 1st cent. A.D. Mould-made terracotta statuette of a standing youth (god?), inscribed on the back of the cloak before firing; said to be from north Syria; probably the work of a workshop of Tarsos. Edd.pr. L.Burn - R.Higgins, *op.cit.* (cf. our lemma no. 981) 289 no. 2969 (ph.).

Πατροφίλου

2009. Unknown provenance. Inscription on a bronze weight, 562 or 565 A.D. G.Schlumberger, *Mélanges d'archéologie byzantine* (Paris 1895) 24-26 no. 5; S.Bendall, *Byzantine weights: an introduction* (London 1996) 48/49 no. 128. Republished by D.Feissel - C.Morrisson in *Trois donations* -- (cf. our lemma no. 2299) 34/35 no. 11 (ph.; translation).

A: νο(μίσματα) ιη'   B: † Ἐπὶ Ζιμάρχου τοῦ ἐνδοξοτά(του) ἐπάρχο̣υ̣ Ῥώμις

A. Small omikron above the ny || 18 nomismata: quarter of a Roman *libra* of 72 *solidi* (nomismata); with a weight of the object of 79.74 g, this corresponds to a *libra* of 318.96 g, F.-M. [cf. our lemma no. 2258 app.cr.] || B. abbreviation sign: ʃ; ligature ȣ || under the title 'prefect of Rome', current at the time, Zimarchos in fact was prefect of Constantinople in 562 and 565 A.D. Two other bronze weights of Zimarchos are known: one of 72 *solidi* (one *libra*; *CIG* 8984; ph.; sold in 1994 in Zürich: see auction catalogue *Spink Taisei. Numismatica Ars Classica, Zürich, 26 October 1994*, 60 no. 773), the other of 36 *solidi* (Bendall, *op.cit.* no. 127), F.-M.

2010. Unknown provenance. Inscriptions on bronze horse amulets, early Byzantine period. G.Manganaro, *art.cit.* (cf. our lemma no. 1181; see also 1399) 177/178, adduces or briefly discusses the following inscriptions on horse amulets (which were to be attached to the animal, mostly as part of the harness): 1) H.Seyrig, *Berytus* 1 (1934) 5-8 (M. 177; text and translation): Ἵππος, Μιχαήλ, Γαβ|ριήλ, Οὐριήλ, βοήθ[ι | σ]ε σπ⟨ε⟩ίρε⟨ι⟩ν· ἄλ⟨ε⟩ιψε Θε(--) | [--]ΕΟΥ μεθ' ἡμ[ῶν] ([--]ε ἔσπ⟨ε⟩ιρεν ἄλ⟨ε⟩ιψε Θε[--|--]ου, S.); M. rejects S.'s notion of ἵππος as 'le terrible cheval noir des enfers'; σπείρειν either refers to parturition or, in case of a male horse, to fecundation [M. does not discuss the inscription on the reverse, which reads in LL. 4-6: φύ|[λαξ]ον Θεόδωρον, ὃν ἔτη|[κεν] Χ]ριστίνα· εἷς Θεός, apparently implying that the amulet was to protect a man called Theodoros (hardly a horse's name; neither is Christina). Under the text on the obverse there is an unclear drawing of a bearded man holding an object which is to all probability a whip; consequently the amulet was probably intended to protect both a horse and its owner. Part of the amulets on horses may have been intended to ward off the numerous curse tablets that were written against race horses and charioteers in the arena, Tybout]); 2) id., *Berytus* 2 (1935) 48 (M. 177 note 70; text): Φοῖβος κ|ελεύι μὴ | κύ⟨ε⟩ιν πόν|ον πόδας; 3) G. Schlumberger, *REG* 5 (1892) 80/81; P.Perdrizet, *REG* 16 (1903) 53/54 and *Negotium perambulans in tenebris* (Strasbourg-Paris 1922) 32. The text on the obverse reads ΙΠΠΟC Μ|ΟΙΛΟC ΕΙΒ||C ΕΥΘΥΕΙΑ|ΚΟΛΕΑΝΔΡ||ΟC ΤΡΟVΘΟ|ΚΑΜΕΛΟC | ΑΠΟΛΛΟ. M. (177/178) presents the following interpretation: ἵππος, μ|οῖλος· εἴβ|ις εὐθ{υ}εῖα | κ⟨ω⟩λ⟨ῆ⟩ ἀνδρ||ὸς, ⟨σ⟩τρουθο|κάμ⟨η⟩λος | ἀπ⟨ὸ⟩ ὅλ{λ}(ων) (sc. κακῶν φύλαξον). M. takes μοῖλος as the equivalent of Latin *mulus*; the ibis and the ostrich are

represented because they eat serpents; the phallos is another important apotropaic force (cf. e.g. *SEG* XLVI 1248/1249). The formula ἀπὸ ὅλων (sc. κακῶν) should be related to the text on the obverse around the Divine Rider piercing the female devil: Εἷς Θεὸς ὁ [νικῶ]ν τὰ κακά (cf. our lemma no. 2254).

PALAESTINA

2011. Palaestina. For inscribed objects possibly from Palaestina see our lemmata nos. 1183 in fine and 2254.

2012. Palaestina. Bishops and inscriptions. A.Michel, *Les églises d'époque Byzantine et Umayyade de Jordanie. Étude de typologie et inventaire* (Turnhout 2001) 426-433, presents a tabular survey of all bishops on record in literary and epigraphical sources for the parts of Palaestina and Arabia east of the Jordan river. On 106-428 a geographically arranged catalogue of all church-sites in Palaestina and Arabia (in each province from north to south); the relevant inscriptions, where available, are given, with French translation ('sans étude épigraphique détaillée'). See also D.Feissel, *BE* (2002) no. 478.

2013. Palaestina. Eras and boundaries in the early Byzantine period. See our lemma no. 2283.

2014. Palaestina. Greek inscriptions. P.W.van der Horst in J.J.Collins - G.E.Sterling (edd.), *Hellenism in the land of Israel* (Notre Dame 2001) 154-174, observes that on all counts the Greek material is ca. 60% of all inscriptions from Palaestina (against, incidentally, ca. 85% in the Diaspora); subsequently he points out that the number of preserved inscriptions is exceedingly small if compared to the total population (less than 0.025 percent!); however, this does not mean that Greek inscriptions belonged to a small elite of less than 1% of the population. Epitaphs in Greek represent a wide stratum of the population, save for the very poor. Papyri, coins and literary sources confirm that many non-elite Jews spoke or understood Greek; the preponderance of Greek in epitaphs has nothing to do with the 'constraints of genre'. It is especially in Besara (Beth She'arim) that the number of Greek epitaphs is exceedingly large (88%). Special comment on the funerary epigram for Iustus (see our lemma no. 2017 [Merkelbach - Stauber, *SGO* IV 21/01/01]), which indicates familiarity with the Greek language, and with Homeric phraseology (cf. also no. 183 in Schwabe - Lifshitz [Merkelbach - Stauber, *SGO* IV 21/01/02]). In the end V.d.H. supports the view that 'Greek was ... the lingua franca of many Palestinian Jews ...' (166). This, however, does not imply that many Jews 'were monolingual Greek speakers'. Greek rather was a second language.

See also G.E.Sterling, *ibid.* 272/273: '...Greek [was] an important secondary language in Jerusalem; Aramaic probably continued to be the main language' (with on 279/280 tabular surveys of Greek inscriptions in Jerusalem other than on ossuarires and of the texts on ossuaries from Jerusalem). Cf. also our lemma no. 2025.

2015. Palaestina. Pagan cults. N.Belayche, *Iudaea - Palaestina. The pagan cults in Roman Palestine (second to fourth century)* (Tübingen 2001), adduces many inscriptions - too many to enumerate in any detail - in her study of the pagan cults, their nature and their importance in Jewish Palestine. Among topics worth of note we single out the following: the cultural role of the Roman army, as shown by various Latin and Greek inscriptions (B. 53-66, with special reference on 62-66 to the situation in Beth Guvrin/Eleutheropolis [for this subject see also our lemma no. 2350]); Jewry and pagan cults in Sepphoris and Tiberias (B. 85-95); the cult of angels (ἄγγελοι; B. 99-104); brief reflections on the religious 'color' of ἅγιος (B. 105-107); pagan cults in Aelia Capitolina (B. 154-160; Serapis: 157-160), Caesarea Maritima (B. 171-198), Flavia Neapolis (B. 199-209), Sebaste (B. 209-219), Askalon (B. 222-232), Gaza (B. 232-249, with special attention to the θεὸς πάτριος Μαρνᾶς); the Μαϊουμᾶς festival in Gaza (249-255); pagan cults in cities of the Dekapolis (B. 257-277: Skythopolis, Gadara, Hippos-Susita). For a review see S.Sorek, *CR* 52 (2002) 330/ 331.

2016. Askalon. Bilingual (Latin/Greek) epitaph of C. Comisius Memor, 100-250 A.D. Rectangular white-yellow marble plaque; now in the Khan Museum in Ashkelon. Edd.pr. W.Eck - B.Zissu, *SCI* 20 (2001) 89-96 (ph.).

Memoriae | C. Comisi Memo|ris naucleri de | oeco poreutico(rum) ||
Μνήμηι Γαΐου Κομισίου | [Μέμορις ναυκλήρου ἐξ | οἴκου πορευτικῶν]

2-3. and 5-6. Comisius: extremely rare *gentilicium*: four previously known attestations, all from the western part of the Empire; the *cognomen* Memor is occasionally borne by slaves, but our deceased is more likely to be a free-born person, edd.pr. || 3-4 and 6-7. Comisius was a native speaker of Latin: the Latin precedes the Greek, and the expression *nauclerus de oeco* -- (instead of *navicularius de collegio* or *corpore*) is a transliteration of the Greek equivalent, conceivable only for a Latin speaker in a Greek environment; οἶκος in the sense of 'guild' is never attested in the western part of the Empire; 'oikoi' of merchants or shipowners are on record in *IGR* I 604 and 610, both from Tomis; the association of Comisius probably had its seat in Askalon, since otherwise its provenance would have been specified; poreuticus/πορευτικός was never before associated with a *collegium*, the term appears in connection with the grain transport from Alexandria to Rome (e.g. *IG* XIV 918 = *IGR* I 392; from Ostia). For the 4th -7th cent. A.D. Askalon is known as a major wine exporting center; though our inscription should be dated to the 2nd cent. (or first half of the 3rd cent.) A.D., it is likely that the Askalon *collegium* was involved in the transport of wine to Rome and the western provinces, edd.pr.

2017. Besara (Beth She'arim). Funerary epigram for Iustus, 3rd cent. A.D. M.Schwabe - B.Lifshitz, *Beth She'arim* II: *the Greek inscriptions* (New Brunswick 1974) 45-52 no. 127 [see now also Merkelbach - Stauber, *SGO* IV 21/01/01]. P.W.van der Horst, *art.cit.* (cf. our lemma no. 2014) 154 and 164/165, offers a translation and some reflections on the mixture of Homeric reminiscences and Jewish concepts [are there any in this epigram?]. On 166 note 1 he prints the Greek text of S.-L. without brackets. See also J.S.Park, *Conceptions of Afterlife* -- (cf. our lemma no. 2343) 58/59 (translation; brief comment on the same topics). We give the text, which was never included in *SEG* [but see *SEG* XLIV 1752 for earlier comments of V.d.H. on this inscription; see also V.d.H., *Ancient Jewish Epitaphs* (cf. *SEG* XLI 1839) 151/152 no. 8. Except for L. 6 initio, we present the text of *SGO*].

Κεῖμαι Λεοντείδης νέκυς ΑΦΟ̣[⏑⏑ –⏑⏑ Ἰοῦ]στος
ὃς πάσης σοφίης δρεψάμενος κ̣[αρπό]ν
λεῖψα φάος, δειλ[οὺς γ]ονέας ἀκα[χημέν]ους αἰε[ί]
4 αὐτοκασιγνήτους [τ]ε, οἴμοι, ἐ[ν τοῖς Β]εσάρ[οισιν],
καί γ' ἐλθ[ὼν] εἰς Ἄδην Ἰοῦστος [⏑⏑ αὐ]τόθι κεῖμα[ι]
σὺν πολλοῖσιν ἑοῖς, ἐπὶ ἤθελε Μοῖρα κραταιή
θάρσει Ἰοῦστε, οὐδεὶς ἀθάνατος

1. ⟨Σ⟩αφο[ῦς υἱὸς Ἰοῦ]στος, S.-L. [the photo in S.-L. shows only a small curve of the lower part of the letter; we added a dot); perhaps rather Θ: ἄφθ̣[ιτος/-ον –⏑⏑ Ἰοῦ]στος (or ἄφθ̣[ονος/-ον or ἄφθ̣[ορος/-ον); 'from a metrical point of view the poem is far from faultless' (V.d.H. 164), especially in the vicinity of proper names (as usual), but also in some of the restorations suggested, Tybout] ‖ 4. ἐ[ν οἷς Β]εσάρ[οις], S.-L. ‖ 6. initio οὖν, M.-S.; ἐπ(ε)ί, M.-S. [ἐπί for ἐπεί].

2018. Caesarea Maritima. Epitaph of Priscus Nemonianos and Isidoros (or Isidora), 1st-3rd cent. A.D. C.M.Lehmann - K.G.Holum, *The Greek and Latin Inscriptions of Caesarea Maritima* (Boston 2000; cf. *SEG* L 1466) no. 158. H.Solin, *Arctos* 35 (2001) 239/240, points out that this is not an 'Egyptian epitaph': 1) Νεμωνιανός derives from the Roman gentilicium Nemonius, especially frequent in Campania; its apparent popularity in Egypt (on ostraka) can be reduced to two persons: a Μᾶρκος Ἄννιος Νεμωνιανός and his homonymous son, active in Syene in the 2nd half of the 2nd cent. and the 1st half of the 3rd cent. A.D., respectively [on this family see now M.L.Bonsangue, *CCG* 12 (2001) 199-212. In fact the name Νεμωνιανός also appears on ostraka from the Easter Desert: *OClaud* 358 (see the commentary ad L. 1) and *SB* 15455 (in Latin), both 2nd cent. A.D., Martin]; also on record in Egypt are the gentilicium Νεμώνιος (occurring as a single name, inter alia in *SB* 243, where Νεμόνις rather than Νεμονίς should be read [for another epigraphic testimony see now our lemma no. 2184, Tybout]) and the cognomen Νεμωνᾶς (cf. Solin, *ibid.* 211: ostrakon); 2) Ἰσίδωρος (or Ἰσιδώρα: ΙΣΙΔΩΡΕ is either the male vocative Ἰσίδωρε or a mason's error for Ἰσιδώρα) is popular in the whole Mediterranean area (on the diffusion of 'Isis names' see most recently R.Parker in *Greek Personal Names* (cf. *SEG* L 1724) 74/75); 3) the same applies to the formula δοῖ σοι ὁ Ὄσειρις τὸ ψυχρὸν ὕδωρ, on record e.g. in Rome

(*IGUR* 432, 628 (= *CIL* VI 20616), 720, and 836); no Egyptian influence can be traced in these inscriptions.

2019. Castra Samaritanorum (Khirbet Qastra). Bilingual mosaic inscription, early Byzantine period. *SEG* XLVI 1818. Republished by E.Puech, *RBi* 108 (2001) 66-68 (dr. presenting a reconstruction of the complete text as restored by P.; majuscule text only).

[Κύριε, μνή|σθητι τοῦ δ|ούλου σου Ἰο|υλιανοῦ ὃς ἔ|κτισε τὸν μέ]|γιστον τõν ⟨οἶ⟩κ|ον ἐγ τ⟨α⟩ῖς κώμ⟨α⟩ι|ς τα⟨ύ⟩ταις Aramaic text | Aramaic text

Five lines are missing, P., whose restoration is based on the (more concise) Aramaic text: 'Souviens-toi, Seigneur, de ton serviteur L/Ioulianos' ‖ 3-4. or Λο|υλιανοῦ, P. [for this name see *SEG* XXXV 1790; XXXVII 1512 L. 10, Tybout]] ‖ 5-6. in L. 6 initio the traces point to gamma or rho (tau is excluded): probably μέ]|γιστον or, less likely, φιλόχ]|ρ̣ιστον or εὐχα]|ρ̣ιστõν, P. ‖ 4-8. Ioulianos (or Loulianos) claims to have founded the largest of the churches in these villages (i.e. in the area), P. ‖ [.]ΙCΤΟΝΤΟΝΗΚ|ΟΝΕÑΙCΚωΜΙ|CΤΑΥΤΙC, mosaic; --|[.]ιστον τὸν ⟨οἶ⟩κ|ον ἐν τ⟨ῆ⟩ς κώμ⟨η⟩|ς ταύτ⟨η⟩ις, *SEG*.

2020. Dora (area of: Bir el-Malik). Honorary inscription for T. Mucius Clemens, 51/52-59/60 (or shortly after 70 A.D.). *SEG* XXXIII 1266; XL 1449 (cf. 1638); XLVII 1982 (cf. 2244; cf. also XXXVI 1322). F.E.Brenk - F.Canali De Rossi, *Biblica* 82 (2001) 410-417, publish a bibliographical note (substantially by B.) on T. Claudius (or Antonius?) Felix, governor of Iudaea ca. 51/52-ca. 59/60 A.D., known from *Acts* 23/24, Jos. (*Ant.* 20.141-144; 173-178; 182; Claudius Felix) and Tacitus (*Hist.* 5.9; Antonius Felix). B. argues that Felix probably bore both *gentilicia* instead of just one, that one of his three wives (whether called Drusilla, like another of his wives, or otherwise) was the great-granddaughter rather than a granddaughter of Kleopatra VII and Marcus Antonius, and that Felix' bad reputation must be taken with a grain of salt. In an appendix (414-416; translation) C.De R. returns to N.Kokkinos' discussion of the inscription for T. Mucius Clemens (*SEG* XL 1449), in which K. restored Felix' name (L. 7). C.De R. rejects most of K.'s restorations and presents the text as follows.

[Τί]τωι Μουκίωι Μάρκου υἱῶι [tribus?]
[Κλ]ήμεντι ἐπάρχωι στ[ρατεύματος πεζικοῦ?]
βασιλέως μεγάλου Ἀγρίπ[πα ------]
4 Τιβερίου Ἀλεξάνδρου ἐπάρ[χου Ἰουδαίας]
ἐπάρχωι σπείρης πρώτ[ης ---? Ἡρω?]-
διανῆς ἱππικῆς vacat β[------]
Τιβερίου Κλαυδίο[υ Φήλικος?]
8 ἐπιτρόπου Σε[------]
Σιμωνίδης καὶ Τ[--- τοῦ δεῖνος]
υἱοὶ τῷ ἑαυτῶν [πάτρωνι, εὐεργεσίας]
χά[ριν]

K.'s restorations (*SEG* XL) are too short; the part missing at right may be nearly equal in length to that at left, C.De R. || 3 (and 6). Ἀγρίπ[πα βοηθῶι], based on the restoration β[οηθῶι] in L. 6, *SEG* XL; both restorations are open to doubt: in L. 3 one would expect the rank of χιλίαρχος (but a qualification like *tribunus* with the name of a commander is not attested in inscriptions) or ἀντεπίτροπος = sub-procurator (cf. *OGIS* 586 = *IGR* III 1015: honorary inscription, possibly erected for Pliny the Elder, recording this rank for the honorand in the service of Tiberius Alexander), C.De R. || 5-6. for Mucius' third service (LL. 5/6) one would expect *praefectus alae quingenariae*; a supplementary word between πρώτης and Ἡρω?]|διανῆς is needed, C.De R. [but in his text C.De R. prints [πρώτης vacat Ἡρω?]διανῆς] || 7-8. Τιβερίου Κλαυδίο[υ Φήλικος] | ἐπιτρόπου Σε[βάστου Ἰουδαίας], *SEG* XL; highly uncertain; the man concerned may have been any other Claudius [one wonders why under these circumstances C.De R. includes Φήλικος in his text, even with question mark]. Alternatively LL. 6-8 may have contained a double dating formula, beginning after the *vacat* in L. 6, like [βασιλεύοντος] | Τιβερίου Κλαυδίο[υ Νέρωνος], | ἐπιτρόπου Σε[- name of governor -], C.De R. || 10. τῶ(ι), C.De R. || 10-11. [πατρὶ καὶ εὐεργέτηι?] | χα[ῖρε], *SEG* XL [cf. also A.Martin's restoration [φίλωι καὶ εὐεργέτηι] | χα̣[ριστήριον]: see *SEG* XXXIII 1266 for M.'s text, ignored by C.De R.. Tybout].

2021. Gaza. Contests. C.Wallner, *ZPE* 135 (2001) 125-135, examines two inscriptions and two other sources for the light they shed on contests held in Gaza; he shows that no evidence for alleged Ἀδριάνεια can be found. In *Chronicon Paschale* 1.474 LL. 3-9 πανήγυρις Ἀδριανή refers to a fair focusing on economic activities and founded on the occasion of Hadrian's visit to the city in 130 A.D.; IAG no. 72 = C.Roueché, *Performers and partisans* (cf. *SEG* XLIII 698) no. 91 II (b/c; W. presents a text with some differences in accentuation and punctuation; Aphrodisias; reign of Marcus Aurelius and Lucius Verus) records that T. Aelius Aurelius Menander won the Γάζαν ἀνδρῶν πανκράτιν (L. 56); W. argues that, like the other events listed in this section (LL. 31-66), this contest was a money game (θέμις) rather than an ἀγὼν ἱερός; *Hadrianeia* would certainly have been qualified as a sacred agon and consequently classed among the other sacred contests listed in LL. 13-30. A papyrus from Hermoupolis (268 A.D.) attests a sacred, iselastic, oecumenic and isolympic agon for Gaza; these *Olympia* were probably granted by Gordian III, Valerian or Gallienus. Contacts between Gordian III and the city are on record in *IG* XIV 926 (= *IGR* III 387 = C.A.M.Glucker, *The city of Gaza* -- (cf. *SEG* XXXVII 1483) no. 2 = G.Sacco, *Iscrizioni greche d'Italia: Porto* (cf. *SEG* XXXIV 1010) no. 5; Portus Augusti) honoring this emperor as a benefactor of Gaza, entitled ἡ πόλις ἡ τῶν Γαζαίων ἱερὰ καὶ ἄσυλος καὶ αὐτόνομος, πιστὴ ⟨καὶ⟩ εὐσεβής, λαμπρὰ καὶ μεγάλη (LL. 7-11). The imperial euergetism probably concerned the temple of Marnas, equated to Zeus, in whose honor contests called Ὀλύμπια were held.

2022. Gaza. Various inscriptions. J.-B.Humbert (ed.), *Gaza méditerranéenne. Histoire et archéologie en Palestine* (Paris 2000), is a general introduction to the history and culture of the city illustrated with numerous color photographs, with little attention to Greek inscriptions: ph. of the sections of the Madaba map (*IGLS* XXI 2 153; *SEG* XLIX 2099) and the mosaics from the churches of St. Stephanos and Bishop Sergios in Kastron Mefaa/Umm er-Rasas (*SEG* XXXVII 1552-1616; XLIV 1404; Γάζα: XXXVII 1585) showing the city vignettes of Gaza on 61 and 74, respectively; on 121-126 H. et alii present a brief description of the church at Jabaliyeh/el-Mkheitim (see *SEG* L 1480-1495 for the mosaic inscriptions; on 121 a ph. of L 1495); on 75 a ph. of the votive inscription *SEG* L 1496 found *ibid.*; on 114/115 A.Cour-Marty briefly comments on the weights found in Gaza and surroundings corresponding to the various measuring systems of the adjacent areas (Egyptian; Mesopotamian; Palestinian; Phoenician) and consequently showing that the region of Gaza was a 'plaque tournante commerciale' (114) [For an earlier publication on Gaza's history, archaeology and epigraphy see *SEG* XXXVII 1483; see now also B.Bitton Ashkelony - A.Kofsky (edd.), *Christian Gaza in Late Antiquity* (Leiden 2004), with a new inscription (dedication of a mosaic in a church) published by L.Di Segni on 56-58, Tybout].

2023. Hebron (area of: Beit 'Anun). Bilingual (Aramaic/Greek) and Greek epitaphs on ossuaries, 1st cent. A.D. Two stone ossuaries, one rectangular (A), the other tapering downwards (B); found in two tombs of the cemetery at Beit 'Anun in the Hebron Hills, north of Hebron; (A): on one of the long sides in the center between two large rosettes a slightly raised rectangular panel bearing an inscription; B: on one of the small sides, on either side of the top of a large triangle (part of the zig-zag pattern covering the entire ossuary). Ed.pr. Y.Magen, *Qadmoniot* 34 (2001) 54/55 (A) and 57 (B) (ph.; dr.; in Hebrew); the app.cr. is based on information kindly communicated to us by L.Di Segni (*per ep.*).

A: Aramaic text | Aramaic text | Αμμαι|δος ὁ || Φερω|ρου   B: Σελακος

Date: tomb (A) is dated by finds ranging from the 2nd to the 4th cent. A.D., but may have been hewn earlier; tomb B is dated to the 1st cent. A.D. by ceramic finds, ed.pr.; Di S. points out that the 2nd-4th cent. finds probably belong to a church which was built on the site of the tombs; she dates both inscriptions to the 1st cent. A.D. || A. 1-2. Aramaic: *Ammu bar Phroria* || 3-6. Αμμαιδος: genitive of Αμμαις corresponding to Semitic *Ammu*; in spite of this genitive, the article preceding the patronymic is in the nominative; '(tomb of) Ammais, son of Pheroras', Di. S.; both names are typically Edomite, ed.pr.

2024. Jerusalem. Dedication of a statue, Roman Imperial period. Almost life-size statue of a dressed standing woman; the head is missing (female deity?); inscription on the base; found south of the southern wall of the Temple Mount enclosure. Ed.pr. O.Peleg in A.Faust - E.Baruch (edd.), *New studies on Jerusalem. Proceedings of the Seventh Conference, December 6th 2001* (Ingeborg Rennert Center for Jerusalem Studies; Ramat-Gan 2001) 130 (in Hebrew; English summary on 11*/12*).

Οὐαλερία Αἰμιλιανὴ | ἐξ ὑποσ̣χ̣έσεως ἀ̣ν̣έθηκ̣ε

Undated by ed.pr.; sligthly cursive script || 2. ἐξ ὑπο[ρκ]έσεως, ed.pr.; corr. Pleket ('on the basis of a promise (made to the deity?)').

2025. Jerusalem. Epitaphs on ossuaries. *SEG* L 1501*. M.Hengel in J.J.Collins - G.E.Sterling, *op.cit.* (cf. our lemma no. 2014) 26/27, offers brief reflections on the large number of inscribed ossuaries: '... around Jerusalem ... a remarkable number of Greek native speakers and bilingual Jews'. See also our lemma no. 2014 in fine.

E.Regev, *PalEQ* 133 (2001) 39-49, relates the emergence of the new burial practice of collecting the bones in ossuaries introduced during the reign of Herod the Great to the increasing individualism at that time; in the ossuaries, inscriptions recording names and further biographical data, and specific ornaments, reflect this tendency; R. denies relations with Jewish ideas about resurrection and afterlife [See also, much in the same sense, the study of S.Fine summarized in *SEG* L 1501].

Y.Peleg, *BASOR* 325 (2002) 65-72, discusses the ossuary burials as a reflection of 'the gendered ideology of society. The identity of the male persona is more public and individualized than that of the female, which is connected primarily with the private spheres of childbearing, motherhood, and wifehood' (65).

See also our lemma no. 2026.

2026. Jerusalem. Epitaph of Sallamseion, Hosaias and Jacob, ca. 100 B.C.- ca. 100 A.D. Rectangular stone ossuary (cf. our lemma no. 2025); inscription in the upper left corner of one of the narrow sides; now in the collection of M.Debor. Ed.pr. T.Ilan, *IEJ* 51 (2001) 92-95 (ph.; dr.).

Σαλλαμσείων, | Ὠσαΐας, | Ἰάκωβος

Three names in the nominative with no relationship indicated, ed.pr. || 1. transliteration of the Jewish name Shelamzion, the third most popular name among Jewish women in Palaestina, with 25 attestations (see ed.pr.'s study mentioned in *SEG* XXXIX 1618); there are many Greek variants of this name: Σαλαμψιώ, Σεαλμσίν, Σελαμασιων, Σελαμπιους, Σελαμφίν, Σελαμψιώνη, Σελασίων, ed.pr. || 2. first example of a Greek transliteration of the Jewish name Hosaiah, ed.pr.

2027. Jerusalem. Epitaph of Dometil(l)a, 4th cent. A.D.? C.R.Conder, *Palestine Exploration Fund Quarterly Statement* 26 (1893) 178; P.Thomsen, *ZPalV* 44 (1921) 97 no. 138. Republished by J.Seligman - R.A.Raya, *'Atiqot* 42 (2001) 223-225 (cf. also 234; majuscules; deficient transcription; ph. of the tabula ansata once containing the inscription, now illegible), in the context of a report on a salvage excavation on the site where the inscription was found.

Θάρσι, Δο|μετίλα· | οὐδὶς ἀθάν|ατος

Date: early Byzantine period, ed.pr. [i.e., probably 4th cent. A.D., L.Di Segni *per ep.*] || the text was engraved on the western wall of a crypt on the summit of the Mount of Olives (partly situated under the Church of the Ascension) held to have been the tomb of the prophetess Hulda, St. Pelagia and Rabi'a al-'Adawiyya by the Jews, Christians and Muslims, respectively; the inscription shows that Dometil(l)a was the true occupant of the tomb, S.-R.

2028. Marisa. Erotic epigram, 3rd/2nd cent. B.C. *SEG* XLIX 2069; Merkelbach-Stauber, *SGO* IV 21/09/01. C.B.Korzakova, *Hyperboreus* 7 (2001) 185-195 (dr.; in Russian, with English summary), argues that these verses are a quotation from a drama of a genre close to New Comedy, possibly a mimiamb of Alexandrian origin, rather than an *ad hoc* composition; the content of the text as a whole may have concerned a hetaira's ransom. The graffito may have been inscribed by someone waiting in the cave for an erotic encounter; it may have been the source of inspiration of another visitor, who wrote a love graffito on the opposite wall mentioning a Kalypso (see *SEG* XLIX): cf. the term νεῦμα on record in both texts. The metrical structure of the two poems is different (trochaic trimeter in the long epigram and something like a hexameter in the single Kalypso-verse), which may point to different writers.

2029. Nazareth? Diatagma Kaisaros concerning tomb violation, shortly after 31 B.C.? *SEG* XLIX 2071*. E.Tsalampouni, *Tekmeria* 6 (2001) [2003] 70–120, presents the text and a critical review of 81 articles or other contributions dedicated to this inscription between 1930 and 1999.

2030. Negev (area of: 'Ein Saharonim). Bilingual (Greek/Latin) dedication to Athena, 2nd-4th cent. A.D. *SEG* XLII 1455. Published once again by P.Figueras, *AEA* 73 (2000) 273-278 (in Spanish, with English summary), now with a drawing of the relief and the inscription on the base. In L. 2 initio the stone has ΕΠΟΗϹΕΝΙΝ: ἐπόησεν (ἐκ τῶν) or (ἐξ) ἰ(δίω)ν (*SEG* XLII: ἐκ τῶν ἰ(δίω)ν). The abbreviated name of the dedicant can be read as Γάϊο(ς) Μ(ᾶρκος) Ἀ|ν̣τ̣όν̣(ιος) (LL. 3/4; see *SEG* XLII, app.cr.); alternatively, one might assume that the name does not extend into L. 4: Γάϊο(ς) Μ(ᾶρκος) Ἀ(ντόνιος) [rather Ἀ(ντώνιος)] or Ἄ(ννιος) or Α(ὐρήλιος); in the latter case, the meaning of the letter group before *miles* in L. 4 remains unclear [the dr. shows N[?]]; possibly it should be connected with the isolated lambda in L. 4 [not visible on the dr.]: F. considers but rejects ἐν μηνὶ Γορπιαίῳ λ' [Γορπιαίον, F.]; on 275 note 9 he suggests that Λ may stand for λ(ιθουργός), referring to the sculptor who also cut the inscription [in this case one would expect his name to have been recorded, Tybout]. For F.'s comments on the Roman military presence in the Negev see *SEG* XLII app.cr. He now dates the relief to the 2nd-4th cent. A.D. (2nd/3rd cent. A.D., *SEG* XLII).

2031. Paneas (Caesarea Philippi). Fragment, Roman Imperial period. Marble fragment with four heavily apicated letters. Ed.pr. S.Israeli in J.F.Wilson, *Rediscovering Caesarea Philippi. The Ancient city of Pan* (Malibu 2001) 29 (ph.): ΓΡΙΠ; 'apparently part of the name AGRIPPA' ['Αγρίππας], possibly referring 'to the famous biblical king himself'. See also, in the catalogue, 50 no. 9 (ph.): possibly King Agrippa II, the grandson of Herod the Great.

2032. Sogane/Sigof (Sakhnin). Invocation of the Lord, 4th/5th cent. A.D.? Stone lintel with an inscription of four lines; found in the refuse piled in a cave west of the mos-

que in Sakhnin (called Sogane or Sigof in antiquity; Lower Galilee). M.Yitach, *Excavations and surveys in Israel* 113 (2001) 13* and Hebrew section 15/16 (ph.), presents a brief description. The inscription can be partially read from the photo; we incorporate some readings kindly suggested to us by L.Di Segni (*per ep.*).

Εἷς Θ(εὸ)ς ὁ βοηθῶν̣ | Αφελλ̣ω [---|---] | ἐπαρχία

Date: probably 4th/5th cent. A.D., Di S.; undated by Y. || 1. after B the letters are very faint but seem to be visible on the ph. || 2. 'Αφελλ̣ω, Di S., who for Αφελλος and related Semitic names (Αφελας, Αφλος) refers to H.Wuthnow, *Die semitischen Menschennamen in griechischen Inschriften und Papyri des vorderen Orients* (Leipzig 1930) 30; after ΑΦΕΛΛΩ there seems to be room for two letters, followed by a series of letters which cannot be read with certainty; perhaps ΩΙΚΙΤΙΣΥΜ || 3. the ph. seems to show ΑΥvvΚ vacat ΕΩΝ̣ || || 4. initio a sign: ⊳ || 2-4. Di S. hesitatingly suggests reading [δι]οικιτι (for [δι]οικητῇ) σὺμ (for σὺν) | αὐ(τῇ) κ[ώμῃ --]εων [καὶ] | ἐπαρχίᾳ.

ARABIA

2033. Arabia. Bishops and inscriptions. See our lemma no. 2012.

2034. Arabia. Eras and boundaries in the early Byzantine period. See our lemma no. 2283.

2035. Arabia. Imperial cult. See our lemma no. 1922 in fine.

2036. Arabia. Intercalation in the era of the province of Arabia. On the basis of dated inscriptions also recording the day of the week, R.Mercier, *RBi* 108 (2001) 101-108, establishes the position of the leap years in the era and calendar of the province of Arabia. This calendar has twelve 30-day months, with five or six epagomenal days in normal years (365 days) or leap years (366 days), respectively. The era starts on Ξανθικός (= March) 22, 106 A.D.; year 2 starts on Xanthikos 22, 107 A.D., and ends on ἐπαγομένη 6 (March 21), 108 A.D.; the following leap years are the years 2, 6, 10, etc. In an appendix on 106-108 M. briefly comments on the names of the planetary week days, especially monday (ἡμέρα σελήνης).

2037. Arabia. Honors for Lucius Verus, 166-168 A.D. See our lemma no. 2290.

2038. Bostra. Onomastics: Πάλμας. H.Solin, *Arctos* 35 (2001) 213/214, briefly comments on the male name Πάλμας on record in *IGLS* 9270 (Αἰνείας Πάλμας: two names) and 9318 (['Α]μμία Πάλμα Βά[σσ]ου: genitive of Πάλμας). The name is either epichoric or the transcription of the Roman cognomen Palma.

2039. Bostra. Honorary inscription for Ulpius Philippos, 3rd cent. A.D. *IGLS* 9088. In an article on '*Governors and their personnel on Latin inscriptions from Caesarea Maritima*', H.M.Cotton - W.Eck, *Proceedings of the Israel Academy of Sciences and Humanities* 7, 7 (2001) 215-240, on 231/232 (text and translation) briefly comment on the honorand's title πραιπόσιτος κουστωδιῶν and on οἱ ὀφφικιάλιοι τῶν δεσμωτῶν, who erected the inscription. The *centurio* Philippos was *praepositus custodiarum*, i.e., in charge of the prison. The *officium custodiarum* (i.e., the office dealing with the prison or with prisoners) was a department of the governor's *officium*, directly associated with the provincial governor's criminal jurisdiction.

2040-2046. Bostra (area of: Mafraq). Mosaic inscriptions in churches, 7th cent. A.D. A.al-Husan, *ADAJ* 45 (2001) 5-14 and 46 (2002) 71-94 (Arabic sections; no English summaries), publishes several photographs and drawings of mosaic inscriptions found in ecclesiastical buildings. The inscriptions are set in rectangular frames unless stated otherwise. For those published in 2001, see D.Feissel, *BE* (2002) no. 481, with ■ brief 'analyse provisoire, nécessairement incomplète'. We present a selection of these texts; our readings, based on the photos (mostly of poor quality and representing only sections of the mosaics) and drawings (equally deficient), should be considered provisional and occasionally tentative [Exceptionally, in our lemmata nos. 2040 (end of the lines) and 2041 (in Ξαν[θικός]), we use square brackets to indicate those parts of the inscriptions not visible on the photographs: no loss of text is implied].

2040: (2001) 11 (ph.); (2002) 83 (ph. below). **Dedication of the mosaic decoration of the church of St. John the Baptist, (ca.) 596-624 A.D.**

† Ἐπὶ τοῦ ἁγιωτάτου καὶ μακαριωτάτου Πολυ[ε]ύκτου [ἀρχιεπισκ(όπου)]
ἐψηφώθη ὁ ναὸς οὗτος τοῦ ἁγίου Βαπτιστοῦ Ἰωάννου ἐκ [τῶν προσόδων?]
τοῦ ἁγίου τόπου, ἐκ σπουδῆς Γεωργίου πρεσβ(υτέρου) (καὶ) περιοδευτοῦ [-----]
4 ἐν μηνὶ Ἀπελλαίῳ, χρόνων ὀγδόης ἰνδικτιῶνος τ[οῦ ... ἔτους]

[Abbreviation mark: ⸓ (L. 3 after B; also in L. 2 after ΑΓΙΟΥ, where it seems meaningless) || 1 and 2 in fine: rest. Pleket || Πολύευκτος is on record as archbishop of Bostra from 596 to 624 A.D. in *SEG* XXX 1711 and 1713, Feissel; these dates are confirmed by a ph. of part of another mosaic inscription on (2002) 82: three lines recording archbishop Polyeuktos (L. 1), and, in L. 3, ἔτους φιζ': year 517 (Arabian era) = 623 A.D., Tybout].

2041: (2001) 11 (ph.); (2002) 83 (ph. below). **Months, (ca.) 596-624 A.D.** Mosaic representing plants (trees?) symbolizing the months, indicated by labels; in a rectangular frame under the inscription in our lemma no. 2040. From the photo we read Αὐδναῖος, Περί̣τ̣[ι]ος, Δύ̣σ̣ννστρος, Ξαν[θικός]; on 80 some more months are mentioned in Latin majuscules in the text: DIOS [Δῖος], GORPIAIOS [Γορπιαῖος] and PANHIMOS [Πανή{ι?}μος; FISON (Φίσων), equally mentioned on 80, apparently refers to a mosaic representing the four rivers of Paradise; cf. e.g. *SEG* XXXI 1454 and 1472 bis; XLIV 1410; XLV 1905 A; XLVII 2080; see also our lemma no. 2215 (B), Tybout].

2042: (2001) 13 (ph.); 2002) 83 (ph.). **Dedication of the church of St. Sergios, 661 A.D.**

† Ἐψηφώθη ὁ ναὸς οὗτος τοῦ ἁγίου Σερ-
γύο ἐπὶ τῆς οἰκονομίας Στεφάνου πρεσβυτέ-
ρου, ἐπὶ τοῦ ἁγιωτάτου Γεωργίου μητροπολήτου
4 καὶ ἀρχηεπισκόπου [---] Ἡλίου πρεσβυτέρου κ-
αὶ Θομᾶς κ(αὶ) Ἡλίου {[ο]υ} τοῦ ἁγίου τόπου, ἔτους φνε´ τῆς ἐπα-
ρχίας, μηνὸς Φεβρο̣υ̣αρίῶ πρότῃ, χρόνōν τετάρτη[ς?] δ´ (?) [--]

[Abbreviation mark: oblique stroke at the bottom of letter (under K in L. 5) || 3-4. previously unattested archbishop of Bostra, Feissel || 5. {[ο]υ}: leg. Pleket; year 555 (Arabian era) = 661 A.D. || 5-6. ἐπαι̣ρχίας: leg. Pleket; in fine: after TETAPTH, the letters on the ph. are unclear; Δ stands out clearly (= δ´, doubling τετάρτης?); after Δ perhaps ἰνδ(ικτιῶνος) (cf. our lemma no. 2040 L. 4), though the traces do not confirm this reading, Tybout].

2043: (2001) 12 (ph.); (2002) 84 (ph.); 91 (dr.). **Renewal of the mosaic decoration of the martyrion of St. Philimos, 662/663 A.D.**

† Χάριτι Χ(ριστο)ῦ ἀνε[νεώθ]η ἱ ψίφωσις το̣ῦ̣ ἁγ(ίου) μάρ-
τυρος Φήλιμος [ἐπὶ τοῦ ἁγ(ί)ο̣υ̣] Στεφάνο̣υ̣ διακ(όνου) (καὶ) ἱγο̣υ̣(μένου),
ἐκ σπο̣υ̣δ(ῆς) (καὶ) καμάτο̣υ̣ [Θι]ωδόρο̣υ̣ (καὶ) Γολέο̣υ̣ αὐτο̣ῦ̣ τέκν(ων)·
4 ἐν μ̣η̣(νὶ) Μαρ(τίου), ἰνδ(ικτιῶνος) ϛ´ το̣ῦ̣ ἔτο̣υ̣ς φνζ´· † ⟨Π⟩έτρος ὁ γράψας

[Abbreviation marks: horizontal stroke above XY (L. 1), ⟅ (L. 1 in fine; L. 2 after ΔΙΑΚ; L. 4 after ΙΝΔ, oblique stroke at bottom of letter (L. 2 under K; L. 3 after Δ; L. 4 under P); small ȣ under Γ (L. 2 in fine); small N above K (L. 3 in fine); horizontal stroke above the numerals (L. 4); throughout: ligature ȣ, and Ϊ, mosaic || 1-3. lacunae according to the ph.; the texts are restored (or read after cleaning of the mosaic?) in the dr. || 3. ΓΟΛΕȣ⟅+, mosaic; probably abbreviation sign ⟅ indicating (καί) (as in L. 2 in fine) erroneously placed after ΓΟΛΕȣ instead of ΘΙΩΔΟΡȣ; +: small cross? || 4. indiction 6, year 557 (Arabian era) = September 1, 662 - March 20, 663 A.D., Feissel; ⊏ΕΤΡΟϹ, mosaic, Tybout].

2044: (2001) 12 (ph.); (2002) 90 (dr.). **Dedication of the mosaic decoration of ■ church.**

[Ἐψ]ηφόθη ὁ ναὸς το̣ῦ [--?|--]λου ἐκ σπουδῆς καὶ [--?|--]τ̣ου Πίστου
καὶ Αὐξονί[ου | --] πρεσβ(υτέρων) τῆς ἐκλησι||[ίας | --]ΟΡΑĊ τῆς κώμη̣[ς]

[Abbreviation mark: ⟅ (L. 4); the line divisions in LL. 3/4 and 4/5 are uncertain || 2-3. probably [κα|μά]τ̣ου, Tybout].

2045: (2002) 84 (ph.); 88 (deficient transcription). **Donation and dedication of the oratory of St. George.** Careless lettering; inscription in tabula ansata.

† Ἐν ὀ(νό)μ(ατι) τῆς Ἁγ(ίας) Τριάδος | ἐκ προσφ(ορᾶς) ΘΩΝΑΓΑ\ΑΗ̣Ο|-
Ν̣ŌΝΟΚΤΙCΤ⟅ ἐτελιώθη {θη} τὸ | εὐκτέρ(ιον) τοῦ ἁγ(ίου) Γεωργίου ἐν ||
μη(νὶ) Ἀπελλέῳ, χρ(όνων) η´ ἰνδι(κτιῶνος) τοῦ ρκδ´ (?) ἔτ(ους) || σπουδῇ
Σεργίου παραμ(οναρίου)

[Abbreviation marks: horizontal stroke above O (LL. 1 and 2) and H (numeral in L. 4), oblique stroke through M (L. 1), ⟅ (L. 1 after Γ, line 2 initio after EK (evidently *per errorem*), L. 3 after T (?), L. 4 after Γ, LL. 5 and 6 in fine), oblique stroke at the bottom of letter (L. 2 under Φ, L. 4 under P), small omikron under Γ (L. 2 in fine); μη(νί) (L. 5): H above M (in front of LL. 4 and 5, respectively); ligature ȣ || 2-3. the letters in L. 2 in fine are certain, perhaps with the exception of the last two: the ph. seems to show H (or N?) and O with oblique stroke above; the reading of the first four letters of L. 3 is uncertain: N (or H?; perhaps with Y in ligature), O with oblique stroke above, N (or H?) perhaps a name followed by ἡ̣γ̣ο(υμέ)|ν̣ο̣υ̣; KTICT⟅: form of κτίστης || 4. ρκδ´, dr., which seems to be supported by the ph.; the numeral 124, however, cannot refer to the era of the Province of Arabia used in other inscriptions from the same site (see our lemmata nos. 2040 app.cr. in fine, and 2042/2043); consequently the reading can hardly be correct, Tybout].

2046: (2002) 85 (ph.). **Renewal of the mosaic decoration of an oratory.** Medallion.

branch † branch | Ἐν ὀνόματι τῆς | ἁγ(ίας) κ(αὶ) ὁμο(ουσίου) Τριάδος ἀνη|νε-
ώθη ἡ φηφωθεσί̣[α το̣ῦ̣] || παρόντ(ος) ἁγ(ίου) εὐκτη[ρίου -- | (καὶ) ἐνδό-
ξο̣υ̣ ΜΑΡ̣[---] | ἐκ σπο̣υ̣δ(ῆς) Κ̣[----] | το̣ῦ̣ ΘΕΟ[----] | μη(νὶ) Π[---]

[Abbreviation marks: ⟅ (L. 3 after Γ, L. 5 after T and Γ; L. 6 initio), oblique stroke at the bottom of letter (under K in L. 3), small O above M (L. 3); small H above M (L. 9); ligature ȣ || 2. ὁμο-(ουσίου): leg. Pleket || 4-5. leg. et rest. Pleket || 6. μάρ̣[τυρος name?] || 9. Π[ανήμου] or Π[εριτίου]; cf. our lemma no. 2041, Tybout].

2047-2048. Gerasa. Two signatures of the Alexandrian sculptor Antoninus, later (?) Roman Imperial period. Ed.pr. M.Donderer, *art.cit.* (cf. our lemma no. 2094) 178/179 nos. 6/7.

2047: 178 no. 6. **Signature.** Inscription on a rock-shaped fragment belonging to ■ statue of Apollo Kitharoidos or a Muse; found north of the eastern baths. Mentioned in *SEG* XL 1392 in fine; cf. also T.M.Weber, *Pella Decapolitana* (cf. *SEG* XLIII 1069) 50 [see now also id., *Gadara - Umm Qēs* I. *Gadara Decapolitana. Untersuchungen zur Topographie, Geschichte, Architektur und der Bildenden Kunst einer "Polis Hellenis" im Ostjardanland* (Wiesbaden 2002) 487/488 no. C 6, and E.A.Friedland, *AJA* 107 (2003) 413-448 (ph.), especially 439-442 no. 3 (ph.), Tybout].

'Αντωνεῖ|νος 'Αντι|όχου 'Αλε|ξανδρεὺς || ὁ αὐτὸς ἐποίει

3-4. Egyptian Alexandria, ed.pr.; cf. our lemma no. 2094 for Alexandrian sculptors; perhaps Alexandria ad Issum (Iskenderun), W. || 5. ὁ αὐτός: perhaps added later by the sculptor, who wanted to stress his actual participation in the manufacturing of the statue, ed.pr. [in the same sense Weber (2002)].

2048: 178/179 no. 7. **Signature.** Inscription on the front of ■ statue base.

'Αντονῖνος 'Αντιόχου 'Αλεξανδρεὺς | ἠργάσατο

2. ἠργάσατο instead of the usual ἐποίει is very rare in the Hellenistic period; it is used more frequently only in the advanced Roman Imperial period, almost exclusively in southern Asia Minor and the Near East; the inscription was engraved by another hand than that of the preceding signature: the different formula and the slightly differing spelling of the sculptor's name are probably due to two different masons, ed.pr.

2049. Hauran. Funerary monuments and epigraphy. A.Sartre-Fauriat, *Des tombeaux et des morts. Monuments funéraires, société et culture en Syrie du Sud du Ier s. av. J.-C. au VIIe s. apr. J.-C.* I/II (Beirut 2001) (numerous ph. and dr.; maps), is an exhaustive study on this subject based on archaeological and epigraphical evidence. Inscriptions are almost always cited after their nos. in *IGLS* XIII 1 (cf. *SEG* XXXII 1534), XXI 2 (cf. *SEG* XXXVI 1354), XXI 4 (cf. *SEG* XLIII 1079) and five new volumes of *IGLS* yet to be published: XIII/2 (M.Sartre, *Bostra (supplément) et la plaine de la Nuqrah*), XIV (id., *Adraha, Jawlan oriental et Batanée*), XV (id., *Le plateau du Trachôn et ses bordures*), XVI 1/2 (id., *Jebel el Arab: le nord-ouest/le sud et le désert*) and XXI 5 (N.Attalah, *Inscriptions de la Jordanie: la région du nord-ouest*). A *comparatio* of the *IGLS*-nos. with previous publications can be found at the end of vol. II (245-258).

Vol. I is a catalogue, with ample comments, consisting of three sections: **1)** a catalogue and discussion of 118 **tombs** in 54 places, mostly villages, presented in the alphabetical order of the

village names (7-214); **2)** a catalogue of 35 (fragments of) **sarcophagi** arranged according to their types (S.-F. distinguishes 13 variants); these 35 items are all that remains of a total of 75 sarcophagi known from the Hauran (215-240); **3)** a catalogue of funerary **busts, reliefs and statues** equally arranged on the basis of formal criteria (five main types; 241-291). In I (**1**), the focus is on the archaeological data. For each village the funerary inscriptions are listed (no texts or comments) in a separate entry; building and/or funerary inscriptions bearing on the construction of tombs are often presented in full (texts without line division) and briefly discussed. With the exception of two inedita (see our lemmata nos. 2051/2052) all Greek texts have previously been published: see the *comparatio numerorum* below [we include the future *IGLS* volumes, *LBW* and *PAES*, and add references to *SEG*, *IGR*, and *GV*, not supplied by S.-F., as well as to Merkelbach-Stauber, *SGO* IV (published later than S.-F.'s monograph); for those inscriptions not included in *LBW*, *PAES*, *SEG*, *IGR* or *GV*, we refer to the future *IGLS* volumes only and not to previous publications in monographs or periodicals]. For one text S.-F. provides a new reading: see our lemma no. 2050.

Revised dates: tombs surmounted by pigeonries are all dated to the 4th cent. A.D. (see vol. II 69-72). This implies revised dates for some of the accompanying inscriptions: *IGLS* XIV 443 (*GV* 266; *SGO* IV 22/13/01; 2nd/3rd cent. A.D.; S.-F. I 69 (2); see our lemma no. 2050); XV 201 (*IGR* III 1160; *GV* 270; *SGO* IV 22/14/02; 2nd/3rd cent. A.D.; S.-F. I 69 (1)); XVI 1 80 (*GV* 264: 2nd cent. A.D.; *SGO* IV 22/32/01: perhaps Christian; S.-F. I 193; XVI 1 127 (*SEG* XX 396; *SGO* IV 22/34/01; undated; S.-F. I 18). Note also: *IGLS* XV 91: Christian in view of the formula αἰῶνος μακάρου νύχιος δόμος (see vol. II 225; *GV* 2049; *SGO* IV 22/11/01; 2nd cent. A.D.; not classified as Christian; S.-F. I 214); XV 389: sculptural decoration of a monument similar to that of the Philippeion in Shahba built between 245-249 A.D. (*GV* 272: 2nd/3rd cent. A.D.; *SGO* IV 22/23/01: 2nd-4th cent. A.D.; S.-F. I 140); XVI 1 41: 4th/5th cent. A.D. in view of the Christian symbols on a sarcophagus (*GV* 122; *SGO* IV 22/33/01; 3rd cent. A.D.; not classified as Christian; S.-F. I 90 (1)); XVI 1 43: Christian (*SGO* IV 22/33/04; undated; not classified as Christian; S.-F. I 92).

Only two of the sarcophagi discussed in **I 2** bear epitaphs: 227 no. 6 (a) (ph.) = *IGLS* XV 210; 228 no. 7 (a) (dr.) = *IGLS* (XIII 1) 9399 (*PAES* III 585). Of greater interest to epigraphists is **I 3**: many of the reliefs and statues are inscribed, and full texts are given (again without line divisions). We include the 26 Greek texts in our *comparatio*; among these are seven new inscriptions which we present in separate lemmata (nos. 2053-2059; no. 11 is in Latin; nos. 21-27, 32-42, 45/46, and 51 are anepigraphic).

In **Vol. II** S.-F. presents a synthesis, divided over two main sections: **1)** is devoted to the funerary monuments (1-98); **2)** focuses on the deceased and death in their social and cultural context. Inscriptions are adduced for various purposes (99-234); we mention the main discussions below. In II 1 Chapter I (3-20) the **nekropoleis** are revisited as archaeological ensembles; on 19/20 a discussion of some inscriptions testifying to the construction of tombs in private houses (in or near the court of an αὐλή: 'court-residence'; garden and/or trees are also occasionally mentioned) or near cultic buildings.

In **1 II** (21-37) the **terms indicating the tomb and its construction** *vel sim.* are analyzed, in descending order of frequency: μνημ(ε)ῖον (ca. 50%), μνῆμα, τύμβος, τάφος, σῆμα, σορός/σωρός (= sarcophagus), κτίσμα, ἀνάπαυμα (not necessarily Christian; possi-

bly translation of a Nabataean term; see also II 225/226 for this and related questions), οἶκος/δόμος (αἰώνιος), τόπος, ἡρῷον, μεμόριον, ἀψίς (tomb in an open arched façade) ναός, στήλη and θέμα; πύργος ('tower') occasionally denotes the pigeonry surmounting the tomb. Numerous verbs may refer to the construction of tombs; most frequently used are three banal terms: οἰκοδομέω, κτίζω and ποιέω.

1 III (39-80) is a typological, chronological and geographical **classification of the funerary monuments**, 1 IV (81-94) goes into **details** of material, dimensions, decoration, roofing, sculptors and architects (86-88, analyzing the epigraphical evidence recording inter alia the terms ἀρχιτέκτων, ζωοπλαστέω, λαοξόος, λαοτομέω, λαοτύπος, οἰκοδόμος (ἔγραψα in *IGLS* XV 268 may refer to the oikodomos' drawing/design), and τεχνίτης), styling and organisation of the interior (on 89/90 analysis of inscriptions), choice between *loculi* and *arcosolia*, and the occasional enlargement of existing tombs.

2 I (103-138) focuses on the nature, number, geographical diffusion and social significance of the **bearers of inscriptions: a)** plain stelai (large majority; used exclusively by the indigenous population; on 113 a table differentiating 1651 Greek and 170 Nabataean stelai according to gender, type and language; stelai for men are more than twice as frequent as those for women; ph. of *IGLS* XIII 1 9310; XIII 2 9515 and 9891; XIV 40, 269, 623; dr. of *IGLS* XIV 250 (*PAES* III A 4 650; relief representing a skeleton) and G.Schumacher, *The Jaulan*, London 1888, 83/84); **b)** stelai and lintels with representations of the deceased (indigenous population, with few exceptions); **c)** altars and rectangular tall blocks (the former mainly and the latter exclusively used by Roman soldiers and their family; ph. of *IGLS* XIII 1 9176, 9181, 9183, 9184/9185, 9191, 9195, and 9397); **d)** *tabulae (ansatae)* (indigenous population; ph. of *IGLS* XIII 1 9178, 9411/9412, and 9419/9420; XIV 353; XV 389; XVI 1 41, 61/62, and 229; XVI 2 523 (C), 891, 1070/1071, 1128, 1130/1131, 1133, 1139, 1146, 1163, 1230, and 1343; dr. of XVI 2 1229); **e)** doors of tombs (very exceptional); **f)** sarcophagi (used both by locals and foreigners) [on the stelai see now also S.-F. in ead. (ed.), *Les pierres de l'offrande* II (Zurich 2003) 36-50, Tybout].

Epigraphy prevails in **2 II** (139-175), analyzing the **deceased** on record in 2,092 (Greek, Latin and Nabataean) inscriptions: **a)** names and additions (mostly a patronymic); **b)** gender (see above sub 2 I (a): also applying to the total material); **c)** age at and causes of death (age specified in about half of the total; tables on 149; stable peaks in the age class 20-29 (ca. 20%) and 30-39 (ca. 15%) both for men and women, probably due to the risks of active, especially military life, and of pregnancy and childbirth for men and women, respectively); **d)** date of death; **e)** functions and professions (soldiers, both active and veterans (ca. 50%), magistrates (βουλευτής is most frequent: mostly of Bostra, but occasionally unspecified, raising the question whether villages had their own council), cultic (ἱερεύς, ἀρχιερεύς, ἱεροποιός, πρεσβύτερος, προφήτης, θυρουρός, δᾳδοῦχος); land owners (no precise terms: periphrastic), craftsmen (notably builders: see above sub II 1 IV; also παρφυροφόρος (= πορ-; *IGLS* XIII 2 482: active in the purple branch or bearer of purple, i.e., a senator?), ψηφιοτής, χρυσοχόος (?)), and others (βιολόγος, γραμματικός, διδάσκαλος, ἰατρός, πραγματευτής, πραγματικὸς ἠδὲ δίκαιος, σχολαστικός, τροφεύς); **f)** geographical or ethnic origin; **g)** positive qualifications (physical, moral, intellectual; as a soldier; benefactors rewarded by the city; affective epithets).

In **2 III** (177-197) inscriptions are examined for the light they shed on the **ownership** of tombs (individual, common, built by cities or monasteries; during lifetime or after death) and the

legal aspects (concerning shared property; specification of burial places in the tomb; transmission of property; women's rights; protection of the tomb against opening and/or reuse; costs: huge prices, probably due to inflation, inscribed on the tombs from the 4th cent. A.D.). In **2 IV** (199-211) the focus is on cultural aspects (Greek culture; acculturation of the elites) appearing in epigrams (for which we refer to the summary of an earlier study by S.-F. on this subject in *SEG* XLVIII 1914), the way the deceased are represented, and the iconography of sarcophagi; in **2 V** (213-229) S.-F. discusses the **conceptions of death** and afterlife; inscriptions are analyzed on 216-226 (pagan formulas; intermingling of pagan and Christian formulas; God, Christ and the Virgin; the God of the Jews; epithets (e.g. ἅγιος, μάκαρ) and qualifications of the deceased testifying to believe in afterlife; acclamations and good wishes to the deceased; address to the living; protection of the tomb against the evil eye; despair). A general **conclusion** (231-234) attempts at establishing the impact of Hellenization in the Hauran, balancing between occasionally strong persistence of local tradition and equally strong adherence to Greek culture.

Revised readings in Vol. II:

PAES **III 156/157** (*IGLS* XVI 2 1126; *LBW* 1999; S.-F. 195): * M (surmounted by ιγ′ in small letters) ϙ ο may specify a sum paid in *denarii* (130,000) and in gold (ϙ′ ο(ὐγκίαι) = 90 ounces; previously uninterpreted);

PAES **III 159** (*IGLS* XVI 2 1133; S.-F. 87): the stone has Βορεχθη (= Βορεχθ⟨α⟩) Σαβῶν (= Βορεχαθ Σαβαῶν, modern Breikeh; *PAES*: Βορεχ Ἀραβῶν);

PAES **III 168** (*IGLS* XVI 2 1125; *LBW* 194; the text in *PAES* adds a new fragment to the text in *LBW*; S.-F. 194): S.-F. argues that the two fragments belong to different texts: in fine, the new *PAES* fragment could be read χ(ιλιάκις) μυρ(ίας) δ(ραχμάς) and the fragment in *LBW* [μυρί]ας χιλίας Σύρας; consequently both record 10,000,000 Syrian drachmai as the price of the tomb (*PAES* LL. 2/3: [ἀνα]λώσας (δραχμὰς) μυρ(ίας) δ⟨ι⟩σχιλίας Σύρας, combining *LBW*'s ΑCΧΙΛΙΑCCΥΡΑC with ΛΩCΑCΧΜΥΡΔ).

PAES **III 669** (*IGLS* XVI 1 414; S.-F. 157): ΠΠ (L. 2) means π(ροπόσιτος) π(άγου) rather than π(ραι)π(οσί)των (for this 'village office' cf. *SEG* XLII 1484 in fine; see also our lemma no. 2051);

PAES **III 787 (10)** (*IGLS* XV 467; S.-F. 195/196): the stone has a little B (not: Ḥ) above M in the numeral, which should be read as 2 (not 8) myriads (= 20,000 *denarii* rather than 80,000);

PAES **III 787 (11)** (*IGLS* XV 469; S.-F. 28 and 186): S.-F. follows R.Mouterde (*MUSJ* 8, 1922, 446/447) in reading in L. 4 κατ[ὰ τὰ] ἐῷ⟨ε⟩α ('to the east', indicating a section of the tomb, itself called μνῆμα) rather than κ⟨α⟩ὶ [τὰ ἡ]⟨ρ⟩ῷ⟨ε⟩α;

PAES **III 787 (14)** (*IGLS* 470; S.-F. 196): the diacritical sign preceding M in the numeral yields 1,200 myriads = 12,000,000 *denarii* instead of *PAES*' 11,200 *denarii*;

PAES **III 788 (4)** (*IGLS* XV 322; S.-F. 28): [--]ΕΝΤΟΟΝ L. 8 should be read as ἐν ⟨ἐ⟩τῶν rather than [κ]ὲ ⟨ἡρ⟩ῷον;

LBW **2000** (*IGLS* XVI 2 1127; S.-F. 195):. S.-F. restores [ἀνάλωμ]α μυρίαδας χιλίας instead of [ἀνήλωσαν ἑπτ]ὰ κτλ. (*LBW*): 10,000,000 instead of 70,000,000 *denarii*;

LBW **2537** (*IGLS* XV 527; S.-F. 195): the numeral represents 500,000 *denarii* rather than 5 (*LBW*);

IGLS XVI 2 1344 (S. 195 and note 276): S.-F. rejects W.H.Waddington's restoration [ἀνήλωσα δραχμάς] preceding the numeral, since there is no room; the text as engraved on the stone suffices: μ(υρίας) χιλίας Σύρα[ς].

S.-F. I p.	*IGLS*	
287 no. 50 (ph.)	XIII 1	9092
285/286 no. 48 (ph.)		9391
286/287 no. 49 (ph.)		9392
38	XIII 2	9526 (a)
80		9680
253/254 no. 9		9686
199 (1)		9825 (our lemma no. 2051)
96/97		9859
254/255 no. 10 (ph.)	XIV	98 (our lemma no. 2053)
69 (2) (ph.)		443 (our lemma no. 2050)
280/281 no. 43 (ph.)		495
248/249 no. 4 (ph.)		507 (our lemma no. 2055)
249/250 no. 5 (ph.)		510 (our lemma no. 2056)
11		519/520
149		564
250/251 no. 6 (ph.)		615
251/252 no. 7 (ph.)		618 (our lemma no. 2054)
214	XV	91
137		125
69 (1)		201
53 (ph.)		241/242
281/282 no. 44 (ph.)		370
140		389
258-260 no. 16 (ph.)		543
90 (1)	XVI 1	41
92		43
90 (2)		46
193		80
18		127
268 no. 28		221 (our lemma no. 2057)
181 (ph.)		289

S.-F. I p.	*IGLS*	
197	XVI 1	346
268 no. 29		403
288-290 no. 52 (ph.)		417
247/248 no. 3 (ph.)		418
170 (4) (dr.)	XVI 2	523
170 (1)		524
170 (2)		531
170 (3)		552
256/257 no. 12 (ph.)		850
245/246 no. 1 (ph.)		852
199 (2) (ph.)		944 (our lemma no. 2052)
138		1193
257 no. 13		1232
257/258 no. 15		1282
284/285 no. 47 (ph.)		1455
257 no. 14		1456
268-270 no. 30 (ph.)		1459 (our lemma no. 2059)
246/247 no. 2 (ph.)		1465 (our lemma no. 2058)
252/253 no. 8 (ph.)		1472
270/271 no. 31 (ph.)		1474
	SEG	
250/251 no. 6 (ph.)	VII	1239
252/253 no. 8 (ph.)		1241
140	XX	394
18		396
170 (4) (dr.)		398
287 no. 50 (ph.)	XXXII	1536
270/271 no. 31 (ph.)		1542
258-260 no. 16 (ph.)	XL	1431
281/282 no. 44 (ph.)	XLI	1588
18	XLVI	2066
170 (4) (dr.)		2078
280/281 no. 43 (ph.)	XLIX	2003

S.-F. I p.	*SEG*	
258-260 no. 16 (ph.)	XLIX	2032 (5) (correct text in XL 1431)
250/251 no. 6 (ph.)		2032 (4) (correct text in VII 1239)
288-290 no. 52 (ph.)	L	1521/1522
	IGR III	
69 (1)	1160	
90 (1)	1215	
	PAES	
209	III	276
201 (ph.)		279
181 (ph.)	IV	105
	LBW	
170 (1)	2144	
170 (4) (dr.)	2145	
170 (2)	2148	
170 (3)	2155	
97	2320	
193	2381	
90 (1)	2401	
92	2405	
90 (2)	2406	
97	2412 k	
11	2413 d	

S.-F. I p.	*LBW*
140	2419
53 (ph.)	2474/2475
69 (1)	2496 a
137	2511 a
214	2513
	GV
90 (1)	122
193	264
69 (2) (ph.)	266 (our lemma no. 2050)
69 (1)	270
140	271
53 (ph.)	655
170 (4) (dr.)	1983
214	2049
	SGO IV
214	22/11/01
69 (2) (ph.)	22/13/01 (our lemma no. 2050)
69 (1)	22/14/02
53 (ph.)	22/15/02
170 (4) (dr.)	22/21/01
140	22/23/01
193	22/32/01
90 (1)	22/33/01
92	22/33/04
18	22/34/01

2050. Hauran. Fekīʿ (15 km south of Ṣanamein). Epigram recording the construction of the tomb of Zobedanes and his family, 4th cent. A.D. *GV* 266; *SGO* IV 22/13/01; to be published in *IGLS* XIV 443. A.Sartre-Fauriat, *op.cit.* (cf. our lemma no. 2049) I 71 (text on 69), suggests reading the phrase in prose at the end as follows: Ζαμαργηδος οἰκ(οδόμησεν) ἔτ̣(ους) δʹ (?) (unknown urban era; the stone shows OIK, a sign which is either a leaf or a delta with oblique stroke at right, EṬ, a similar ambiguous sign, and an unmistakable Δ (Ζαμαίγηδος οἰκ⟨ο⟩δ[όμησ]ε, *GV*, *SGO*, the latter with two leaves in fine). For the date see our lemma no. 2050 (sub 'revised dates').

2051. Hauran. Ta'leh (12 km west of Suweidā'). Construction of ■ tomb with pigeonry, 4th cent. A.D. Lintel; inscription in a tabula ansata. To be published in

IGLS XIII 2 9825. A.Sartre-Fauriat, *op.cit.* (cf. our lemma no. 2049) I 199, gives the following text (no line divisions): Ἀγαθὴν Τύχιαν, Αμος ὠ κὴ Παυζω, βουλευτίς, ἀπὸ προπόσιτος πάγου καὶ δὺς ἄρχας ἔκτισεν τὸ μνημῖον προσδοκῶν καὶ περιστερεῶν[α ὑ]περκείμενον οἰκοδομῖν [?] αὐτῷ τε καὶ ἰδίοις αὐτοῦ υἱοῖς καὶ ποτὲ θυγατέρων τῶν τέκνωντ[ῶν] θυγατέρων δὴ ἐνδίκ[ων] περιστελλομένων· ἐπληρώθη ἡ οἰκοδομὴ (Π)α(ν)ήμου [?] [δὺς ἄρχας = δ(ί)ς ἄρ(ξ)ας?, Tybout || οἰκόδομιν, S.-F.; perhaps οἰκοδομῖν for οἰκοδομεῖν, an infinitive depending on προσδοκῶν, 'expecting to build also a pigeonry to be placed above'; Ναημου, S.-F.; however, after ἐπληρώθη one expects a date: perhaps (Π)α(ν)ήμου, Martin]. She assigns this building, as all tombs with pigeonries in the area (see our lemma no. 2049) to the 4th cent. A.D. This fits in with the function of προπόσιτος πάγου (see also our lemma no. 2049 sub 'Revised readings in Vol. II)', *PAES* III 669), which in Egypt is not attested before ca. 308 A.D.

2052. Hauran. Tīlīn (14 km northeast of Ṣalkhad). Construction of a tomb, undated [Roman Imperial period]. Rock-cut hypogaeum; inscription on the lintel above the entrance. To be published in *IGLS* XVI 2 944. A.Sartre-Fauriat, *op.cit.* (cf. our lemma no. 2049) I 199, gives the following text: Μανεος Μοειθου ἐπ(οίησεν)

On the assumption that the lintel was found in its proper place (which is not completely certain), Maneos was the builder/owner of the grotto-tomb, S.F.

2053-2059. Hauran. Epitaphs on busts and reliefs. Below we give the texts of the inedita in A.Sartre-Fauriat, *op.cit.* (cf. our lemma no. 2049) I 3 (pp. 241-291), in the alphabetical order of their places of provenance, with concise descriptions of the objects, all to be published in future volumes of *IGLS*. We include some texts on stones discussed by K.Parlasca, *Syrische Grabreliefs* -- (cf. *SEG* XXXII 1405) without presentation of the Greek texts and consequently not included in *SEG* XXXII (unless they appear in other volumes of *SEG*; see the *comparatio* in our lemma no. 2049). The objects, sculpted in basalt, are in the Museum of Damas unless stated otherwise [for 281/282 no. 44, qualified as 'inédit' by S.-F., see *SEG* XLI 1588].

2053: 254 no. 10 (ph.). **Der'ā? Epitaph of Thesleme, not before the early 2nd cent. A.D.** *IGLS* XIV 98. Rectangular stele; female bust; inscription above (LL. 1/2) and left of the head: Θεσλεμη | Αναμου | ἄωlρε || ἐτ(ῶν) | ιβ'

2054: 251/252 no. 7 (ph.). **Inkhil (in the north of the Hauran plain). Epitaph of Iulia, 200-250 A.D.** *IGLS* XIV 618. Stele with arched top; female bust; inscription below; in the depot of antiquities in Der'ā: Ἰουλία γυlνὴ Σεουlήρου ξγ'

2055: 248/249 no. 4 (ph.). **Mashārah (near Quneiṭrah). Epitaph of Arethatos, 150-200 A.D.** *IGLS* XIV 507; Parlasca 19. Rectangular stele; male bust; inscription in columns left and right of the head: Col. I: Αρεlθατlος Σαlιου ζlήσα[ς] II: ἐτlῶν ζ'

2056: 249/250 no. 5 (ph.). **Mashārah (near Quneiṭrah). Epitaph of Maximos, 2nd/3rd cent. A.D.** *IGLS* XIV 510; Parlasca 19. Stele with triangular top; male bust; inscription below: Μάξιμος | Αρουαου | ἐτῶν οη'

2057: 268 no. 28. **Qanawāt. Epitaph (?) of Malichathe, undated.** *IGLS* XVI 1 221. Moulded lintel; female bust; inscription on the lintel; built into the wall of a house in Qanawāt: Μαλιχαθη Αυμου ἐποίησεν

It is uncertain whether Malichathe (had) made the bust only or the whole building, which may or may not have been a tomb, S.-F.

2058: 246/247 no. 2 (ph.). **Unknown provenance. Epitaph of Sabbathe, not before the early 2nd cent. A.D.** *IGLS* XVI 2 1465. Stele with arched top; stylized bust of a woman; inscription below: Σαββαθη | [--]

2059: 268-270 no. 30 (ph.). **Unknown provenance. Epitaph of a couple, not before the early 2nd cent. A.D.** *IGLS* XVI 2 1459. Rectangular relief; male and female bust; inscription in columns left, between, and right of the busts.

Col. I: [-]ΜΙΜΑΙΙ[-]C   II: ΟΝΑΙΙΕΜΙΟC   III: Α[-]ΙΔΕΙΑΔ[-]ΙΟΥ

I. Possibly [O]μlμαιl[μο]ς or Μαιl[ο]ς; perhaps the name belongs to a third person whose bust at left is lost, S.-F. || II. Ουαιεμος: probably a previously unattested variant of Ομαιμος, S.-F. || III. Α[υ]lδ(η) (or Α[ρουα]lδ(η), Α[ουι]lδ(η), Α[δ]lδ(η), Α[ι]lδ(η) or a previously unattested female variant of Αεδος: Α[ε]lδ(η)) | Αδ[δ]lου, S.-F.

2060-2066. Irbid (area of: 'kome Seron' (Khallit 'Īsā Ṣīr / Bayt Īdis)). Mosaic inscriptions in a martyrion, 612/613 A.D. In two reports on new excavations in Khallit 'Īsā Ṣīr / Bayt Īdis in 2000, edd.pr. I.Melhem, A.al-Husan, *ADAJ* 45 (2001) 33-50 and 46 (2002) 51-60 (Arabic sections; no English summaries), publish photos and drawings (2001, 37-39; 2002, 52/53), and deficient majuscule transcriptions (which we do not reproduce in the app. cr.; 2001, 47-49; 2002, 52-54) of seven mosaic inscriptions found in a church ('martyrion': see our lemmata nos. 2060 L. 3 and 2065 LL. 3/4) in a village called κώμη Σηρων (see our lemma no. 2062 LL. 5/6); the texts are set in rectangular frames (nos. 2060 and 2062 in a tabula ansata); nos. 2061-2063 are placed above each other in this order; nos. 2065/2066 in one room; no. 2066, unframed, accompanies a bird. We present transcriptions of these texts (partial in the case of no. 2063); for a brief description (with readings of some key words; no complete texts) of the inscriptions published in 2001, see D.Feissel, *BE* (2002) no. 482.

2060: (2001) 47. **Dedication of the mosaic decoration, 612/613 A.D.**

Ἐπὶ τοῦ ἁγ(ιω)τάτου [π](ρεσ)β(υτέρου) Πορφυρᾶ καὶ
Καιουμου [.. 3-4 ..]ΕΚΥΤΕΡΟΙC ἐψιφόθη
τὸ μαρτύρουημ ἐν μηνὶ Πανήμου, ἐν
ἔτους ζφ', χρόνων ζ' ἰνδικτιῶν(ος)

[l. Abbreviation sign: ʃ; [π](ρεσ)β(υτέρου): the reading is uncertain; the ph. is unclear, the dr. shows only B ʃ and the transcription reads ΠΡΕCΒΥΤΡΕΟΥ (sic) || 2. ΕΚΥΤΕΡΟΙC, dr. and majuscule text; not supported by the ph., which shows [--]ΟΙC || 3. μαρτύρουημ = μαρτύριον || 4. year 507 (era of the province of Arabia: 106 A.D.) = 612/613 A.D.; in fine: ΙΝΔΙΚΤΙΟΝ, majuscule copy; the dr. has ΙΝΔΙΚΤΙΟΝΟ, but this seems not to be supported by the ph., which, however, is not fully clear: abbreviation sign after N?, Tybout].

2061: (2001) 47/48. **Fragment mentioning a monk.**

[-----]Α̣Ν̣ΙΝΟΥ x |[----]ACKEKACI | [---] Μ̣αρίου μοναχ(οῦ)

[l. Initio: AN visible only on the dr.; in fine: sign in the shape of a small chi apparently serving as filler (similar sign in our lemmata nos. 2062 LL. 4/5 and 10, 2063 LL. 2/3, and 2064 L. 1; edd.pr. erroneously print ∴ || 3. abbreviation sign: oblique stroke at the bottom of the chi; initio: the M is visible only on the dr.; an alternative would be [---]μαρίου, Tybout].

2062: (2001) 48. **Invocation of the Lord.**

Κύριε, ἐλέησον Κεσαρίου πρε-
σβ(υτέρου) κὲ Τεβερίου διακ(όνου) κὲ Ανα-
αμου κὲ Αββασοβ κὲ Αναμου
κὲ Ἰωάννου κὲ Μαρίνου γέρ- x
ωντες κὲ λυπὺς συνκωμή- x
τες Σηρων κὲ Ἠλία Νόννου·
Κύριε ἐλέησον τοὺς διακόν-
ους Βεσμον κὲ Γερμαν ἀδελφ(ούς)·
Κ(ύρι)ε, βοήθι Καιουμου κὲ Ἠλία μο-
ναχ(ο)ῦ κὲ Στεφάνου ψιφαρίου x

[Abbreviation signs: ⟨ · (L. 2: πρεσβ(υτέρου)); oblique stroke at bottom of letter (L. 2: διακ(όνου)); horizontal stroke above letters (L. 9); apparently no abbreviation sign in L. 8 in fine; small chi-shaped signs in LL. 4/5 and 10 in fine (cf. our lemma no. 2061 app.cr. ad L. 1); in LL. 4, 7, and 9: Ï, mosaic || 3. for the Arabic name Αββασοβ cf. *SEG* XL 1478/1479 (Αββοσοβος, Αββοσουββος) || 4-6. γέρωντες -- Σηρων: read by F., who for συγκωμήτης refers to *JS* (1995) 73 with note 16 || 5-6. λυπὺς συνκωμήτες for λοιποὺς συνκωμήτας (accusative not in line with the genitives before and after these words) || 10. ψιφάριος (for ψηφάριος): previously unattested term for 'mosaicist'; cf. ψηφοθέτης/ψηφώτης and ψηφιωτής/ψιφιωτής, equally used in the late Roman imperial period: see M.Donderer, *Die Mosaizisten der Antike* (cf. *SEG* XXXIX 1805) 20/21; for mosaicists including

themselves at the end of a similar invocation see Donderer, *op.cit.* no. A 35; cf. also nos. A 25/26, 37/38, and *SEG* XLIX 2000, Tybout].

2063: (2001) 49. **List of (abbreviated) names of clergymen.**

[-?]ANNICZHNABAAIAN διάκονοι κ(αὶ) Ε-
[-?]ΟΑ Στεφάνου Σεργίου ΦΙΔΟΝΜΑΡ- x
[-?]ΡΟΝ Ἠλία Ἰσεδορ Καρακον Κασσισ- x
ους ΑΡΗΛΙΑ Καιουμ Κιρακός μοναχο(ί)

[Abbreviation sign: oblique stroke at the bottom of the kappa (L. 1); for the sign at the end of LL. 2/3 see our lemma no. 2061 app.cr. ad L. 1; in LL. 1 and 4: Ï, mosaic || 2. or ΦΙΛ̣ΟΝ || 3-4. Κασσισους: cf. Κασισέος || 4. Καιουμ(ος)?; Κιρακός for Κυριακός; in fine: the dr. shows ΜΟΝΑΧΟΥ; the final letter, however, is unclear on the photo: μοναχοῦ for μοναχοί?, Tybout].

2064: (2001) 49. **Donation of the deaconess Kyra.**

Προσφορὰ Κυρᾶς x | διακονίσσης ὑπὲρ | σοτηρίας αὐτῆς καὶ |
ὑπὲρ ἀναπαύσεος Ἠλ||ίου υἱοῦ καὶ Μαρίνου πατρ(ός)

[l. Kyra: see our lemmata nos. 2065, with the app.cr. ad LL. 4/5, and 2066, with the app.cr. ad L. 3; for the name Κύρα see our lemma no. 2323; for the sign at the end of L. 1 see our lemma no. 2061 app.cr. ad L. 1 || 5. abbreviation sign: horizontal stroke through the vertical hasta of P (a variant of the Christogram), Tybout].

2065: (2002) 58. **Dedication of the renewed church.**

Ἐπὶ τοῦ θεοσεβ(εστάτου) πα-
τρὸς ἡμῶν Αμερου
ἀνενεόθη τὸ μαρτύ-
ρην· Κ(ύρι)ε, μ(ν)ήσθηθι Κυρᾶ(ς)
το(ῦ) Μαρίνου διακ(όνου)
τοῦ μακαρίου καὶ ἐνθ-
άδε κιμένο(υ), κὲ σὸσον α-
ὐτῆς τὰ τέκνα Ἰλίου κὲ
Πορφυρίας κὲ ἐπίβλεψ-
ον αὐτῆς τὴν ὧδε σπο-
υδ[ὴν ------------]
Η ⸏ [---------------]

[Abbreviation signs: ʃ (L. 1; L. 5 in fine); horizontal stroke above ΚΕ (L. 4); possibly an oblique stroke at the bottom of A (L. 4) || 3-4. μαρτύρην for μαρτύρι(ο)ν || 4. ΜΗC, mosaic || 4-5. ΚΥΡΑ|ΤΟC, mosaic; in view of unmistakable ΑΙΥΤΗC in LL. 7/8, the reference must be to a

woman: the deaconess Kyra (L. 4), her father Marinos (L. 5) and her deceased son Elias (L. 8) are also on record in our lemma no. 2064; apparently Kyra was the principal benefactor contributing to the renewal of the church; TOC may be due to the mosaicist's hesitation between τοῦ and τῆς, Tybout].

2066: (2002) 60. **Commemoration of a deacon(ess?).**

Ἐν τῷ ἁγίῳ | τόπῳ μνήσ|θητεη διακο(--)

[Abbreviation sign: small omikron above the line (L. 3) || 2-3. μνήσθητεη for μνήσθητι || 3. διακό(νου) or perhaps rather διακο(νίσσης), referring to Kyra, prominently represented in this church: see our lemmata nos. 2064/2065; in view of the far from flawless grammar in these inscriptions, one might even consider μνήσ|θητε ἡ διακο(νίσση)), Tybout].

2067. Khirbet edh-Dharih. Two Christian epitaphs. *IGLS* XXI 4 99/100. Republished in a report on excavations of the cemetery south of Wadi Sharheh by D.al-Muheisen-Tarrier, *Syria* 78 (2001) 94 (no new readings; dr. of *IGLS* 100). Now also in the exposition catalogue A.Chambon et alii, *Khirbet edh-Dharih. Des Nabatéens au premier Islam* (Amman 2002) nos. 27 and 26, respectively (*non vidimus*; cf. D.Feissel, P.-L.Gatier, *BE* 2003, no. 608) [For the site of Dharih see J.Healey, *op.cit.* (cf. our lemma no. 2349), 61/62; see also *SEG* L 1536].

2068-2072. Madaba (area of: Nitl). Mosaic inscriptions in the Church of St. Sergios, 500-550 A.D. Five inscriptions in the nave of the South Church ('Church of St. Sergios'); the inscriptions of our lemmata nos. 2068-2071 are set in medallions formed by vine scrolls decorating the east panel of the main field, that in no. 2072 is in a rectangular field in the northern intercolumnium. Ed.pr. M.Piccirillo, *SBF* 51 (2001) [2003] 267-284, especially 281/282 nos. 1-5 (ph.; dr.; translations). See also I.Shahîd, *ibid.* 285-292, for the historical context of this Ghassanid church complex: a sepulchral church for the high-ranking members of the Banu Ghassan tribe living near Madaba. Tha'alaba and Areta (see our lemmata nos. 2071/2072; Shahîd 286/287) are members of the family of phylarchs and kings of this tribe, which emerged in the 6th cent. A.D. and was charged with patrolling the steppe by the emperor. That the inscriptions are in Greek [incidentally, far from flawless!] rather than Arabic testifies to the prestige of Greek as the language of cultural dominance in the Christian Roman empire in much the same way as the acclamation of Al-Mundhir in the Ghassanid *praetorium* outside the walls of Sergioupolis (*SEG* VII 188; L 1399*). For the Banu Ghassan tribe see now also M.Piccirillo, *L'Arabie chrétienne* (Paris 2002) 198-202; for the church at Nitl see *ibid.* 209-217; cf. also D.Feissel, *BE* (2003) no. 606 (on the basis of *L'Arabie chrétienne* only).

2068: 281 no. 1 (see also *L'Arabie chrétienne* 216/217; ph.). **Invocation of the Lord by the mosaicist.**

Ὁ Θ(εὸ)ς | τοῦ ἁγίου | Σεργίου βοήθι | Ἀμμώνις καὶ τὰ || τέκνα αὐτοῦ ψεφο|θέτης ὅτι ἔκαλμον εἰς τὸν | τόπον

1. Abbreviation sign: horizontal stroke above ΘC; M. prints Ὁ Θ(εὸ)ς, but translates 'Oh God' || 4. Ἀμμώνις = Ἀμμώνιος; Αμμωνις, ed.pr. || 5-6. ψεφοθέτης = ψηφοθέτης.

2069: 281 no. 2. **Building inscription.**

Ἐπὶ τοῦ | θεο(σε)β(εστάτου) Σαωλα | πρεσ(βυτέρου) ἐκτίσθη | καὶ ἐτηλι-ῳ̣||θη τὸ ἅγιο[ν] | τόπον

Abbreviation signs: ʃ (L. 2); double sign in L. 3: ʃ and oblique stroke at the bottom of the P; cf. our lemma no. 2071 app.cr.

2070: 282 no. 3. **Dedication to St. Sergios.**

Ἅγιε Σέργι, | πρόσδεξαι | τὴν προσφορὰν | Πέτρου Δώρου || καὶ Ἰωάννου ἀδιούτω|[ρ]ο̣ς

The *adiutor* (one of the chief officials in the provincial administration) occupies the fourth rank in the *officium* of the *duces* of the Orient: see *SEG* XXXII 1554 L. 12; John may be an *adiutor* of the *dux* of Arabia, F.

2071: 282 no. 4 (see also *L'Arabie chrétienne* 216/217; ph.). **Inscription on behalf of the phylarch Tha'alaba.**

Ὑπὲρ σω|τηρίας τοῦ | λαμπρ(οτάτου) Θααλ|λ[αβα α]λ Αυ||δ[ηλ]ο̣υ̣ φύ|λαρχος

2. Double abbreviation sign: ʃ and oblique stroke at the bottom of the P.; cf. our lemma no. 2069 app.cr. || 3-5. Θααλ|λ[αβα α]λ Αυ||δ[ηλ]ου, ed.pr.; Θααλ|λ[αβα ..]ΛΑΥΔ||Α̣[--]ΟΥ̣, F., who rejects the suggestion of P. in *L'Arabie chrétienne* that a Greek transcription of the Latin *laudabilis* (unparalleled!) should be restored and, like ed.pr. in 2001 [2003], prefers a patronymic || epitaph of the phylarch Tha'alaba (father of Aretas: see our lemma no. 2072 app.cr. in fine) and members of his family buried in the hypogaeum of the church, ed.pr., S.

2072: 282 no. 5 (see also *L'Arabie chrétienne* 201 and 216/217; ph.). **Acclamation to Areta (Eretha):** Ωερεθα υἱὸς αλ Αρεθο̣υ

Ὦ Ερεθα, ed.pr.; however, a vocative preceded by ὦ has hardly epigraphical parallels, F., who transcribes ωερεθα (*sic*) υἱὸς Αλαρεθου; both S. and F. point out that father and son bear the same name Arethas (al-Ḥârith); the patronymic retains the Arabic definite article, which is very unusual,

S. [see also our lemma no. 2071 L. 4]. F. observes that Arethas is not the famous king Arethas (period of Justinian), whose father is called Jabalah (cf. *PLRE* III 111-113).

2073. Madaba (area of: ʻAyn Qattara-Maʻin Valley). Dedication of a mosaic, undated [early Byzantine period]. Ecclesiastical complex (monastery?) partly excavated by clandestine gold-diggers; in a small room a mosaic with an inscription in a rectangular field in the center. Ed.pr. M.Piccirillo, *SBF* 51 (2001) [2003] 372/373 (translation; ph.).

Ἐψηφώθη ὁ ἅγιος οὗτος | τόπος ἐκ τῆς καρποφορ(ίας) | Αμριλιου φιλοχρίστου | ὑπὲρ σωτηρίας αὐτ(οῦ) καὶ | τῶν διαφερόντ(ων) αὐτοῦ

Abbreviations sign: ʃ || 1. 'holy place': this term is normally reserved for chapels and churches; the small room where the mosaic was found may have been an isolated monastic cell under which the conventual church in the valley belonged, ed.pr. || 3. for Αμριλιος see *SEG* XL 1534 and 1536, ed.pr. || for the site see A.Strobel, *ZPalV* 98 (1982) 192-203, ed.pr.

2074. Petra. Building inscription, 2nd/3rd cent. A.D. Sandstone block built into a wall. Edd.pr. J.Vihonen - Z.T.Fiema in P.M.Bikai (ed.), *The Petra Church* (Amman 2001) 343 no. 4 (dr.). *Non vidimus*; cf. *An.Ép.* (2001) [2004] no. 1980 and P.-L.Gatier, *BE* (2003) no. 609.

---- | [ἐκ κελ]εύσεως τῆς σεβασμιω|[τάτης Ἀφρ]οδείτης ἐξ ἰδίων ἔκτισεν |
Ἄ(ν)θεμος (?) Μαρκιανοῦ [----]

1-2. For Ἀφροδίτη edd.pr. refer to *IGLS* XXI 4 24; cf. also our lemma no. 2075; the epithet σεβασμιωτάτη probably renders the Latin *augustissima*, to be connected with the imperial cult, ed.pr. || 3. Α(ὐρήλιος) Θέμος, edd.pr.; perhaps Ἄ(ν)θεμος, G.

2075. Petra. Fragmentary inscription, 2nd/3rd cent. A.D. Marble fragment broken on all sides. Edd.pr. J.Vihonen - Z.T.Fiema in *op.cit.* (cf. our lemma no. 2074) 342 no. 1 (ph.). *Non vidimus*; we give the text of *An.Ép.* (2001) [2004] no. 1981.

[--] θεᾷ Ἀφροδείτῃ

[--]ΟΣΑ.[--], edd.pr.; for Aphrodite see our lemma no. 2074.

2076. Petra (area of: Jabal Hārūn, ca. 5 km southwest of Petra). Fragmentary inscriptions, early Byzantine period. J.Frösén, *ADAJ* 45 (2001) 377/378, reports on the following fragmentary inscriptions found during the 2000 fieldwork season (for another fragment see *SEG* XLIX 2102): 1) [--]ΝΑΠ[--] (perhaps a form of ἀναπαύω vel sim.?; white marble plaque); 2) [--].ΟΥC (the first letter is probably either N or I; white marble plaque); 3) Ἰ(ησοῦ)ς Χ(ριστὸ)ς Υ(ἱὸ)ς Θ(εο)ῦ (sandstone slab with carved cross and abbreviated letters around it). Nos. 4-6 are fragments of painted plaster with painted red letters (dated to the late 5th cent. A.D. or later on the basis of the lettering): 4) Πρόδρομο[ς] (ph.; epithet of John the Baptist); 5) [--].ΟΥΤ̣ΟΥC̣[--] (Τ̣ may also be the lower part of ▪ iota); 6) [--].ΟΘΕΙ̣ΟCΟΡΚΟ̣[--] (first letter either M or N; fifth letter I or T; F. rejects a reading θεῖος ὅρκος which is unparalleled in Byzantine inscriptions, while θεῖος οἶκος is hardly compatible with the traces; a participle ending in -οθετος seems equally implausible).

2077. Philadelphia (Amman). The beginning of its era. Cf. *SEG* XXXI 1478. A.Lichtenberger, *ZPalV* 117 (2001) 140-148, supports A.Alt's view that the era of Philadelphia started in the fall of 63 B.C. (contra J.Rey-Coquais: 64 or 63 B.C.; for the argument and the crucial insciption in this discussion see *SEG* XXXI) on the basis of numismatical evidence: emissions issued under Titus, Hadrian, Marcus Aurelius and Commodus show motifs which can be connected with the initiation of these emperors into the Eleusinian mysteries (Demeter; corn ears; torch; cista mystica); the coins in honor of Marcus are dated to the era year 239; since his initiation took place in the fall of 176 A.D., the era started in the fall of 63 (not 64) B.C.

2078. Ṣariḥ. Epitaph of Florus, before the 6th cent. A.D. Limestone stele found in the center of the village. Ed.pr. N.Atallah, *EA* 33 (2001) 201/202 no. 2 (ph.; translation); cf. also G.Petzl, *EA* 34 (2002) 102 and D.Feissel, P.-L.Gatier, *BE* (2002) no. 480. In LL. 2/3 we give the text as read independently by P. and F.-G.

ηου´ ⊕ | ἐνθάδε κεῖ|τε Φλῶρος | ἀπὸ προτή||[κτ]ορος, ἐτ(ῶν) οε´· | [θά]ρσι, οὐδεὶς | [ἀ]θ̣άνατος

1. Year 487 (era of the province of Arabia: 106 A.D.) = 592/593 A.D., ed.pr.; however, the presence of whatever date is highly uncertain; the formulas are certainly prior to the 6th cent. A.D., F.-G. || 2. κεῖ|τει Δῶρος, ed.pr. || 4-5. Florus was an ex-*protector*; in the 4th cent. A.D. legionary prefects and tribunes were selected among the ex-*protectores*, ed.pr.

2079. Šobeika. Commemoration of Authabanes and others, undated. Basalt block inscribed on both sides (Greek; Safaitic); now in the depot of antiquities in Mafraq. Ed.pr. N.Atallah, *EA* 33 (2001) 202-204 no. 3 (ph.; translation); cf. also D.Feissel, P.-L.Gatier, *BE* (2002) no. 480.

Μνησθῇ Αυβαθανης | Ροσαουαθ[ο]ς Σαδηνος | καὶ [----] | Κανοθενῶ[ν]

1. Αυβαθανης: see *PAES* III A no. 203, ed.pr. || 2. Ροσαουαθος: diminutive of Ρασουα/Ρασουος and second name of Authabanes, ed.pr.; Σαδηνος: ethnikon, ed.pr. || 3. Κανοθεν̣ῶ[ν]: ethnikon of the city of Kanatha,

ed.pr., who considers reading [φυλῆς] | Κανοθενῶ[ν]; if [φυλῆς] is restored, two elements are lost: a preceding personal name, and, before the ethnic, the name of the *tribus*, F.-G. || the Safaitic text is unrelated to the Greek one.

2080. Torra. Dedication by a veteran, Roman Imperial period [probably 2nd/3rd cent. A.D.]. Semi-circular white limestone base supporting a statue or column, of which the lower part is visible; said to have been found in an ancient building in the center of the village. Ed.pr. N.Atallah, *EA* 33 (2001) 199-201 no. 1 (ph.; translation); cf. also D.Feissel, P.-L.Gatier, *BE* (2002) no. 480, and A.Chaniotis, *EBGR* (2001) [2004] no. 6.

[-? Ἀ]ν̣τώνιος Γερμανὸς | [οὐε]τ̣ρ[α]νὸς σὺν στύλοις | ἀ̣νέ[θη]κ̣ε̣ν̣ vacat

Undated by ed.pr. [probably 2nd/3rd cent. A.D., Ch.] || cursive epsilon, sigma and omega || 1. ΝΙ©, lapis [sigma within omikron] ('on ne voit pas le *sigma*', F.-G.); [Ἀ]ν̣τ̣ώ̣νιος, ed.pr. [initio perhaps room for an abbreviated *praenomen*?, Pleket]; Γερμανός: equivalent of either Latin Germanus or Semitic *grm*, ed.pr. || ed.pr. translates: '-- a consacré cette colonne' [better perhaps: 'dedicated this [i.e., building], with the columns', Pleket; in the same sense F.-G.: 'a consacré (ceci) avec les colonnes', and Ch.].

2081. Via Nova Traiana (between the 60th and the 61th mile north of Petra). Boundary stone, 3rd cent. A.D. *IGLS* XXI 4 116. Republished by P.-L.Gatier in C.Breuer, *Antike Skulpturen. Bestandskatalog des Badischen Landesmuseums Karlsruhe* (Karlsruhe 2001) 136 no. 110 (ph.); cf. D.Feissel, *BE* (2002) no. 483.

[- ca. 3 -]δυσμ[--] | κώμης Ση[--]|ρα

[--]δ̣υ̣σ̣μ̣[αὶ] | κώμης Σ| | [--]|ρα[--] , *IGLS* || 1-2. perhaps [ἐκ] | δυσμ[ῆς] ('from the west' ['Vom Osten', G.: erroneous translation of G.'s text, corrected by F.]), G., supported by F. with reference to *IGLS* XXI 4 118, recording distances to the west (abbreviated δυσμ) and to the south (μεσα(μβρία); the stone signalizes a branch to the west leading to κώμη Ση[--] (F.), which may have been in charge of the maintenance of the road (G.); the stone marks the boundary between two villages, *IGLS* || ρα: indication of distance?, F.

2082. Zoara (Zo'ar; south of the Dead Sea). Bilingual (Aramaic/Greek) epitaph of Mousios, 358/359 A.D. Approximately rectangular stone; in a red frame five lines of Greek are followed by four lines in Aramaic; upper part decorated with red menorahs partly effacing the Greek text; red color preserved inside the letters; now in the Hecht Museum at Haifa. Published on the basis of autopsy by edd.pr. H.Cotton - J.Price, *ZPE* 134 (2001) 277-283 (ph.; translation). See also D.Feissel, *BE* (2003) no. 607, and L.Di Segni, *Cathedra* 112 (2004) 147 note 9 (in Hebrew, with full Greek text of the inscription). We give Di Segni's text.

Μνημῖον Μουσίου | Μάρσου ἀναπάεντος | ἔτους [γ'] σαε[β]υη, θανόν|τος ἔτ(ους) σνγ' · || εὐμοιρίτω

Μνημῖον Μουσίου | Μάρσου [πλ]η[σθ]έντος | ἔ(τ)ους .... (ἀπο)θανόν|τος κτλ., edd.pr.; Μνημεῖον Μουσίου | Μάρσου [γε]ν[ηθ]έντος | ἔ(τ)ους σλε' (ἀπο)θανόν|τος κτλ., F. || 1. Mousios is the equivalent of the Hebrew name *Moshe*, edd.pr. || 2. Μαρσας: name perhaps of Arabic origin, unattested elsewhere, edd.pr. || 2-3. ἀναπάεντος | ἔτους [γ'] σαε[β]υη: this reading yields a perfect parallel with the Aramaic text: σαεβυη is the Greek transcription of the Hebrew technical term *shabua*, the seven-year sabbatical cycle [cf. app.cr. in fine], Di S. (*per ep.*) [ἀναπαέντος, Di S.; ἀναπάεντος (for ἀναπαύοντος), Martin]; [γε]ν[ηθ]έντος | ἔ(τ)ους σλε': the year of birth, year 235 (era of Arabia) = 340/341 A.D.; consequently Mousios died 18 years old, F.; rejected by Di S. (*per ep.*), who points out that there is no parallel for the date of birth in epitaphs in this region; [πλ]η[σθ]έντος | ἔ(τ)ους [-]: probably the age at death, though this is generally indicated by ἐτῶν (but cf. ἔπλησε ἔτη ν' in *SEG* XXXIII 1458; Kyrenaika; Jewish epitaph), edd.pr.; rejected by F. and Di S. || 4. year 253 (era of Arabia) = 358/359 A.D. This era is also used in *CIJ* 1209, the only other Greek epitaph from Zo'ar. In our stone, there are two other dating systems in the Aramaic text (which also specifies day and month: the 27th of Kislev, falling in December 358 or early January 359 A.D.): the year in the seven-year sabbatical cycle and the destruction of the Second Temple in Jerusalem, edd.pr., with detailed comment (on 283 a tabular survey of dates in the 24 Aramaic and two Greek inscriptions from Zo'ar).

EGYPT

2083. Egypt. For inscribed objects possibly from Egypt see our lemmata nos. 1183 in fine and 2254.

2084. Egypt. Army: Greek mercenary soldiers in Egypt in the 7th/6th cent. B.C. On the basis of Egyptian and Greek inscriptions and Greek literary sources, P.W.Haider in U.Höckmann - D.Kreikenbom (edd.), *Naukratis. Die Beziehungen zu Ostgriechenland, Ägypten und Zypern in archaischer Zeit. Akten der Table Ronde in Mainz, 25.-27. November 1999* (Möhnesee 2001) 197-215, discusses the presence of Greek mercenaries in Egypt in the 7th/6th cent. B.C., with special reference to their integration into Egyptian culture and society. On 200/201 he argues that Pedon, who dedicated an Egyptian statuette in his native city Priene (*SEG* XXXVII 994; XLIX 1533*; text; German translation; dr.), was a mercenary of high rank: the commander of a group of Ionian (and Carian?) mercenaries; this experience qualified him for the command of a city with which he was rewarded by Psammetichos II. Pedon probably belonged to the second generation of Ionian settlers in Egypt; the command of a city (even if perhaps mainly inhabited by Greeks) implies a high level of integration, inter alia knowledge of the Egyptian language. For H.'s comment on the graffiti of Greek mercenaries in Abu Simbel see our lemma no. 2201.

2085. Egypt. Army: Graeco-Egyptian officers in the late Ptolemaic army. A.Blasius, *AfP* 47 (2001) 81-98, examines the history of the family of Πτολεμαῖος, son of Πάνας, on record in demotic, hieroglyphic and Greek sources as nome-στρατηγός in Upper Egypt in the later Ptolemaic/early Roman period. In the Greek texts he omits Egyptian priestly titles which are prominent in the non-Greek texts. Discusion of *I.Philae* 149. Further study of the Greek family of Καλλίμαχος (father and son): *I.Philae* 52/53, 56-58, and 61; *SB* 2264 and 8036 (text; translation); *SEG* XXIV 1217 (*I.Prose* 46; bilingual Greek-Demotic stele; text and translation); reconstruction of the family-tree and the various functions held by members of the family.

2086. Egypt. Death: months and ages of death in epitaphs. In an attempt to identify seasonal patterns of mortality, W.Scheidel, *Death on the Nile. Disease and the demography of Roman Egypt* (Leiden-Boston-Cologne 2001) 4-35, uses Greek and Coptic funerary inscriptions recording the month of death, from Upper Egypt, the Fayum and Lower Egypt (especially Alexandria and Terenouthis). In an appendix (251-255), organized by months, he gives references to relevant epitaphs. S. finds that, whereas the data from Upper Egypt (Nile valley) show a mortality peak in spring, the texts from Lower Egypt exhibit a summer peak for the young and a rise in adult mortality during the autumn. The Fayum and Alexandria show different patterns. S. tends to ascribe the differences to specific diseases having a strong seasonal impact on mortality. For a detailed review see A.Zuiderhoek, *Mnemosyne* 56 (2003) 246-250; see also J.A.Straus, *CE* 78 (2003) 352-354.

B.Boyaval, *Kentron* 17, 2 (2001) 112/113, again discusses months and seasons of death in Terenouthis (cf. *SEG* XLIX 2322 sub (2)), finding a rise in autumn, a strong peak in winter, a decline in spring and a second (less high) peak in summer [which seems to fit in with S.'s general picture for Lower Egypt].

Id., *Kentron* 17, 1 (2001) 68/69 and 17, 2 (2001) 111, comments on S.'s reflections on 'The digit preference in age records' (*Measuring sex, age and death in the Roman Empire. Explorations in ancient demography*, Portsmouth, RI, 1996, 53-91). In 17, 1 he rejects S.'s suggestion that in the ages at death recorded in epitaphs the numeral 7 (also 17, 27, etc. and multiples of 7) was shunned out of superstition: the Terenouthis dossier provides many examples (table of ages at death between 15 and 35). In 17, 2 B. returns to his mortality table for Terenouthis (cf. *SEG* XLIX 2322 sub (1)), which does not show any digit preference. Cf. also *ibid.* 118-121, where B. discusses some methodological problems concerning S.'s use of B.'s age table based on mummy labels (*ZPE* 18, 1975, 63-66).

2087. Egypt. Decrees of the synod of the Egyptian priests. *SEG* XLI 1599. J.W.van Henten in J.J.Collins - G.E.Sterling, *op.cit.* (cf. our lemma no. 2014) 122-145, analyzes the structure and contents of four priestly decrees, which are close to the structure of the decree for Simon and his sons in *1 Macc.* 14.25-49. The three decrees with extant Greek versions are: *OGIS* 56 (*SB* 8858; *SEG* XVIII 634; *I.Prose* 8-10) and 90 (*SB* 8232; *SEG* VIII 463

and 784; XXXIII 1357; *I.Prose* 16-18); *SEG* VIII 504 (a) and 467 (XVIII 632/633; *SB* 4244, 7172, and 10039; *I.Prose* 12-14; on 133-135 V.H. gives text and translation of *I.Prose* 14).

E.Krentz, *ibid.* 146-153, compares the decree for Simon to a great many decrees from Syria and Asia Minor.

2088. Egypt. Funerary epigrams. B.Boyaval presents three series of brief comments and some separate contributions on various inscriptions and papyri. In this lemma we summarize those concerning funerary epigrams (and one prose epitaph: below sub 5).

***Kentron* 17, 1 (2001) 53-81: 1)** 53-55: the extreme rarity of epigrams compared to prose epitaphs suggests that they were reserved for the 'happy few' (and/or for special occasions); among them are relatively many military men, all of higher rank: Bernand, *Inscr. métriques* 4-6, 8, 10, 13, and 24; probably also 2/3 and 12. Consequently *Inscr. métriques* 13 (*GIBM* 1077; Hermonthis?; Roman Imperial period) commemorates an officer rather than a simple soldier (so Bernand); **2)** 58-60: structure of the dialogue in *Inscr. métriques* 23 (*GV* 846; *I.Hermoupolis* 81; 3rd cent. A.D.?): LL. 5-10 are entirely spoken by the stele rather than both by the stele (LL. 5-8) and the passer-by (LL. 9/10) as suggested by Bernand; **3)** 70-73: *Inscr. métriques* 70 (*JIGRE* 29; *CIJ* 1451; *SB* 7904; Leontopolis/Tell el-Yahoudieh; 1st cent. A.D.?): πίστις and χάρις mean 'credit' (which the deceased enjoyed in his community) and 'generosity', respectively, rather than 'fidelity' and 'gratefulness' (Bernand) or 'faithfulness' and 'grace' (*JIGRE*); **4)** 73/74: in *Inscr. métriques* 39 (*GV* 757; *SEG* II 874; VIII 354; *SB* 6701; Fayum; late Hellenistic period), the age at marriage (15, recorded in L. 5) refers to the deceased Hedeia; the age is normal in view of the statistical data provided by R.S.Bagnall - B.W.Frier, *The Demography of Roman Egypt* (Cambridge 1994) 227-229 (Table B): at 25 years of age 5.4% of the men are married against 15.4% of women, with 13 and 19 as the lowest ages at marriage recorded for women and men, respectively; **5)** 74-76: πιστή, qualifying the deceased in *SEG* XLVI 2179 no. 43 (Terenouthis; 1st/2nd cent. A.D.), means 'loyal', 'honest', *vel sim.* rather than being a reference to her faith ('la fidèle (ou pieuse)', ed.pr.); **6)** 76/77: *Inscr. métriques* 2 (*GV* 552; 3rd/2nd cent. B.C.; Naukratis): the insistence on the fact that the tomb (and by implication the inscription) provides perpetual memory and will be visible to posterity may be a conscious contrast with the contemporary (i.e., 3rd/2nd cent. B.C.) Egyptian custom to bury texts, paintings, etc. together with the body, which rendered them invisible to the living; **7)** 77-81: discussion of the dialogues in *Inscr. métriques* 13, 23, 27, 38, 43 (L. 1 is spoken by the stele rather than an interior monologue), 44, 47, 49, 57, and 68 (the sculpted lion opens the dialogue); participants: (relative of) the deceased, the stele, and the passer-by; in seven (or eight including no. 43) of these ten poems the stele begins the conversation (contra Bernand, inter alia on 130: passer-by).

***Kentron* 17, 2 (2001) 107-123: 8)** 121/122: *Inscr. métriques* 91 (*GV* 912; *SEG* VIII 803; *SB* 7289 [see now also A.Łajtar in A.Łajtar - A.Twardecki, *Catalogue des inscriptions grecques du Musée National de Varsovie* (Warsaw 2003) 195-197 no. 71]; unknown provenance; 2nd/3rd cent. A.D.) contains a 'jeu de mots' on the patronymic ('Αρίων; L. 3) and the deceased daughter's epithet ἀρείων (L. 1): the homophony suggests that the daugher inherited excellence from an excellent father [for the phenomenon of names in funerary epigrams giving rise to puns or other comments see *SEG* XLIX 2448]; **9)** 122/123: *Inscr. métriques* 63 (*GV* 1620; *SEG* VIII 368; *SB* 5629; Alexandria; 3rd/2nd cent.

B.C.): the introductory formula τύμβος οὐκ ἄσαμος, ἁ δέ τοι πέτρος | τὸν κατθανόντα σημανεῖ κτλ. contrasts this *inscribed* funerary monument with the majority of anepigraphic tombs; **10)** 113/114: B. points to the topic that death comes at a moment which seems promising for the deceased's future life (*Inscr. métriques* 4, 19, and 84); this supports G.Wagner's view (see *SEG* XLI 1652) that in the prose epitaph *SEG* XIV 871 (Terenouthis; 1st/ 2nd cent. A.D.) Herakleous died when pregnant rather than in childbirth.

Lychnos **86 (2001)** 12/13: **11)** *Inscr. métriques* 10 (*GV* 1153; *SEG* VIII 497; *SB* 5829; Terenouthis; late Hellenistic period): Ἄδας ὀρφ(ν)αίο(ι)ς ἐγγ[υ]ά[λ]ιξε μυ(χ)ο(ῖ)ς in L. 10 is a reminiscence of Euripides, *Or.* 1225 (ὦ δῶμα ναίων νυκτὸς ὀρφναίας πάτερ; cf. also *Herc.* 46 and 352), where the term ὀρφναῖος/ὄρφνη is connected with the (dark) Underworld for the first time. On 13 note 1 he signalizes another Euripidean echo: *Inscr. métriques* 46 (*GV* 1875; *SB* 8960) L. 19 (Ἄδου μέγαν κευ[θ]μῶνα καὶ σκότου πύλας) is an almost literal quotation of the beginning of the *Hecuba* (Ἥκω νεκρῶν κευθμῶνα καὶ σκότου πύλας / λιπὼν ἵν' Ἅιδης κτλ.). These allusions confirm the great popularity of Euripides' tragedies in Egypt amply testified by literary papyri. See for this epigram also id., *La lettre de Pallas* 3 (1995) 11 note 5, and *Lychnos* 79 (1999) 48/49 (*non vidimus*).

Lychnos **87 (2001)** 36-38: **12)** in *Inscr. métriques* 84 (*GV* 1238; *JIGRE* 31; *CIJ* 1508; *SEG* VIII 484; *SB* 6178; Leontopolis/Tell el-Yahoudieh; early Roman Imperial period) γάρ in [ἔ]ον (= ἦν, rather than [ἐ]ὸν = [ἐ]ὼν) γὰρ ἄωρος in L. 3 explains ἀκμαῖος in the preceding line; the latter term is vague, since it can apply to deceased of e.g. 9 (*Inscr. métriques* 83 L. 2), 20 (our epigram, L. 9) or even 35 (*Inscr. métriques* 12 L. 4) years old; ἄωρος prepares the reader for the age of death (20) in L. 9 [However, ἄωρος seems to cover an equally broad range of ages at death: usually death is felt to be premature before the 30th year of age, but there are exceptions of persons who died in their 30s or much even later: see *SEG* L 1400-1461 on p. 481 sub (4) and 1750 in fine; in funerary epigraphy, the terms seem to be more or less pleonastic, Tybout]. For the translation of L. 4 see id., *Lychnos* 62 (1995) 79/80 (*non vidimus*).

Lychnos **89 (2001)** 70/71: **13)** *Inscr. métriques* 60 (*GV* 1635; *SB* 5719; Lefebvre, *Recueil* 423; cf. *SEG* XLIX 2333; Hermonthis?; after 350 A.D.; see also our lemma no. 2090). B. returns to his translation (*Lychnos* 78, 1999, 36/37; *non vidimus*) of the beginning of this poem (πρίν σε λέγειν, ὦ τύμβε, τίς κτλ.) as 'Avant que tu dises, ô tombe' (sc. who is the deceased, the stele cries out to all passers-by: 'here lies ...'; 'Avant que l'on ne dise', *Inscr. métriques*). The implication is that the grave featured two inscriptions: the present one (the στήλη, L. 2), which probably covered a *loculus* or *columbarium*, and another one on a wall in the tomb (the τύμβος); the inscription may have been written twice to protect the text from tomb violators; B. mentions several forms of tomb violation, inter alia erasure of the inscription.

See also our lemma no. 2129 in fine and, for B.'s observations on inscriptions other than funerary epigrams, nos. 2086, 2092, and 2137.

2089. Egypt. History of Ptolemaic Egypt. W.Huss, *Ägypten in hellenistischer Zeit, 332-30 v.Chr.* (Munich 2001), presents a comprehensive though somewhat traditional history of Hellenistic Egypt, starting well before the conquest of Alexander, and making its way through the Ptolemaic dynasty in chronological order, with a clear focus on rulers and their activities, with a wealth of detail which will make the book a standard reference work for many years to come. H. uses all sorts of sources, inter alia numerous inscriptions, which are cited and sometimes briefly discussed, especially in the notes. At the beginning of most chapters, H. presents a concise survey of the 'Quellen' available for the period in question for each category; lists of inscriptions can be found on 55 (period of Alexander), 79 (323-282 B.C.), 251 (285/284-204 B.C.), 473 (204-180 B.C.), 537 and 626 (180-80 B.C.), and 670 (80-30 B.C.); no index of inscriptions; maps on 856-860; useful (partially revised) stemma of the Ptolemies on 854/855.

For a review see D.J.Thompson, *CR* 53 (2003) 407-409.

2090. Egypt. Saints. A.Papaconstantinou, *Le culte des saints en Égypte des Byzantins aux Abassides. L'apport des inscriptions et des papyrus grecs et coptes* (Paris 2001), presents an exhaustive study on this subject. An historiographical introduction (1-39) precedes the backbone of the book: an alphabetically organized inventory of 67 saints, with each entry specifying the sources, qualifications of the saint (mainly ἅγιος/ἁγία, κύριος/κυρία, μάρτυς, and/or αββα/απα; also ἀπόστολος, (ἀρχ)άγγελος, (ἀρχι)επίσκοπος, and εὐαγγελιστής, as well as various honorary epithets) and place(s) where his/her cult is attested. The inscriptions are mainly epitaphs, but also invocations for divine help, prayers, proskynemata, and texts engraved on *instrumentum*. In the second, synthetical section (227-367) P. focuses on the nature and identity of the saints (the large majority were martyrs; the cult of saints started in the 5th cent. and fully developed only in the 6th cent. A.D., i.e., as in other eastern provinces, later than in the West), the physical appearance of their cult places, and the forms of the cult (festival days, distributions ('agape'), special provisions, etc.). In an appendix (377-379) P. presents the texts and French translations of and brief comments on two inscriptions recording the burial of martyrs: *SB* 5719 (Bernand, *Inscr. métriques* 60; *GV* 1635; Lefebvre, *Recueil* 423; see our lemma no. 2088 sub 13) and 7315 (*SEG* XLIX 2333). A list of sources and a concordance of inscriptions (419-458; cf. also 459 and 465) makes this study perfectly accessible; there is also a special catalogue of eulogies of St. Menas (459-462; see also, in the inventory, 146-154 [see now also *SEG* L 1561]).

For a review see E.Wipszycka, *AntTard* 10 (2002) 481-483, with comment inter alia on the inclusion of ἄββα/ἄπα in the titulature of saints who were not monks: the prestige of martyrdom and monachism resulted in a contamination of two ways leading to sanctity (482). For a more detailed review see D.Frankfurter, *BASP* 39 (2002) 205-211.

2091. Abydos. Epitaph of Apollonios, early 1st cent. A.D. *I.Louvre* 92; *SB* 8316. P.P.Koemoth, *Studien zur Altägyptischen Kultur* 29 (2001) 217-233 (ph.), presents a detailed study of the iconography of this stele, which shows an Egyptian priest (right) burning incense in honor of Osiris (left); in between is the emblem of Ophoïs (jackal on a standard). The warrior god Ophoïs, originally at home in Lykopolis, is represented because this is Apollonios' native city (L. 3: Λυκοπολείτης). At the same time Ophoïs underlines the royal status of Osiris: the scene represents an episode in the ritual of the crowning of Osiris performed in Abydos, and also in Lykopolis. The inscription, however, invokes Serapis to help Apollonios to overcome his

enemies (LL. 5-7), i.e., death: Serapis is identified with the royal Osiris, who was promised eternal life during the crowning ceremony. K. argues that this syncretism occurred via the fusion of Osiris and Zeus/Ammon tangible since the 26th dynasty. J.Bingen, *BE* (2002) no. 521, can do without this intermediary: he considers Serapis an *interpretatio graeca* of Osiris, his Memphite prototype, and points to funerary stelai from Abydos representing Osiris in his traditional guise, on which the god is called Osiris (*Wsir*) in Egyptian and Σέραπις in Greek texts (occasionally also Θεὸς μέγιστος ὁ ἐν Ἀβύτωι: A.Abdallah, *Graeco-Roman funerary stelae from Upper Egypt*, Liverpool 1992, no. 173; cf. *SEG* XLIII 1545) [These stelai (Abdallah nos. 148, 151 and 173 = *SB* 171, 729, and 724, respectively, as well as Bernand, *Inscr.métriques* 158 = *SB* 4050) are also adduced by K. (229) as evidence for the equation of Osiris and Serapis].

2092. Akoris. Matronymics and ages at death in epitaphs. B.Boyaval, *Kentron* 17, 2 (2001) 115/116, argues that the matronymics in the epitaphs *I.Akoris* 44, 98, 107, 161, and 167 were added because in the nekropolis of Akoris also people from nearby villages were buried; the bodies may have been transported with detailed written identifications; these data may have been copied by the engravers of the epitaphs.

Id., *ibid.* 116-118, points out that on a total of 180 epitaphs from Akoris only 9 (=5%) have certainly no indication of the age at death. This renders the Akoris epitaphs different from those elsewhere.

2093. Alexandria. Corpus. E.Bernand, *Inscriptions grecques d'Alexandrie Ptolémaïque* (Cairo 2001), presents a corpus of all non-funerary texts from Ptolemaic Alexandria [= *I.Alex. Ptol.*; for the non-funerary texts from Roman Imperial Alexandria see F.Kayser, *Recueil des inscriptions grecques et latines (non funéraires) d'Alexandrie impériale (I^er-III^e s. apr. J.-C.)* (Cairo 1994) = *I.Alex.Imp.*; cf. *SEG* XLIV 1441; K. prepares the corpus of all funerary texts from the city]. B.'s corpus contains 80 inscriptions, twelve of which are mince fragments. No. 55 is followed by no. 55 bis; we present the latter in our lemma no. 2095.

In a brief introduction B. gives a survey of previous research on and publications of the inscriptions, lists the various urban areas where inscriptions were found and discusses the nature, contents and chronology of the texts. Kings and deities reign supreme in the inscriptions; civic epigraphy, i.e., decrees of the city or its subdivisions, is absent, except for no. 40. However, J.Bingen, *BE* (2002) no. 506 (cf. also id., *CE* 77, 2002, 345/346 ad no. 40), doubts whether this is a decree of Alexandria and does not exclude the possibility that we have an Alexandrian copy of a honorary decree of another city. Bingen also comments on nos. 57, where he reads Ἀπόλλωνι | Βλαστ̣ύ̣ι (Βλαστύς: previously unattested epithet: 'un Apollon de la reprise de la végétation', Bingen; Bernand: Βλα̣δο̣υ̣ι) and 58, for which he refers to *SEG* XLVII 2129 (the provenance is Pharbaithos, not Alexandria). In his review in *CE* 77 (2002) 345/346, Bingen presents also brief notes on nos. 10, 14/15, 35, 37, 45, 52-54, and 56; for another review see A.Łajtar, *BO* 60 (2003) 616-620, with notes on nos. 1, 4, 10, 18/19, 28 (in LL. 3/4, read καὶ] | τῶν; καὶ omitted by B.), 33, 40 (the restorations in LL. 7/8 are uncertain; another city than Alexandria may have honored an Alexandrian citizen), 43, 53, 55 bis (see our lemma no. 2095),

58 (from Pharbaithos rather than Alexandria; for L. 1, Ł. refers to his restoration recorded in *SEG* XLVII 2129), and 62. Copious indices and 35 plates with photographs and drawings conclude the volume. We give a *comparatio numerorum* with various corpora, *OGIS*, *SB*, *SEG*, and E.Breccia, *Iscrizioni greche e latine (Catalogue général des antiquités égyptiennes du musée d'Alexandrie)* (Cairo 1911).

For the sculptors' signatures nos. 2, 29, 66, and 68 see our lemma no. 2094 sub I (1-4).

SEG		*I.Alex.Ptol.*	*SB*		*I.Alex.Ptol.*	*SB*		*I.Alex.Ptol.*
VIII	806	34		597	19		8867	22
XVIII	636	5		607	64		8921	8
	637	18		1152	10		8924	24
	640	15		1394	69		8925	26
	641	36		1730	70		8931	30
XX	496	17		2100	42		8933	34
	497	19		2103	48		8934	35
	498	28		2135	67		8963	2
	499	32		2136	18		9299	13
	502	42		2238	57 (cf.		9300	21
	698	53		above for Bingen's reading)			9738	4
XXIV	1166	2		2240	75		9809	17
	1167	4		2674	76		9810	9
	1169	61		3443	50		9811	28
	1170	49		3466	60		9812	32
	1171	47		3661	12		9823	53
	1230	11		3996	40		10040	5
	1231	51		4321	41		10041	15
XXVI	1713	5		4528	56		10680	2
	1714	56		4980	33		10681	4
XXVII	1029	27		4981	45		10682	61
XXIX	1666	27		5021	58		10683	49
XXX	1721	27		5068	71		10684	47
XXXIV	1531	8		5069	59		10712	51
XXXIX	1710	33		5072	74		15161	16
XLI	1608	16		5864	54			
XLVII	2129	58		7332	3	**Breccia**	2	6
				8274	27		6	8
SB	307	16		8275	31		10	14
	327	43		8549	29		12	37
	328	68		8777	36		13	16
	336	44		8849	1		16	15
	403	66		8851	10		23	24
	589	62		8861	14		24	19
	596	52		8865	23		25	25

Breccia	*I.Alex.Ptol.*	Breccia		*I.Alex.Ptol.*	*OGIS*		*I.Alex.Ptol.*
31	26		531	71		742	35
40 (b)	33		532	59			
41	35		543	76	*CIG*	4677	27
42	36		550	72		4678	31
43	39		551	73		4684 (e)	29
99	52		552	77			
102	50		553	75	*I.Knidos*	165	29
109 (a)	60						
116	62	*OGIS*	21	1	*I.Lindos*	205	29
117	56		32	10			
131	46		65	14	*I.Philae*	9	27
139	69		77	23		19	42
140	43		83	22		pp. 75/76	21
144	41		99	27			
164	40		169	31	*CIJ*	1432	35
165	44		195	36		1433	62
167	45		725	8		1434	74
168	57 (cf. above for Bingen's reading)		729	24			
			731	26	*I.Prose*	26	30
178	64		739	30			
183	66		741	34	*IGR* I	1054	36

2094. Alexandria. Sculptors' signatures, Hellenistic-Roman Imperial period. M.Donderer in K.Geus - K.Zimmermann (edd.), *Punica - Libyca - Ptolemaica. Festschrift für Werner Huss, zum 65. Geburtstag dargebracht von Schülern, Freunden und Kollegen* (Leuven 2001) 167-183, collects and discusses the epigraphical testimonia for the activity of sculptors in Alexandria and of Alexandrian sculptors abroad (signatures, including a form of ποιεῖν unless stated otherwise; copious bibliography): **I:** signatures found in Alexandria [we add the nos. in *I.Alex.Ptol.* and some further references; dates are those in *I.Alex.Ptol.*]: **1)** *I.Alex.Ptol.* 2 (*SEG* XXIV 1166; *SB* 8963; 10680: Δηλοκ[λῆς]; unattested otherwise, hence perhaps an error for Δημοκ[λῆς]; 300-275 B.C.); **2)** *I.Alex.Ptol.* 29 (*SB* 8549: Θέων Ἀντιοχεύς and Δημήτριος Δημητρίου Ῥόδιος; for other signatures of Theon, also discussed by D., see *SEG* XXXIV 1745; Antiochia is probably A.-on-the-Orontes; together with Demetrios also in *I.Lindos* 205; Demetrios' father may have been the Demetrios Ἀντιοχεύς on record in *Tit.Cam.* 43, who was possibly a brother of Theon; Theon and the younger Demetrios also appear together in the list of benefactors *IG* XII 1 127; 180-148 B.C.); **3)** *I.Alex.Ptol.* 66 (*SB* 403; [-- Σμ]υρναῖος; 2nd cent. B.C.?); **4)** *I.Alex.Ptol.* 68 (*SB* 328; ([Ἀρτε]μίδωρ[ος]; late 1st cent. B.C. [D. presents an incomplete text on the basis of G.Botti, *Plan de la ville d'Alexandrie à l'époque ptolémaïque* (Alexandria 1898) 125 no. 13]). **II:** signatures found outside Egypt with ethnic Ἀλεξανδρεύς (unless stated otherwise; D. argues that all ethnics refer to Egyptian Alexandria): **1)** *OGIS* 24 (*SEG* XXXVII

861; cf. XLVIII 2196 sub A (2); Θεμισταγόρας Μενίσκου; Herakleia-under-Latmos; 3rd cent. B.C.); **2)** Maiuri, *NS* 474 (cf. *SEG* XLIII 550; [Κα]λλιγένη[ς]; Kos; late Hellenistic period?); **3/4)** *SEG* XLVI 421* and *IG* V 1 1461 (Ἀπολλώνιος Ἑρμοδώρου and Δημήτριος Ἀπολλωνίου; only Apollonios bears the ethnic, but cf. below sub (5); Messene; late 1st cent. B.C./early 1st cent. A.D.); **5)** *SEG* XXIII 225 (XXXVI 373; Δημήτριος Ἀπολλωνίου; cf. above sub (3/4), but here characterized as Ἀλεξανδρεύς; Messene; 1st cent. A.D., on the assumption that the identification with the homonymous Ἀλεξανδρεύς on record in *IG* XII 8 206 LL. 9/10 is correct); **6/7)** see our lemmata nos. 2047/2048. **III:** signature of an Alexandrian gilder in Termessos: *TAM* III 1 26 (*SEG* VI 629; 2nd cent. B.C.; full text: Διονύσιος Ἡρακλείδου ἀπὸ | Ἀλεξανδρέας ἐχρύσωσεν; the unusual formula ἀπὸ | Ἀ. may have been used as a conscious distinctive; it is uncertain whether Egyptian Alexandria is meant or A. Troas or A. ad Issum; for ἐχρύσωσε(ν) cf. *SEG* VI 630 (*TAM* III 1 27; also from Termessos) and XIII 372 (Delphi); it is unclear whether χρυσόω (and χαλκουργέω; *Tit.Cam.* 41; *IG* XII 1 106) is a *pars pro toto* indicating the whole process of manufacturing or refers to its last stage only as a specialism; D. prefers the first possibility).

This list of sculptors in or from Alexandria is modest if compared with sculptors' signatures found in Attica, Rhodes, Delos and Pergamon; there are, however, other centers of sculptural production like Ephesos, Corinth and Thessalonika where few or no signatures have been found; the workshops in Alexandria and these other centers may have been state-owned; their monopolistic position may have rendered signatures, interpreted by D. as a form of advertizing, superfluous.

2095. Alexandria. Dedication to Isis, Sarapis and Hermes, 2nd cent. B.C. Small white marble fragment; left of the inscription representation of an ibis standing on a *caduceus*; mentioned by J.-Y.Empereur, *Alexandrie redécouverte* (Paris 1998) 113 (ph.) and J.Leclant - G.Clerc, *Orientalia* 67 (1998) 322 (ph.), both without the text; now available in *I.Alex.Ptol.* (cf. our lemma no. 2093) 150 no. 55 bis; cf. A.Łajtar, *BO* 60 (2003) 619.

Εἴσει, Σα̣[ράπιδι], | Ἑρμῆι θεο[ῖς], | Λίβυς καὶ ἡ [γυνὴ] | καὶ τὰ π̣[αιδία]

1. Σα̣[ράπ(ε)ι] rather than Σα̣[ράπιδι], Ł. || 2. Hermes, bearer of the *caduceus*, is represented in the shape of an ibis incarnating the god Thot, with whom Hermes was assimilated, *I.Alex.Ptol.* || 3. for the name Λίβυς see *SEG* XLVI 2330, *I.Alex.Ptol.*

2096. Alexandria. Dedication on behalf of Kyra Roua, late Roman Imperial period. *JIGRE* 15; *CIJ* 1438; *SB* 2654. J.-L.Fournet, J.Gascou, *art.cit.* (cf. our lemma no. 2323) 148, point out that in the absence of the article [ὑπ]ὲρ σωτηρίας Κυρᾶς Ῥουας (double name) instead of [ὑπ]ὲρ σωτηρίας κυρᾶς Ῥουας (title plus name) should be read initio.

2097. Alexandria. Funerary epigram for Thermi(o)n, 1st cent. **B.C.** *GV* 1875 (with Addendum on p. 694); *Coll. Froehner* 77; *SB* 8960; Bernand, *Inscr. métriques* 46. F.Graf in S.Buzzi - D.Käch - E.Kistler - E.Mango - M.Palaczyk - O.Stefani (edd.), *Zona Archaeologica. Festschrift für Hans Peter Isler zum 60. Geburtstag* (Bonn 2001) 183-191, presents the Greek text and a German translation. In L. 13 he prefers to read with the ed.pr. L.Robert κάνδρὸς οὗ ψυχὴ μία -- γλυκύς (*GV*: κάνδρὸς· οὐ ψυχὴ μία -- γλυκύς? [G. inadvertently prints the question mark (;) after γλυκύς, which only makes sense with *GV*'s οὐ etc.; in L. 10 G.'s comma after φθίσι does not make sense, as his translation shows, Pleket]). He comments on the curse (L. 17: ἀρὰς τίθημι) which the deceased proclaims against those who may well have invoked the help of Ἐρινῦς φαρμάκων (L. 7: 'die Erinnyen von Hexerei', i.e., poison or witchcraft). He categorizes Thermi(o)n's request as 'Vergeltungsgebet' and adduces parallels for this act. Further comment on the theme of the unexpected, premature death, ascribed to magical forces or poison; for the latter (φάρμακα) see *SB* 1323, from Alexandria, *IG* XII 8 540 (Thasos) and an epitaph from Side for a woman who is πεφαρμακευμένη ('vergiftet, verhext'): see G.Bean, *Side Kitabeleri - The inscriptions of Side* (Ankara 1965) no. 152 [= *I.Side* 206]. G. also adduces some Latin inscriptions containing a curse against those who killed somebody with poison. On the whole such curses were rare in ancient epitaphs.

For another funerary epigram from Alexandria see our lemma no. 2088 (9).

2098-2106. Alexandria. Epitaphs, Hellenistic period. Dipinti in red or black above loculi or on loculus slabs (our lemmata nos. 2102 and 2106) in tomb B 1 of the nekropolis of Gabbari. Edd.pr. M.-F.Boussac, J.-Y.Empereur in *Études Alexandrines* 5. *Nékropolis* I: *Tombes* B 1, B 2, B 3, B 8 (Cairo 2001) 232-235 nos. 10-18 (translations). Date: Hellenistic period (with a question mark for the dipinto in our lemma no. 2101; no explicit date is given for the fragments in our lemmata nos. 2104-2106).

2098: 232 no. 10 (ph.; dr.). **Epitaph of Dionysia:** Διονυσίᾳ χ[ρησ]τή, χαῖρε

2099: 233 no. 11 (ph.). **Epitaph of Marion:** Μάριον χρη|στή, χαῖρε

1. Marion: female Jewish name frequently on record in Egypt, edd.pr., with brief comment on the 'hellénisation poussée' of the Jewish community of Alexandria.

2100: 233/234 no. 12 (ph.; dr.). **Epitaph of Sarapias:** Σαραπιὰς χ[ρ]ηστή, [χαῖρε]

2101: 234 no. 13 (ph.; dr.). **Epitaph of Astragalos and others.**

Ἀστράγαλε χρηστέ, χαῖρε
[--].λτη Ἀμεινίου υἱὲ χρη[σ]τέ, χαῖρε
ιε[---]που, χ[αῖ]ρε

1. Cursive script || [3. initio probably [---]ιε (end of male name in the vocative), Tybout] || only epigraphical evidence of three persons (at least two males) occupying a single loculus, edd.pr.

2102: 234 no. 14. **Epitaph.** Loculus slab with painted dexiosis scene; name of one of the persons represented above: [--]OM[--]

2103: 235 no. 15 (ph.; dr.). **Epitaph of Berenike:** [Βε]ρενίκη, χαῖρε

2104: 235 no. 16 (ph.; dr.). **Epitaph:** [---], χαῖρε

2105: 235 no. 17 (dr.). **Epitaph:** [---], χαῖρε

2106: 235 no. 18 (ph.; dr.). **Epitaph:** [---].βις, | χαῖρε | [---]

2107-2109. Alexandria. Epitaphs on Hadra hydriae, late 3rd cent. **B.C.** Three inscriptions on Hadra hydriae of Cretan manufacture found in the nekropolis of Gabbari. Edd.pr. M.-F.Boussac, J.-Y.Empereur in *Nékropolis* I (cf. our lemmata nos. 2098-2106) 231/232 nos. 7-9 (ph.; dr.); for the vases and their dates see P.Ballet, M.-F.Boussac, A.Enklaar, *ibid.* 275/276 no. 2, 278/279 no. 5, and 277/278 no. 4, respectively.

2107: 231 no. 7. **Epitaph of Lagoras, late 3rd cent. B.C.** Graffito incised on the shoulder after firing: Λαγόρα

Λαγόρας: name rare in Egypt, edd.pr.; cf. also J.Bingen, *BE* (2002) no. 509: borne in Egypt only by two passing foreigners; like many other 'aristocratic' names from the Greek mainland, it was not included in Graeco-Egyptian onomastics.

2108: 232 no. 8. **Epitaph of Itag[--], ca. 220 B.C.** Dipinto on the neck.

[Ἔτους -], Ξανδικοῦ β'· Ιταγ[ου]

Ιταγ[ου] (nom. Ιταγος or Ιταγης; cf. *SEG* XXXI 1545), G.Nachtergael apud edd.pr., who print Ιτ[--].

2109: 232 no. 9. **Epitaph of Para(--)?, 220-210 B.C.** Dipinto on the belly: Παρα

Either beginning of a name or παρά (the latter is unparalleled in inscriptions on Hadra hydriae), edd.pr.

2110-2112. Alexandria. Christian epitaphs. Dipinti in red on walls in tombs B 2 (our lemmata nos. 2110/2111) and B 3 (our lemma no. 2112). Edd.pr. M.-F.Boussac, J.-

Y.Empereur in *Nékropolis* I (cf. our lemmata nos. 2098-2106) 236 nos. 19-21 (ph.; dr.); 236 no. 22 (ph.; dr.) is a painted red cross with A and ω in the two lower quarters (4th cent. A.D. or later).

2110: no. 19. **Epitaph of Makarios:** Μακάριε

2111: no. 20. **Epitaph of Isidora:** Ἰσιδώ|ρα | † | CIO | OC

2112: no. 21. **Epitaph of Makarios or Makaria:** Μακά(ριος) or Μακα(ρία)

2113-2118. Alexandria. Undertakers' concessions of sections of tombs, Hellenistic period. Dipinti in red on walls of rooms in tomb B 1 (our lemmata nos. 2113-2116) and B 1 (nos. 2117/2118) of the nekropolis of Gabbari. Edd.pr. M.-F.Boussac, J.-Y.Empereur in *Nékropolis* I (cf. our lemmata nos. 2098-2106) 226-231 no. 1-6 (translations), who argue that the dipinti were written by undertakers to indicate the (sections of) walls for which they acquired concessions (a type of inscriptions previously unattested); except for that of our lemma no. 2113 (between the preparatory drawings for two future loculi), the inscriptions, provisional by nature, were partly destroyed by the construction of the tombs (loculi); those in tomb B 1 are painted at about the same time on three walls of one room, probably not by the same undertaker (Hermias; see our lemma no. 2113) in view of the fact that walls were given out in halves (see our lemma no. 2114). On 229 edd.pr. mention signatures of other undertakers in tombs B 6 (Ἀνουβᾶς; see *SEG* XLVIII 1971; seven attestations) and B 22 (Ἀχιλλεύς; twelve attestations; moreover, Achilleus indicated his active participation four times by signing ἡατός (for ἑαυτός, in the sense of αὐτός)); brief discussion of funerary entrepreneurs in Ptolemaic Egypt, especially in Thebes.

2113: 226/227 no. 1 (ph.; dr.). **Concession of Hermias.**

Ἑρμίου ἐξ ὕδ|ατος ἕως ἐπ|ὶ τὴν κορυ|φὴν τῆς ἐ|ξέδρας | [ὅλος ὁ ?] τοῖχος

'(Concession) d'Hermias. La paroi (entière?) hors d'eau jusqu'au sommet de l'exèdre'; ἐξέδρα here indicates a room opening on one side on a court of the hypogaeum.

2114: 227/228 no. 2 (ph.; dr.). **Concession.**

[--- ἐξ ὕδα]|τος ἕως ἐπὶ τὴ[ν] | κορυφὴν τῆς | ἐξ(έ)δρας τὸ || ἥμυσυ τοῦ | τοίχου

4. ΕΞΔΡΑC, dipinto.

2115: 228 no. 3 (dr.). **Concession.**

[---]υ|[---|---| τὴν κορ]υφ|ὴν τῆς ἐξ|[έδρας --|---]

2116: 228/229 no. 4 (ph.; dr.). **Concession.**

[--- ὕδατ]|ος ἕως ἐ|πὶ τὴν | κορυφὴ||ν [τῆς ἐ]ξ[έδρας --]

2117: 231 no. 5 (dr.). **Fragment of a concession:** ---| ---|[.]ΤΟΥ

2118: 231 no. 6 (dr.). **Fragment of a concession:** ---|[.]ΟΥ

2119. Alexandria. Painted numerals in a tomb, Hellenistic period. O.Callot, M.-D.Nenna in *Nékropolis* I (cf. our lemmata nos. 2098-2106) 107, report that numerals painted in black are found on a wall in tomb B 6 of the Gabbari nekropolis: Δ, Ε (ph.), and C; they belong to the preparatory drawings (drawn in red) used for the construction of loculi.

2120. Alexandria. Stamped amphora handles, ca. 250-late 2nd cent. B.C. Seventeen stamped amphora handles found in the nekropolis of Gabbari. Ed.pr. G.Cankardes-Senol in *Nékropolis* I (cf. our lemmata nos. 2098-2106) 397-408 (ph.; dr.): twelve Rhodian, two Knidian, and one Parian amphora stamp with Greek inscriptions (405 no. 16 is a Knidian stamp without trace of inscription; 405 no. 17 has Cypriot syllabary signs). No new types.

2121. Alexandria. Invocation of the Lord, 6th cent. A.D. *SEG* XXXV 1600. C.Metzger, *Bulletin de la Société Archéologique d'Alexandrie* 46 (2000) [2001] (= *Alexandrian Studies II in Honour of Moustafa el Abbadi*) 169-178 (ph.; dr.), studies the red marble table bearing this inscription. This table and similar examples (inter alia a gray marble table equally belonging to the Archaeological Society of Alexandria) which are rectangular with one semicircular side ('sigma-table') were built into the walls of luxurious dining rooms to match the semicircular *stibadia* (dining beds) used in late Antiquity. The Christian inscription, incised superficially (hence a graffito) and upside down in relation to normal use of the table, is due to re-use of the object in the 6th cent. A.D. The invocation is not the dedication of an altar and does not necessarily imply a cultic use of the table.

2122. Alexandria. Christian dipinti on an amphora, 6th/7th cent. A.D. Amphora with a red dipinto on the neck; found in the Gabbari nekropolis. Ed.pr. A.K.Senol in *Nékropolis* I (cf. our lemmata nos. 2098-2106) 378 no. 10 (dr.); read by J.-L.Fournet apud ed.pr.: ιδʹ | † ΧΜΓ [the numeral (14) remains unexplained; on 379 nos. 12/13 two similar amphoras with red dipinti: no texts; the drawings are illegible].

2123. Antinooupolis. Road construction by Hadrian, 136/137 A.D. *OGIS* 701 (*IGR* I 1142). G.K.Young, *op.cit.* (cf. our lemma no. 1971) 78/79, presents the Greek text, an English translation and brief comment on the *Via Hadriana* from Antinooupolis to the Red Sea.

2124. Antinooupolis. Catalogue of ephebes, 150-200 A.D. *I.Portes* 10. J.Bingen, *CE* 76 (2001) 229, points out that the presentation of the first two preserved lines of this text in *I.Portes* suffers from the erroneous view (perhaps induced by the traditional interpretation of the ephebic list from Leontopolis, now superseded: see our lemma no. 2159) that the name of the victor and his age category precede the name of the athletic event. B. reads these lines as follows:

> [ἐν τῶι --]ωι ἀγῶνι· στάδιον· Χαιρήμων Πτολεμαίου, δίαυλον· Τιθοῆ-
> [ς ---- ἀγω]νοθέτης λογικοῦ ἀγῶνος· Εὐδαίμων Ἥρωνος κτλ.

1. Probably [ἐν τῶι γυμνικ]ῶι ἀγῶνι, B.

2125. Antinooupolis. Catalogue of ephebes, 162/163 A.D. *SEG* XXXVIII 1458; *SB* 1481 fr. 5. J.Bingen, *CE* 76 (2001) 214, restores in L. 9 initio • δίαυλο]ν •; he argues that the two victors on record in this line belong to the two different age categories known from the ephebic catalogue from Leontopolis (see our lemma no. 2159) LL. 6-16 (παῖς/ἀγένιος) rather than having won *ex aequo*. On 210/211 B. points out that heading and redaction follow the same pattern as in the Leontopolis catalogue; see our lemma no. 2159, introduction.

2126. Antinooupolis. Catalogue of ephebes, undated [late 2nd/3rd cent. A.D.]. E.Breccia, *Iscrizioni greche e latine* (Cairo 1911) 166; *SB* 4965. J.Bingen, *CE* 76 (2001) 228/229, follows Breccia in reading in L. 10 Ὡρίων, Φιλοσάραπις [--] and rejects both *SB*'s Ὡρίων Φιλοσαραπίω[νος --] and his own previous restoration Ὡρίων Φιλοσαράπιδ[ος --] (*SEG* XXXIV 1547 in fine). The names in this document are either followed by a patronymic or a matronymic or a vacat separating it from the following name; after Ὡρίων there is a vacat.

2127. Antinooupolis?. Honorary epigram for Erythrios, governor of the Thebaid, 385-387 A.D. Bernand, *Inscr. métriques* 123; Lefebvre, *Recueil* 227; *SEG* XXXIV 1553. Republished by M.De Martino, *RAC* 77 (2001) 407-417 (ph.; Italian translation), who on the basis of literary testimonia argues that στήλη (L. 2: ἐν χρυσέῃ στ[ήλῃ]) means 'monument' rather than 'base' (Bernand, who also suggested 'column') or 'statue' (D.Feissel; see *SEG* XXXIV). The reference to 'golden' (χρυσέῃ) applies to the lost statue only, not to the extant limestone base; cf. also L. 1: ὁ χρύσειος Ἐρύθρ[ιος], where the adjective also refers to the honorand's radiant personality. In the two inscriptions adduced by Feissel to support his view, στήλη may alternatively be translated as 'monument' (*CIG* 4158; *SEG* XVIII 474 = *I.Ephesos* 1302) [See, however, *An.Ép.* (2001) [2004] no. 2015: 'La démonstration ne convainc pas']. Brief comments on the Homerisms, on the role of emperors (here Theodosius I) in granting permission for the erection of statues of officials in the 2nd half of the 4th cent. A.D., and late Roman Imperial epigrams for governors in general. Our honorand was Flavius Ulpius Erythrios, on record as governor of the Thebaid in 384/385 and as *praefectus Augustalis* in 387/388 A.D.; the epigram should be dated prior to the latter function, and consequently between 384/385 and 387 A.D.

2128. Antinooupolis. Fragmentary Christian epitaph, 5th/6th cent. A.D. Upper right part of a rectangular marble plaque. Ed.pr. P.-L. Gatier in *Recueil Lyon* (cf. our lemma no. 2298) 57 no. 36 (ph.; translation).

> [Ἐκο]ιμήθη | [ἡ μακαρ]ία | [----]

2129. Apollonopolis Magna (Edfu). Four funerary epigrams for Apollonios and family-members, late 2nd cent. B.C. Bernand, *Inscr. métriques* 5-7 and 35 (5 = *GV* 1151 = *SEG* VIII 770; XXXIX 1694 (date: 103-101 B.C.?); 6 = *GV* 1152 = *SEG* VIII 768; 7 = *GV* 1138 = *SEG* VIII 772; 35 = *GV* 1150 = *SEG* VIII 771).

W.Clarysse, *Het Griekse millennium: 500 v. Chr. tot 500 n. Chr.* (Brussels 2001) 14-17 (ph. of 35), identifies the deceased and their family-members with the persons bearing Egyptian names in an hieroglyphic stele from the same area: a clear example of the partial Hellenization of an Egyptian family, which apparently lives in two linguistic worlds: Greek and Egyptian.

F.Mosino, *Epigraphica* 63 (2001) 283-287, continues his struggle (cf. *SEG* L 1704) to save the 'poeti antichi sommersi', who created the funerary epigrams on stone, from oblivion. He presents Italian translations of the three poems signed in fine by their author Ἡρώδης (*GV* 1150-1152). M. gives a brief outline of the social and cultural conditions in which Herodes must have worked; he supposes that Herodes was a local poet; his clientele was probably also local: both 1151 and 1152 have been written in honor of an Ἀπολλώνιος (theophoric name honoring Horus/Apollo, the principal deity of Apollonopolis). Perhaps Herodes had contacts with Alexandrian court circles via Apollonios: the latter was a friend of kings (1152 LL. 25/26 [M. suggests that contact with the court was 'pure indiretto o mediato' for Herodes as well as for 'la sua clientela'; however, the formula ὃν βασιλῆε[ς] | κρίναντες φιλί[αις αἶσι? κ]ατηγλάϊσαν implies that Apollonios (had) occupied the official rank of φίλος at the court; his father Ptolemaios probably bore the court title συγγενής: 1151 L. 5: συγγενικῆς δόξης ἱερὸν γέρας; cf. *SEG* XXXIX 1694, Tybout || the deceased of 1151 and 1152 are registered as separate individuals by L.Mooren - W.Swinnen, *Prosopographica Ptolemaica* VIII (Louvain 1975) 135, 2110 a (with possible identifications), and 2110 b, Martin]).

For *Inscr. métriques* 5 see also B.Boyaval, *Lychnos* 88 (2001) 74-76, who comments on LL. 5/6: εὔνοια γάρ μιν | βαῖνε καὶ εἴσω γᾶς ἄχρι καὶ ὠκεανόν; the transitive use of βαῖνε in the imperfect ('l'a conduit'; = ἦγε) is an anomaly, since βαίνω is used in this sense only in the future or aorist in Homer. However, it is a deliberate stylistic effect causing surprise rather than a 'fausse réminiscence homérique' (Bernand); also, the imperfect should be seen in relation with

the aorist ἐπηγλάισαν (L. 4); it indicated relative anteriority: Ptolemaios was honored *because* he *had made* the expedition; B. translates: 'son dévouement, en effet, *l'avait* conduit'.

2130. Berenike Panchrysos. Name on a mining pounder, 1st cent. B.C./1st cent. A.D. Rectangular stone [?; unspecified] pounder used to grind quartz; inscription on one of the long sides; found in a gallery of the gold mines in Berenike Panchrysos (in Wadi Allaqi). Mentioned by A. and A.Castiglioni in S.Russo (ed.), *Atti del V Convegno Nazionale di Egittologia e Papirologia, Firenze, 10-12 dicembre 1999* (Florence 2000) 60/61 (ph.). Transcription and date are given by J.Bingen, *BE* (2003) no. 643: Εὔφημος [square sigma]

2131. Daphnai. Graffito on an amphora, late 1st-mid 2nd cent. A.D. Amphora from the western Mediterranean; probably from Daphnai; now in University College, London; graffito incised on the shoulder before firing. Edd.pr. S.Hendrickx – J.Poblome in H.Willems - W.Clarysse (edd.), *Les empereurs du Nil* (Leuven 1999) 186 no. 71 (ph.); the inscription should be added to those mentioned in *SEG* L 1559: ΤΚΛΑΠΙΤ

[Perhaps Τ(ίτος) Κλ(αύδιος) or rather Τ(ίτου) Κλα(υδίου) followed by an abbreviated name, Chaniotis].

2132-2133. Didymoi. Two dedications to Serapis inspired by dreams of the soldier Vettius Crispinus, 180-193 A.D.? (Re)published by H.Cuvigny, *BIFAO* 101 (2001) 153-157; the graffito in our lemma no. 2132, previously thought to come from Contrapollinopolis Magna (Ridisiya), can now be assigned to Didymoi on the basis of the very similar new text in our lemma no. 2133. Both stones were probably erected in the chapel of the *praesidium*.

2132: 154/155. **Inscription on a stone (schist).** *IGR* I 1275; *SB* 8828; A.Bernand, *Le Paneion d'El-Kanaïs* (Leiden 1972) 131-135 no. 59 bis. C. presents the text of the previous editions, all based on ed.pr. S.de Ricci, *APF* 2 (1903) 447 no. 76, based in turn on notes (now lost) of W.Schubart; on the basis of the photo in Bernand, she marks the sections (underlined below) which were still seen by Schubart but got lost by fire damage at the end of WW II; (A) on the front, (B) on the back of the stone.

A: [Οὐέττ]ις Κρισπῖνος στρα-
[τιώτ]ης χώρτης α´ Λυ(σι)τα-
[νῶν] (ἑκατονταρχίας) Σερήνου
ἐν ὀνίροις
4 [ἤκουο]ν • τὸ συνπόσιν ποιῆσαι
[τοῦ κ]υρίου Σεράπιδος
[καὶ ε]ὐχαριστήσας ἐποίησα
[...5..?] ἐπ' ἀγαθῷ

B: Μάρκου Αὐρηλίο[υ]
Κομμόδου Καίσαρ[ος]
ἐπὶ Οὐαλερίῳι Φή[στωι?]
4 ἐπάρχῳ κά[στρων?]

A. 1. The dedicant's name can now be restored on the basis of the text in our lemma no. 2133, C. in her commentary [we include the name in the text] || 2-3. *Cohors* I *Lusitanorum* was stationed at Contrapollinopolis Magna at least between 131 and 156 A.D.; in 288 A.D. this unit built a camp in Hierakonpolis. Our dedication, now assigned to Didymoi, can be used no longer as evidence for the presence of the *cohors* at Contrapollinopolis during the reign of Commodus; moreover, (A) and (B) have not necessarily been engraved ■ the same time. Nevertheless, a date about this period is plausible, also in view of the date (ca. 190 A.D.) of the inscription in our lemma no. 2134, C. || 4. punctuation mark: horizontal stroke || 7. probably centered, without letters preceding, C. || **B.** 4. Schubart's reading is doubtful; in its present state, the stone has guide-lines but no text at all in L. 4; if there has been any text at all, ἐπάρχῳ ὅρ[ους] [cf. our lemma no. 2134 L. 2] would be preferable, C.

2133: 156/157 (ph.; translation). **Graffito on a brick.** Square brick (originally from the hypocaust in the baths of the *praesidium*); traces of the preliminary letter design in black ink.

Οὐέττις Κρισ-
πῖνος {ισ} στρα-
τιώτης χώρ-
4 της I Λυσιτα-
νῶ{ν}ρομ vacat
κα(θ)ὼς ἶδον
ἐν ὀνίροις ἐπο(ί)-
ησα τὸ σ(υμπόσιον) vacat
ἐπ' ἀγα(θῷ) vacat

1. The first sigma may also be an epsilon *per errorem*, ed.pr. || 2. the first sigma (c) was corrected from ny; perhaps ϊ on the stone, ed.pr. [who though interpreting the iota as *iota protheticum* (ἰσστρατιώτης), prints {ις} στρατιώτης] || 4. Roman numeral I instead of α', ed.pr. || 4.-5. hesitation between the Greek and Latin plural genitive (-ορομ instead of -ορουμ in all other Greek documents from Egypt); Λυσι- (cf. also our previous lemma) rather than Λουσι under the influence of Latin orthography, ed.pr. || 6. perhaps ΒΑ instead of ΚΑ, Ε instead of C; perhaps ϊ on the stone [on the photograph one discerns ΚΑΩC], ed.pr. || 7-8. for the dream vision reproduced in reality cf. *IG* IV^2 1 126 L. 21 (Epidauros), ed.pr. [and cf. *SEG* XXVI 1902, Tybout] || it is unclear why two similar texts have been engraved; the inscription on brick seems unfinished and may be a draft, ed.pr.

2134. Didymoi. Dedication, ca. 190 A.D. Rectangular sandstone plaque; probably originally erected in the chapel of the *praesidium* (cf. our lemmata nos. 2132/2133 introduction). Ed.pr. H.Cuvigny in T.Gagos - R.S.Bagnall (edd.), *Essays and texts in honor of J. David Thomas* (Oakville, CT, 2001) 171-174 (ph.).

- -
[----------- Λο]υκιλιαν[. 1-2 .]
[ἐπάρχου ὅρ]ους καὶ εἴλης Ἡ[ρα]-
[κλιανῆς Ἰ]ούλιος Κλήμης

[κουράτωρ] πραισιδίου ἔκτι- vacat
[σε σὺν τ]οῖς σὺν αὐτῶι στρατι-
[ώταις εὐ]χαριστίας χάριν ἐπ[. 1-2 .]
[... ca. 6 ... Ἀμ]μώνιος Μέλα.[..]
[.... ca. 8 ....]ανός vacat (ἔτους?) [. ... ca. 7 ....]
[.... ca. ■ ....]ọυ Καίσ̣[αρος ----]
[---------].ι vacat .[---------]

1-3. The prefect (ὄρους, sc. Βερενείκης) should very probably be identified with Κλαυδιανὸς Λουκιλιανός known from a papyrus from 190 A.D. (where he is styled κράτιστος); his name was probably in the genitive, preceded by ἐπί; cf. *SEG* XLIX 2117: ἐπὶ Αἰμιλίου Κέλερος ἐπάρχου ὄρους Βερενείκης καὶ εἴλης Ἡρακλιανῆς, ed.pr. [see *SEG* XLIX app.cr. for the *ala Heracliana* in Egypt, Tybout] || 6-7. either ἐπ' [ἀ]γαθῷ (expression previously attested only for Philai at this period) or ἐπ[ο]ίησεν/ἐπ[ο]ίησαν; the latter verb may go with the names in the nominative in LL. 7/8, though the word order is nearly always: -- name(s) -- ἐποίησεν/-σαν, ed.pr. || 7. after ΜΕΛΑ either a Σ or, more probably, a Φ (as suggested by J.Bingen apud ed.pr.): Ammonios son of Melas followed by the name of another soldier, ed.pr. || 8-9. [Αὐρηλίου Κομμόδ]ου Καίσ[αρος τοῦ κυρίου] (the line division remains unclear), ed.pr. || 10. perhaps [Φαρμοῦ]θ̣ι λ̣[? --], though Ο before Ι should not be excluded, ed.pr.

2135. Didymoi (area of: Wadih Meniḥ. Rock-cut graffito (signature), 6 A.D. *SEG* XIII 614; XLIX 2135*; *I.Pan* 65. F.De Romanis, *Epigraphica* 63 (2001) 9-36 (ph.), adds arguments in favor of his reading of the date as Ἐπεὶφ vacat ιη' (η', H.Cuvigny, A.Bülow-Jacobsen; see *SEG* XLIX) and of his view that this is a date according to the old Egyptian calendar with its 'mobile years' ('Wandeljahre'); only then can it correspond to the date in the Latin pendant graffito (*III non. Iul.*; *SEG* XIII 614 (b)). Errors in the date, whether in the Greek or Latin inscription, are unlikely in view of the social context: 1) observing correct time/date was an indispensable working condition both for Λυσᾶς and for all merchants on their march from Koptos via Wadih Meniḥ (at least 2 days) to Berenike (another 10 odd days); sailing to southern India depended on the rhythm of the monsoon: cf. Plin., *N.H.* 6.101-106, stating inter alia: *navigare incipiunt aestate media ante Canis ortum*, i.e. before the 19th of July; this means that Lysas, travelling in July, had to count days carefully in order to arrive in Berenike before (or very shortly after) this critical turning-point [see also our lemma no. 2152 app.cr. in fine]; 2) as a slave of the Roman Π. Ἄννιος Πλόκαμος, Lysas was accustomed to the Roman dating system: he could certainly dispense of the laborious computation which C., B.-J. assumed him to have undertaken; 3) in an ingenious argument based on Pliny 6.106, De R. shows that the double dating system, both according to the Egyptian and to the Roman calendar, was still used by the 'Erythraian merchants' between 48/49 and 51/51 A.D.; our (or another, related) Annius Plocamus still had interests in the Indian trade in the days of Claudius (as a farmer of the *vectigal maris Rubri*; Pliny 6.84-91).

De R. concludes (26-36) with a detailed study, mainly based on papyrological evidence, of the persistence of the mobile year in Roman Egypt (indicated as καθ' ἀρχαίους or καθ' Αἰγυπτίους/Αἰγυπτίων, *vel sim.*, as opposed to καθ' Ἕλληνας/Ἑλλήνων). He nuances D.Hagedorn's and K.Worp's categorization of the documents in question (horoscopes; religious texts; texts from backward areas; *ZPE* 104, 1994, 243-255), arguing that not all of them fit in with their criteria. Part of the evidence is hidden, since the use of the Egyptian calendar is not mentioned explicitly. A case in point are *I.Portes* 114-116: of three similar texts in the quarries of El Hosh in 148 A.D. recording the level of the Nile, only 115 contains the formula κατὰ τοὺς ἀρχαίους, evidently considered superfluous by the authors of 114 and 116 because it was the dating system normally used by the quarry workers; a similar inconsistency is found in the proskynemata *SB* 8468 and 8473 in the quarries at Kertassi, written by the same person; also the other texts written by the workers in Kertassi (e.g. *SB* 8508) are (implicitly) dated according to the Egyptian calendar.

2136. Elephantine. High water marks on the nilometer of the temple of Satis, reign of Augustus-193 A.D. *IThSy* 251 (*IGR* I 1290; *SB* 8392; *SEG* XLIX 2201). S.J.Seidlmayer, *Historische und moderne Nilstände. Untersuchungen zu den Pegelablesungen des Nils von der Frühzeit bis in die Gegenwart* (Berlin 2001) 53-62, examines the archaeological and epigraphical sources for the Nile level at Elephantine against the background of 19th century data. S. argues that the marks in *IThSy* 251 indicate regular variations in levels rather than a selection of extreme low or high levels. The values between 15 and 22 served the purpose of intensive observation of the swelling of the Nile during four weeks in July/August rather than marking maximum levels. The marks indicating the peaks vary from slightly over 22 to slightly over 26 ells, with an average somewhat higher than 24. S. sees a 'sinkende Tendenz in der Entwicklung der mittleren Fluthöhe von der ptolemäischen zur spätrömischen Periode' (62).

2137. El-Kanais. Dedications in the Paneion. B.Boyaval, *Kentron* 17, 1 (2001) 55-58, discusses some expressions used by travellers through the desert and/or by sea in the following dedications from the Paneion: *Inscr. métriques* 157 (*SB* 4052), 158 (*SB* 4050), 159 (*SB* 8381), 163 (*SB* 8382), and 164; *SB* 4031 and 4049 = A.Bernand, *Le Paneion d'el-Kanaïs* (Leiden 1972) nos. 1-3, 7/8, 29, and 47, respectively.

See also id., *Kentron* 11, 1 (1995) 51-53, and 13, 1/2 (1997) 79/80 (*non vidimus*).

2138. Fayum. Fragment of a dedication, 80-68 B.C. *I.Fayoum* 9; *SB* 623; *SEG* XXVI 1728. Republished by P.-L. Gatier in *Recueil Lyon* (cf. our lemma no. 2298) 41 no. 18 (ph.; translation). No new readings. In L. 1 G. gives καὶ instead of [καὶ] [see already *SEG*, ignored by G.].

2139. Fayum. Funerary epigram. See our lemma no. 2088 (4).

2140-2142. Fayum. Three Christian epitaphs, 5th/6th cent. A.D. Lefebvre, *Recueil* 785 and 787/788. Republished by P.-L.Gatier in *Recueil Lyon* (cf. our lemma no. 2298)

58-61 nos. 37-39 (ph.; translation); originally bought by S. de Ricci in the Fayum. For another Christian epitaph possibly from the Fayum see our lemma no. 2194.

2140: 58 no. 37. **Epitaph of (and funerary epigram for) Eilias.** Lefebvre 787. Marble tabula ansata, cut out of an older text, of which one line remains (B).

A: † Ἐκοιμήθη | ὁ μακάριος | Εἰλίας ἐν Κ(υρίο)υ, Παῶφ(ι) λ´, ζ´ ἐδιτιόνος
B: ---- | [-- ο]ὐρανίην σοφὸν ἔργον ἀγακλ[--]

A. ᾀ = alpha; ◁ = delta || 3. first eight letters engraved on a rasura; horizontal stroke above KY || 4. ωΦΛ, lapis; after Z a stigma serving ■ punctuation mark (read as iota by Lefebvre); small omikron above the line between iota and nu of ἐδιτιόνος (for ἰνδικτιῶνος) || B. in fine perhaps a form of ἀγακλέης or a related word, G. [The sequence preserved in (B) is metrical (three dactylic feet and the initial long syllable of a fourth). Initio perhaps [πόλιν ο]ὐρανίην (cf. *Inscr. métriques* 60 L. 5); in fine a form of ἀγάκλυτος (fitting in with the metrical scheme) rather than ἀγακλέης, Martin].

2141: 59 no. 38. **Epitaph.** Lefebvre 788. See also A.Łajtar, *JJP* 33 (2003) 184, who dates this inscription to the 8th/9th cent. on the basis of the letter forms.

† Κ(ύρι)ε ἀν[άπαυσον τὴν ψυχὴν] | τοῦ δ[ούλου σου ἀβ]|βα Υ[---] | τοῦ θ[εοφιλεστάτου? ---]

1. Horizontal stroke above KY || 4. rest. G.; not restored by L.

2142: 60 no. 39. **Epitaph.** Lefebvre 785.

[† Κ(ύρι)ε] ἀνάπαυσων τὴ|[ν ψυ]χὴ(ν) τοῦ ⟨δ⟩ούλου σου | [.....]
διακό(νου) (καὶ) γραμα|[τέως] τοῦ ἁγίου ⟨ο⟩ἴ⟨κ⟩ου Ω||[...ca. 6...]οσμη·
Κ(ύρι)ε τὴν κ|[[...ca. 7....]ν σου (καὶ) ἀνά|[παυσον ---]υσι[..]

Alpha: Α or λ; my: written as a pi upside down || 1. initio horizontal stroke above XH; in fine τή(ν), L., who assumed that there was a horizontal stroke above the eta || 2. τούλου, lapis || 3. ΔΙΑΚΟΣ, lapis || 4. three times ȣ; ΙΧȣω, lapis; ⟨ο⟩ἴ⟨κ⟩ου, followed by the name of so-and-so, G.; L. interpreted ΙΧΟΥω as a proper name || 5. horizontal stroke above KY; perhaps Κόσμη for Κόσμα?, G.; L. read [--]ος μηκετ (perhaps for μηκέτι) ηλικ.

2143. Fayum? Epitaph of (Kyra) Panton, Christian period. *SB* 7321. J.-L.Fournet, J.Gascou, *art.cit.* (cf. our lemma no. 2323) 148, point out that in τὴν δούλην σου Παντῶνα the male name Πάντων is incompatible with the female sex of the deceased. They argue that the mason may have misinterpreted the double name Κύρα Πάντων (or Κυραπάντων) as a title followed by a name and omitted the element Κύρα, since he considered this 'title' not appropriate for ■ deceased. On the basis of its formulas F.-G. suggest that this epitaph comes from the Fayum.

2144. Fayum. Bakchias. Stamps on amphora stoppers, 12/11 B.C. / undated. Three stamps on clay amphora stoppers; found in the temple of Soknobkonneus. Ed.pr. P.Davoli in M.Capasso - S.Pernigotti (edd.), *Studium atque urbanitas. Miscellanea in onore di Sergio Daris* (Galatina 2001) 151-154: **1)** (Ἔτους) ιθ´ Καίσ(αρος) | Ἰβιωνος | κερ(άμιον?) ∫ | κνῆ(κος?) (19th year of Augustus = 12/11 B.C.; Ἰβιωνος: either genitive of a toponym Ἰβιών or of a male name Ἰβίων; perhaps the indication of capacity κερ(άμιον) followed by a sign for 'half'; alternatively ed.pr. suggests reading κεραυ or κερου [the ph. seems to show KEP[.]Y[..], Tybout]; κνῆ(κος) or κνή(κινον), sc. ἔλαιον: saffron or saffron oil; circular stamp; 152; ph.); **2)** API (probably an abbreviation; circular stamp; letters in mirror-script on two lines [line division not indicated; ph. unclear]; 152-154; ph.); **3)** A or Λ | M (rectangular stamp; 154).

As a parallel for the possible toponym in (1), ed.pr. on 152 note 28 adduces another stamp on an amphora stopper found by the first excavators of the temple: **4)** [Ἔτους -] Καίσ(αρος) Θεαδελφ(είας) (B.P.Grenfell -A.S.Hunt - D.G.Hogarth, *Fayûm towns and their papyri*, London 1900, 53).

2145. Fayum. Fragmentary inscription, 1st cent. A.D. *I.Fayoum* 25; *SB* 6043. Republished by P.-L.Gatier in *Recueil Lyon* (cf. our lemma no. 2298) 44 no. 20 (ph.; translation). No new readings.

2146. Hermonthis. Funerary epigrams. For two funerary epigrams possibly from Hermonthis see our lemma no. 2088 (1 and 13).

2147. Hermoupolis. Dedication of a church, ca. 450 A.D. *SEG* XLIV 1455. Republished by P.Grossmann - D.M.Bailey, *Journal of Coptic Studies* 3 (2001) 53 (ph.; majuscule copy) [without reference to B.'s own ed.pr. or to the superior text of A.Łajtar: see *SEG* XLIV].

2148. Hermoupolis. Funerary epigram. See our lemma no. 2088 (2).

2149. Hermoupolis. Inscriptions on silverware, 1st cent. A.D. H.Mielsch - B.Niemeyer, *Römisches Silber aus Ägypten in Berlin* (139./140. Berliner Winckelmannsprogramm; Berlin 2001), (re)publish the silver vases from Hermoupolis, Karnak and Memphis in the Berlin Antikenmuseum. The Greek dipinti (in ink) and the Latin and Greek graffiti on several vases from Hermoupolis, first published (or mentioned) by E.Pernice (below nos. 1-4: *Hellenistische Silbergefäße im Antiquarium der Königlichen Museen*, 58. Berliner Winckelmannspro-

gramm, Berlin 1898; no. 5: F.Winter - E.Pernice, *AA* 1890), are either mentioned by H.Mielsch in the catalogue or fully (re)published by W.Brashear (dipinti) and B.Galsterer (graffiti) on 54/55 and 55-58, respectively (ph.; dr.). We give the texts of the Greek inscriptions: **1)** owners' inscriptions on the bottom of a bowl ('Mänadenschale'): **a)** Διοσκόρου (graffito); **b)** name ending in [the genitive] -μυος (dipinto) (Pernice 9, with inscription (a) only; M. 10 and 24/25 no. 1; no transcription; 25-50 A.D. [the two inscriptions overlap: two subsequent owners, with the second writing his own name over that of the former, Tybout]; **2)** owner's graffito on the bottom of a bowl (pendant of the 'Mänadenschale'): Φιβίωνος (below: illegible traces of letters; Pernice 10/11; M. 10 and 25 no. 2; 1st cent. A.D.); **3)** dipinto indicating owner, capacity and weight on the inner side of a bowl ('Heraklesschale'): Φαρμ[οῦθι] | κβ', Φιβίωνος· [...]υο λί(τρα) τεσσάρων Φιλοξε-[..]υς γο(--) τριῶν λί(τρων) γ', δραχ(μὰς) δισχειλίας ὀκτακοσίας XXXXXX (Pernice 6/7, who read only part of the text and argued that Φιλοξε[..]υς, which he read as Φιλοξένου, does not belong to the main inscription; M. 10 and 26 no. 3; text read by B. 54/55; 50-100 A.D.; γο: abbreviation of οὐγκία; the chis in fine serve as fillers); **4)** dipinto indicating capacity and weight on the inner side of a bowl (pendant of the 'Heraklesschale'): [--]ν[.....].. λί(τρων) τεσσάρων ΣΑΔΥο λί(τρα) πο(--), δραχ(μὰς) δισχιλίας ὀκτα[κοσ]ίας XXXX, and διμασο(--) above χιλίας (Pernice 7/8, who does not mention the inscription; M. 10 and 26-28 no. 4; text read by B. 55; 50-100 A.D.; for the chis in fine see above sub 3); **5)** numerals cursorily incised on the bottom of small bowls imported from Italy (main inscriptions in Latin); the Greek numerals have probaby been added in Egypt to specify the individual pieces of one household: α', η', and ιη' indicated the 1st, 8th, and 18th item of a series of small stemless, conical cups, and ιε' (?; 15) is incised on an egg-cup (Winter-Pernice 129/130, who mention but do not read these 'confused signs'; M. 28-30 nos. 6, 7, 11, and 15, respectively; numerals read by G. 56/57; dr. only).

2150. Koptos. The 'Tariff of Koptos', 90 A.D. *I.Portes* 67 (*OGIS* 674; *SB* 8904; *SEG* XLIX 2249*). G.K.Young, *op.cit.* (cf. our lemma no. 1971) 48-50, gives the Greek text and an English translation. For some criticism on Y.'s text and translation see F.Burkhalter in M.-F.Boussac (ed.), *Autour de Coptos. Actes du colloque organisé au Musée des Beaux-Arts de Lyon (17-18 mars 2000)* (Lyon 2002) 50 note 39, in the context of an article on the Tariff (199-233; ph.), which though published in 2002 we summarize below.

After a survey of previous interpretations B. examines the nature of the ἀποστόλιον (LL. 2-4; 9-20) and the πιττάκιον (LL. 21-32) which were to be paid in Koptos. On the basis of relevant papyrological evidence she argues that the ἀποστόλιον was a tax to be paid by travellers in order to obtain a 'laisser-passer' (ἀπόστολος: everybody leaving Egypt needed such a document): it affected those who were about to leave Egypt on a ship from one of the Red Sea ports. This fits in with the categories mentioned in LL. 9-20 as liable to the payment of ἀποστόλιον: mostly 'gens the mer', including hetairai and wives of soldiers. The rates varied according to sex (the hetaira paid a high of 108 dr.!) and profession.

The πιττάκιον denotes a ticket to be paid by those who, after having payed the *apostolion*, were actually going to use the desert-road with their animals and carts and transported mummies

and building material for ships. Both taxes were paid in Koptos. B. rejects B.Boyaval's suggestions as summarized in *SEG* XLIX 2249.

Furthermore B. suggests that there are likely to have been other stelai on which the rights and duties of other categories of travellers (merchants; soldiers) were mentioned. Brief remarks on the ἀραβαρχία, to whose budget the revenues were to be transferred (LL.. 3-5: τοὺς μισθ[ω]τὰς τοῦ ἐν Κόπτῳ ὑποπείπτοντος τῆι ἀραβαρχίᾳ ἀποστολίου; with interesting parallels from ὑποπίπτω on papyri [see *SEG* L 1548 for a separate study of B. on the *arabarchia*]) and on the 'prefect of the desert of Berenike', who had his headquarters in Koptos and to whom the supervisor of the tax-farmers was responsible.

On 211 B. interprets γυναικῶν εἰσπλεουσῶν in L. 19 as the equivalent, possibly due to a writer's error, of γυναικῶν ἐκπλεουσῶν: 'Les femmes qui s'embarquent', i.e., for the journey from Koptos to the Red Sea. Contra B.Boyaval, *CE* 79 (2004) 263-265, who argues that εἰσ- and ἐκπλέω are never equivalents and that an error is improbable. He draws attention to the canal which linked the Nile with Koptos (Strabo 17.1.44; remains have been found by 18th/19th cent. travellers). It started from a basin/harbor, where the Tariff may have been erected; here the women left the Nile and embarked (εἰσπλέω) for Koptos.

2151. Koptos. Honorary inscription erected by Palmyrene merchants, 3rd cent. A.D. *I.Portes* 103; *SEG* XXXIV 1593. G.K.Young, *op.cit.* (cf. our lemma no. 1971) 80/81, presents the Greek text, an English translation and brief comments on Palmyrene merchants operating from Koptos [for Palmyrene traders and soldiers along the Red Sea see *SEG* XLVIII 1977 and XLIX 2117].

2152. Koptos. Dedication to Isis, 110/109, 74/73 or 45/44 B.C. *I.Portes* 49; *SB* 8036; *SEG* XXXIII 1325 (cf. L 1602; 1603 in fine). Republished by P.-L.Gatier in *Recueil Lyon* (cf. our lemma no. 2298) 26/27 no. 10 (ph.; translation), and independently, both on the basis of a revision of the stone, by E.Grzybek in M.-F.Boussac (ed.), *op.cit.* (cf. our lemma no. 2150) 337-347, who presents the very same text as Gatier (344 note 20). See also L.Scala, *ibid.* 349-353 (ph.; dr.), for a reconstruction of the fountain-house dedicated in our text; the architrave bearing the inscription probably belonged to a rock-complex from which a natural source may have sprung.

vacat Τὸ φρέαρ vacat
[Ἴσιδι θεᾶι μεγί]στηι Ἀπολλόδωρος ὁ συγγενὴς καὶ vacat
[--- ca. 13 ---] καὶ στρατηγὸς τοῦ Διοπολίτου καὶ vacat
[-- ca. 11 - ἀδε]λφὸς ὁ συγγενὴς καὶ στρατηγὸς καὶ ἐπὶ τῆς
[Ἐρυθρᾶς καὶ Ἰνδικ]ῆς θαλάσσης· (ἔτους) η'

1. Τὸ φρέαρ [τῆς Ἴ]σ[ιδος], *I.Portes*, *SB* || 3. [ἱππάρχης ἐπ' ἀνδρῶν?], *I.Portes*; [ἐπιστράτηγος], *SB* || 4. initio: the name of A.'s brother is to be restored, Gat. || 4-5. A.'s brother was strategos of the nome of Koptos and 'préposé à la Mer Rouge et Indienne', Gat., who for the latter function refers to *I.Philae* 52/53, 56, and to *SB* 2264 (Ptolemais); see also app.cr. in fine || 5. no rasura of a royal name after the date, as previous scholars sup-

posed, Gat., who adds that year ▮ (of a king) could be 110/109, 74/73 or 45/44 B.C. || in his study on Koptos and sea trade with India, largely based on literary sources, Grz. on 342-346 discusses *I.Philae* 52 (*OGIS* 186; *SB* 8395; *SEG* XXIV 1225; 62 B.C., May 14), 53 (*SB* 4084; 62 B.C., between May 14 and June 4), 56 (*OGIS* 190; *SB* 8404; 51 B.C.), *SB* 2264 (49 B.C.) and our inscription as the earliest evidence of this trade; shortly before 62 B.C., sailors discovered that advantage could be taken of the periodical monsoon on the Indian Ocean (see also our lemma no. 2135). The title 'surveillant de la mer Rouge et Indienne' was borne by the epistrategos of the Thebaid in *I.Philae* 52/53, 56, and *SB* 2264, but by the strategos of the nome of Koptos in our text; it is only after Koptos became important in the Indian trade, as described by Strabo (17.1.13 and 45), that the title was transferred to the strategos of Koptos; consequently, our inscription is the last in the series and should be dated 45/44 B.C. In the oldest inscription (*I.Philae* 52) the title runs στρατηγὸς τῆς Ἰνδικῆς καὶ Ἐρυθρᾶς θαλάσσης, in the four later documents it is ἐπὶ τῆς Ἐρυθρᾶς καὶ Ἰνδικῆς θαλάσσης: the change from an extraordinary military command to a new, regular office occurred in 62 B.C. (in *I.Philai* 56, the inversed order Ἰνδ. κ. Ἐρ. θαλ. is due to a redactional error).

2153. Koptos. Bilingual (Hieroglyphic/Greek) dedication to Isis, 41-54 A.D. *I.Portes* 61; *SB* 4245; cf. *SEG* L 1602. Republished by P.-L.Gatier in *Recueil Lyon* (cf. our lemma no. 2298) 28/29 no. 11 (ph.; translation) [Now also republished by J.Bingen, *Pages d'épigraphie grecque* II. *Égypte (1983-2002)* (Brussels 2005) 4-10 (ph.; translation), Martin; we give B.'s text, based on photographs in several publications, Tybout].

Ὑπὲρ Τιβερίου Κλαυδίου Καίσαρος Σεβαστ[οῦ]
Γερμανικοῦ Αὐτοκράτορος, Ἴσιδι θε[ᾷ με]-
γίστῃ Εἰσίου λεγομένου Πιμμειώμε[ως?]
Παρθένιος Παμίνεως προστάτης Ἴσιδος
θεᾶς μεγίστης [--------]

'En faveur de Tibère Claude César Auguste Germanicus notre Empereur à Isis la très grande déesse de l'Isieion dit le Pimmeiômis, Parthénios fils de Paminis, Intendant d'Isis, la très grande déesse', B. || 2. Ἴσιδι θε[ᾶι], G.; θε[ᾶι μεγίστηι], *I.Portes*; θε[ᾷ μεγίστῃ], *SB* || 3. Πετήσις τοῦ λεγομ[έ]νου Πιμμειωμε [καὶ], G.; Πετήσις Ἰουάς, Ἰσίμ[ι]νο(ς) κτλ., *I.Portes*; Πετήσις Ἰουάς ICIM[.]NOY ΠΙΜΜΕΙωΜΕ [καὶ], with Ἰσιμ[ί]νου in the app.cr., *SB* || Παμινεως προστάτης Ἴσιδ[ος], G. || 4. Parthenios, son of Pameinis, is on record on 24 other stelai all referring to building activities in the Isis temple, G.; for further discussion see B. || 5. [θεᾶς] μεγίστης [.....] CXN; [.....]CXN: not read by previous editors; κατ' ε]ὐχήν cannot be read here, G. || the Hieroglyphic text runs as follows in translation: '[-- César] Sebastos Germanikos Autokrator, fils de Rê, seigneur des couronnes, Tiberios Claudios', and '[= consécration royale d'un douaire?] porteur de tous produits parfaits que lui livre tout district'.

2154. Koptos. Dedication to Kronos, 83-96 A.D. *I.Portes* 69; *SB* 4961; *SEG* XXXIV 1577; cf. L 1602. Republished by P.-L.Gatier in *Recueil Lyon* (cf. our lemma no. 2298) 30/31 no. 12 (ph.; translation). We do not indicate the differences in bracketing and in dotted letters with previous publications.

Ὑπὲρ Αὐτοκράτ[ορος]
Καίσαρος Δομητ[ιανοῦ]
Σεβαστοῦ Γερμ[ανικοῦ]
[Κ]ρόνωι θεῶι με[γίστωι]
[Κλ]αυδία Ἰσιδώ[ρα ὑπὲρ]
[σ]ωτηρίας Κλαυ[δίου]
[Ἀ]λεξάνδρου υ[ἱοῦ αὐ]-
τῆς ἀνέθηκε[ν (ἔτους) ..],
μηνὸς Καισα[ρείου]
[ἐ]παγομένω[ν ..]

2. Δομιτ[ιανοῦ], J.Bingen in *SEG* XXXIV 1577; Δομι[τιανοῦ], *I.Portes*, *SB* || 4. [Κρ]όνωι, all previous editors; [Κ]ρόνωι, G. || 6-8. Κλαυ[δίας | Ἀ]λεξάνδρας τῆς ἀδελ|φ]ῆς, *I.Portes*, *SB*; Ἀ]λεξάν[δρας τ[ῆς], J.Bingen in *SEG* XXXIV 1577.

2155. Koptos. Dedication of a statue of Antoninus Pius, 138-161 A.D. *SEG* XXXIV 1595. Republished by P.-L.Gatier in *Recueil Lyon* (cf. our lemma no. 2298) 36 no. 15 (ph.; translation). No new readings.

2156. Koptos. Dedication to an unknown deity for Commodus (?), 183-191 A.D. Limestone statue representing a person seated on a throne and holding his hands on his knees; on the left side of the throne an inscription; found in the temple of Osiris. Ed.pr. P.-L.Gatier in *Recueil Lyon* (cf. our lemma no. 2298) 32/33 no. 13 (ph.; translation); in LL. 4/5, we give the restoration of J.Bingen, *BE* (2003) no. 629.

[Ὑπ]ὲρ σωτ[ηρίας καὶ αἰωνίου διαμονῆς τοῦ]
κυρίου Αὐτοκ[ράτορο]ς [Καίσαρος Μ(άρκου) Αὐρηλίου]
⟦Κομμόδου⟧ Ἀντωνείνου Σ[εβαστοῦ Εὐσεβοῦς καὶ]
τοῦ π[αντὸς] αὐτοῦ ο[ἴκου Ὧρο]ν θ[εὸν]
μέγιστον [------------------------]
Μεχ[εὶρ ------------------------]

Restoration after *IGR* I 1102, ed.pr. || 3. if the restoration Εὐσεβοῦς is correct, the *terminus post quem* would be the beginning of 183 A.D., since Commodus received the title Pius in late 182/early 183, ed.pr. || 4-5. ο[ἴκου ......]ΙΟ[-- θεοῦ] | μεγίστου, ed.pr. || the statue represents the god (Kronos, Harpokrates or Zeus Helios Sarapis), to whom the dedication was made, ed.pr.; contra Bingen: 'Seul le nom d'Horus s'adapte à la lacune; il convient pour ce type de statue comme pour le contexte religieux de la ville'.

2157. Koptos. Dedication, 209/210 A.D. *SEG* XXXIV 1596. Republished by P.-L.Gatier in *Recueil Lyon* (cf. our lemma no. 2298) 34/35 no. 14 (ph.; translation). No new readings; in L. 8 κ⟦αὶ Γέτα⟧; initio after ἀνέθη]κεν traces of ribbons belonging to a wreath according to G., who also points out that there was at least one more line after Δόμνας in L. 10.

2158. Koptos. Epitaph of Psemminis, 1st cent. A.D. *SEG* XXXVI 1397. Republished by P.-L.Gatier in *Recueil Lyon* (cf. our lemma no. 2298) 37 no. 16 (ph.; translation). No new readings. G. suggests dating the stone to the period indicated in the heading of the lemma on palaeographical grounds: similarity with the lettering of *I.Portes* 27 and 33. As to the *siglum* in L. 5, G. prefers ■ *non liquet.* Contra J.Bingen, *BE* (2003) no. 628, who prefers his earlier date: 1st cent. B.C. (cf. *SEG* XXXVI); the '19th regnal year' excludes the 1st cent. A.D.

2159. Leontopolis (Tell Moqdam). Catalogue of ephebes participating in a sacred contest, 220 A.D. *SEG* XL 1568; XLVI 2130*; cf. XLIX 2111 (*SB* 9777). J.Bingen, *CE* 76 (2001) 209-229 (for a summary see id., *BE* 2002, no. 515 [reprinted in id., *op.cit.* (cf. our lemma no. 2153) 57-77, Martin]), points out that the disposition of the text on the stone and the punctuation in LL. 1-16 (sometimes separating units from each other, as consistently in the rest of the document, but equally serving as a liaison between two sections; the primary function of punctuation in inscriptions was to visually enlighten the text) resulted in several misunderstandings. As in the ephebic catalogue from Antinoopolis *SEG* XXVIII 1458 (see our lemma no. 2125), which shows the same redactional pattern (heading εἰσὶν οἱ χλαμυδηφορήσαντες καὶ ἐφηβεύσαντες - see below app.cr. ad L. 2 -; name of the presiding ἐφήβαρχος; two victors in each athletic event; the agon in Leontopolis was modelled on that in Antinooupolis; cf. L. 3: ἰσαντινόϊος), the (four) athletic events (παλή, παγκράτιον, στάδιον, δίαυλος) precede rather than follow the names of the victors. Consequently Νεμεσίων Λεοντᾶ κοσμητεύσας βουλευτὴς ἀρχιέφηβος (L. 5) is not a παῖς-victor (supposed to hold or have held the important offices recorded!), but as head of the ephebes introduces the list; for each of the four events there are two victors (one for each age-class: παῖς/ἀγέν(ε)ιος); Διοσκοράμμων in LL. 15/16 is the eighth and last victor mentioned. That the latter does not belong to the second section, listing the non-victorious ephebes, is also borne out by the fact that he is not carrying a matronymic, as are all other persons in sections (2) and (3) of this text (for two exceptions see below, app.cr. ad LL. 19 and 49/50). As in Antinooupolis, the privilege of ἐπιγαμία ensured that if necessary the status of the mother alone gave access to the ephebate [see also Bingen's comment ad *SEG* XLIX 2115]. In sections (2) and (3), there are three and seven ephebes, respectively, carrying a matronymic only; the victors, however, carry only a patronymic. The 19 ephebes in the supplementary section (3) are listed under the heading οἱ ἐν τάξει ὑπερμεγεθῶν καὶ ἄλλων καταδεῶν τὴν ὄψιν (LL. 50/51); parallels in papyri show that these expressions, supposedly referring to physical handicaps, are of a legal nature: these are the youths who applied for the ephebate but were refused by the local authorities on the ground that they were either considered too old (ὑπερμεγέθης) or too young (καταδεής, i.e., 'not yet fulfilling the conditions'), to judge from sight (τὴν ὄψιν = ἐκ τῆς ὄψεως known from papyri); not complying with this local verdict, their parents appealed to the epistrategos who admitted these 19 as yet (LL. 51/52); the relatively high score of persons carrying a matronymic only in this section (7 on 19) points to ■ social context somewhat differing from that of the other ephebes: their apparently stronger Egyptian background may have rendered them suspect in the first instance. On 225-228 B. comments on onomastics (cf. also *SEG* XLVI): discussion of the theophoric names connected with the cult of the Lion, of Ἀρτεμεῖς and Εἰσεῖς, Ἑρμόννωφρις, Κοροῦς and Ποσειτάριον.

We present B.'s new text, which by its disposition (separating coherent entries) and subdivision underlines the structure and redaction of the document.

Heading

vacat Ἀγαθῇ τύχῃ· vacat

| εἰσὶν οἱ χλαμυδηφορήσαντες καὶ ἐφηβεύσαντες

τὸν πρῶτον ἱερὸν εἰσελαστικὸν |ἐφηβικὸν Ἀντωνινιανὸν Ἤλειον Λεόντιον ἰσαντινόϊον ἀγῶνα •

ἐπὶ Αὐρηλ(ίῳ) Ἰσχυράμμωνι | Σαραπίωνος • κοσμητεύσαντι βουλευτῇ καθηγεμόνι ἐφήβων,

List of ephebes

εἰσὶ δὲ vacat Αὐρήλιοι

|| Νεμεσίων Λεοντᾶ κοσμητεύσας βουλευτὴς ἀρχιέφηβος· **(Col. I)**

First section: the victors

| νεικήσας παίδων πάλην • Σαραπάμμων υἱὸς Λεωνίδου Ἀρ|τεμιδώρου ἀγορανομήσαντος,

νεικήσας ἀγενίων πάλην • Λεω|νίδης ὁ καὶ Διονύσιος υἱὸς Ἀπολλωνίου Λεωνίδου ἀρχιερατεύσαν|τος,

νεικήσας παίδων παγκράτιον • Διονύσιος Σαραπίωνος τοῦ καὶ ||Διοσκόρου Διοσκόρου,

νεικήσας ἀγενίων παγκράτιον • Σαραπο|διόσκορος Κολλουθίωνος Πάειτος,

νεικήσας ἀγενίων στάδι|ον • Ἀμμώνιος ὁ καὶ Κάσιος Ἑρμείου Ἑρμείου τοῦ καὶ Σαραπίωνος,

| νεικήσας παίδων στάδιον • Εὐδαίμων Ἰσχυρᾶ Πτολεμαίου,

νει|κήσας παίδων δίαυλον • Ἰσίδωρος Ἡρακλέους Ἰσχυρᾶ,

νεικήσας || ἀγενίων δίαυλον • Διοσκοράμμων υἱὸς Σαραπίωνος Ἰσιδώρου | κοσμητεύσαντος •

Second section: the other ephebes

Ἥρων Διοσκουρίδου Σαραπίωνος μητρὸς Ἰσιδώρ|ας •

Δημήτριος Ἰσχυρᾶ μητρὸς Κοροῦτος •

Ἥφαιστος ὁ καὶ Ἀνουβίων | Ἡφαιστίωνος τοῦ καὶ Λούππου μητρὸς Νεμεσοῦτος •

Ἰσίδωρος Ἀρσι|νόου μητρὸς Ποσειταρίου •

22: dedication to Εἶσις Μυριώνυμος [for this epithet see *SEG* XLIV 1745 and our lemma no. 570] (text; inscription lost; 41/42);
24: 181/182 (J.Phillips);
28: Van Rengen apud M. (124) comments on the terms τεχνῖται (also on record in an ineditum: see below, inedita sub no. 2) and ἀρχιλατόμοι; the latter, 'chief quarrymen/stonemasons', are a category of the τεχνῖται, as is evident form the wording ἀρχιλατόμοις καὶ λοιποῖς τεχνίταις (L. 3); cf. also 190 (date of *I.Pan* confirmed: 4th cent. A.D.);
29: 127;
30: new reading and date (2nd cent. A.D.) of W.Van Rengen apud M. (55); already in D.P.S. Peacock - V.A.Maxfield, *The Roman Imperial Porphyry Quarries, Gebel Dokhân, Egypt. Interim Report 1994* (Southampton-Exeter 1994; *non vidimus* [privately circulated, hence virtually unpublished]) 19: Σε[ραπ]ίων υἱὸς Ψάϊς | υἱὸς Ψάϊτος ('Serapion son of Psais son of Psais'; [--]ΩΜΙΛΟϹ ΤΑΙϹ[--]ΙΙΟϹ ΤΑΙϹ [--] | †; Christian period, *I.Pan*);
31: new reading of Van Rengen apud M. (119/120; ph.); already in *op.cit.* (above sub no. 30) 19: Γαμικις καλέ [name unattested; perhaps Γαμίκι(ο)ς, Tybout] (Σώνκις καλέ, *I.Pan*);
32: mentioned by J.Phillips - D.P.S.Peacock on 145;
For *SEG* **XLV 2097** see our lemma no. 2165.

Inedita: **1)** on 23 P. publishes a [hardly legible] ph. of an inscription from the so-called 'bath-house' including the name 'Ammonios' ['Αμμώνιος?]; **2)** on 124 M. mentions a new inscription (ph. on 128) from 'Lykabettus village'; reading unclear except for LL. 2/3: τοὺς τεχ|νίτας (cf. above ad *I.Pan* 28). **Quarry marks**, both on worked an unworked blocks (some occurring more than once); all from the Lykabettus quarries; mentioned mostly without comment by J.Phillips: **3)** Lykabettos 2 (Phillips 175): Β; ΒΤΥ; ΒΦ; Ο; ΤΡΦ; ΦΒ; on a ground level extrusion: ΤΥΡΑΝΝΟϹ [Τύραννος: probably the name of a stone cutter; cf. the signature 'Αμμώνι(ο)ς Τυρανκῶν in *I.Pan* 33]; **4)** Lykabettus 3 (Ph. 179): Π, ΠΕ; **5)** Lykabettus 4: (Ph. 180) ΒϹΟΡ, ϹΑΧ [cursive Α; the third letter may be a λ plus a meaningless scratch at right]; **6)** Lykabettus 4 (a) (Ph. 181): ΑΜΜΕΤ/; Β|Ϲ|; **7)** Lykabettus 5 (Ph. 182): ΤΡΦ; **8)** Lykabettus 7 (Ph. 185): Β; ΒΠ, ΠΕ; **9)** Lykabettus 8 (Ph. 186): ΤΡ; ΤΡΦ; Φ; also two inscriptions on quarry faces, virtually unpublished: see W.Van Rengen in D.P.S.Peacock - V.A.Maxfield, *The Roman Imperial Porphyry Quarries, Gebel Dokhân, Egypt. Interim Report 1995* (Southampton-Exeter 1995; *non vidimus*; cf. above ad *I.Pan* 30) 25: **a)** ΚΑΦ | ΠΟΦΟΒ | ΤΡΦ; V.R. reads L. 2 as πό(δες) φοβ': the volume of porphyry extracted at the spot, in square feet (572); the second inscription is probably of similar nature: **b)** ΠΟΕΦϘΖL | ΤΡΦ | ΕΝ[-]ΚΑ | Π [initio: small Ο above Π: πό(δες), Tybout].

2165. Mons Porphyrites. Dedication to Pan and Sarapis, 23 July 18 A.D. *SEG* XLV 2097. Now republished by ed.pr. W.Van Rengen in V.Maxfield - D.Peacock, *op.cit.* (cf. our lemma no. 2164) 60-62 (ph.; dr.; translation). No new readings or comments; deficient Greek text; see *SEG* XLV for the correct version.

Starting from the observation that the term κνηκός did not imply a fixed hue, R.S.Bagnall - J.A.Harrell, *CE* 78 (2003) 229-235, argue that κνηκίτης (L. 5) is a 'pale' rather than a 'yellow-ish' stone; the only possible candidate for such a stone in Egypt is the trachyandesite porphyry found in the Roman quarry of Wadi Umm Towat, 8 km southwest of Mons Porphyrites.

See also our lemma no. 2168 in fine.

2166. Naukratis. Funerary epigram. See our lemma no. 2088 (6).

2167. Naukratis. Stamped amphora handles (225-100 B.C.) and other inscribed vases (Hellenistic period). Eight (fragments of) stamped Rhodian amphora handles. Ed.pr. A.Leonard, Jr. *AASO* 55 (2001) (= id., ed., *Ancient Naukratis. Excavations at a Greek emporium in Egypt, Part* II, *The excavations at Kom Hadid*) 183-191 nos. 23-30 (dr.; no transcriptions); no new types.

On 191/192 nos. 30/31 (dr.), ed.pr. publishes two pot stands (? or, less probably, stacking rings designed to separate individual pots during the firing process) with graffiti incised before firing on the underside; no. 30 reads ΠΕ; for no. 31, ed.pr. offers no transcription [the traces on the dr. should possibly be read as ΙΛ, Tybout].

2168. Ophi(a)tes (Wadi Umm Wikala; Eastern Desert). Inscriptions concerning the Roman quarry, early 1st cent. A.D. S.E.Sidebothom - H.Barnard - J.A.Harrell - R.S.Tomber, *JEA* 87 (2001) 135-170, report on a survey of the gabbro quarries and installations in Wadi Umm Wikala and Wadi Semna. On 138-142 they analyze the epigraphical evidence concerning these and other quarries in the Eastern Desert, notably *I.Pan* 51 (text and translation): 51 (a) (from the Wadi Umm Wikala quarry; dated 10/11 A.D.) is a dedication of a sanctuary to Pan ἐν τῶι 'Οφιάτηι; this suggests that the ancient name of the quarry was Ophi(a)tes; the gabbro stone extracted here is known in literary sources under the name ὀφίτης/*ophites* (or ὀφιῆτις πέτρα). The dedicant is a Roman officer, ἀρχιμεταλλάρχης τῆς ζμαράγδου καὶ βαζίου καὶ μαργαρίτου καὶ πάντων μετάλλων τῆς Αἰγύπτου (LL. 6-12); remarkably, the explicit reference to emerald and peridot mines and to the pearl trade is not matched by one to gold mining: either this was implicit in 'all metals' (which may have included mines and quarries extracting steatite, travertine (Egyptian alabaster), iron, copper, gold and other substances) or it resided under a distinct official. Brief comment on the Roman exploitation of Egyptian mines and quarries and the role of the Roman army in supervising the operations; Roman officials (*(archi)metallarchai*) organized extracting activities in the late Augustan/early Tiberian period (cf. inter alia *I.Pan* 51-53; *SEG* XLV 2097 (see our lemma no. 2165), probably continuing Ptolemaic practices.

2169. Philai. Trilingual dedication of Cornelius Gallus commemorating his exploits, 29 B.C. *I.Philae* 128 (*OGIS* 654; *CIL* III Suppl. 14147; *ILS* 8995; *SEG* XLVII 2131*). F.Costabile, *MEP* 4, 6 (2001) 297-330 (ph.; translations of all three versions), focuses on differences in style and content of the Latin original and its Greek translation. Two are crucial:

1) LL. 1/2: the expression *post rege[s]* ▪ *Caesare Deivi f(ilio) devictos praefect[us Alex]andreae et Aegypti primus* is toned down to μετὰ τὴν κατάλυσιν τῶν | ἐν Αἰγύπτωι βασιλέων πρῶτος ὑπὸ Καίσ[αρος ἐπὶ] τῆς Αἰγύπτου κατασταθείς, suggesting a constitutional development rather than brutal war, with Octavian legitimating Gallus' power rather than as a conqueror; the purpose is not to hurt Greek national feelings; 2) L. 8, where C. reads *tyrann[o] Tr[iacontas]choen<u>, unde Aethiopiae, constituto* (instead of *tyrann[o] Tr[iacontas]choe(ni) in fine Aethiopiae constitutae*), rendered in Greek (LL. 8/9) as [τύ]ραννόν τε τῆς Τριακοντασχοίνου τοπαρχία[ς] | μιᾶς ἐν Αἰθιοπίαι καταστήσας. *Aethiopiae* is a nominative plural, referring to the two Aithiopia's (divided by the Nile) known from literary sources, with the verb *(incipiunt)* to be understood ('donde (hanno origine) le Etiopie'; 305); the Greek underlines the creation of 'the first' [or: 'one and only'] district' (implying: 'never realized by the Ptolemaic kings'), which was probably semi-autonomous, enjoying administrative but no political independence from Rome, and independent from the Aithiopian king (who was received under Roman *tutela* according to the Latin text, whereas the Greek text implies that (reciprocal) προξενία was offered by and accepted from the king). The Latin text refrains from assigning the district an administrative status, probably because it was well known to Roman readers that its dependence was informal, the district not being tributary to Rome. The geographical specification *unde Aethiopiae* is superfluous for the Greek public, which knew where the Triakontaschoinos was situated.

The insertion of Gallus' name in the cartouche above the relief (cf. *SEG* XL 1576), a way of representation previously reserved to the pharaohs and their Ptolemaic successors, could be considered an *usurpatio* and a *crimen maiestatis* which led to the prefect's subsequent disgrace and suicide (cf. *SEG* XLVII 2131). C. argues that the monument in Philai was but a peripheral and provincial version and translation of a text conceived for presentation in Latin only on an obelisk in Alexandria [contra J.Bingen, *BE* (2003) no. 633: 'hypothèse, dont je ne vois pas la nécessité']. The Latin version is the original, and was almost certainly composed by Gallus, himself a well known neoteric poet. In L. 9 C. reads [N]είλωι instead of [N]είλῳ.

2170. Philai. Bilingual graffiti by Romans, 116 B.C. *SEG* XXVIII 1485 (XXXV 1606*; cf. also XXX 1750); *IThSy* 321; *CIL* I² 2937a. After ▪ brief survey of Roman-Egyptian relations in the 3rd/2nd cent. B.C., T.Hillard - J.L.Beness, *Bulletin of the Australian Centre for Egyptology* 12 (2001) 25-33 (dr.), focus on these inscriptions, with special attention to the presence of Romans in Philai: they may well have been *negotiatores*, though other possibilities cannot be excluded (embassy; intelligence-gathering mission, whether for military or commercial purposes or both; pilgrimage). Discussion of the meaning of *ter hoc venit primus* following on the name Acu[ti]us [.] f.: *ter* probably stands for *Ter(etina tribu)*, as argued by H.Devijver (cf. *SEG* XXXV), and Acutius claims that he 'came here first', either as the first Latin speaker to travel this far south along the Nile or as visitor of the sanctuary. H.-B. reject the interpretation of J.Bingen, *CE* 54 (1979) 305 note 3, that Acutius was the first (of his group) to have come three times to Philai. Skeptical J.Bingen, *BE* (2002) no. 527: ▪ claim of Acutius that he 'came here first' is strange in view of the presence of his companions; B. also objects to H.-B.'s suggestion that *ter* ('on three occasions') may also mean 'often' ('we find it difficult to believe that Acutius boasted of being the first to come here many times'; 28) and points out that Devijver's sugges-

tion, though seductive, is weakened by the fact that the mentioning of the *tribus* would be highly exceptional at this period.

2170 bis. Ptolemais Hermiou. Paian in honor of Asklepios, 97 A.D. *IGR* I 1154; Bernand, *Inscr. métriques* 176; *SEG* VIII 642 (cf. our lemma no. 2342). I.Rutherford, *ZPE* 135 (2001) 41/42, briefly comments on this text, one of the four surviving copies of the so-called 'Erythraean Paean'; the others are *I.Erythrai* 205 (*LSAM* 24; *SEG* IV 626), *IG* II² 4509 (*SEG* XLIX 219*) and G.P.Oikonomos, *Ἐπιγραφαὶ τῆς Μακεδονίας* I, Athens 1915, 8-12 no. 4 (*SEG* III 497; Dion) [cf. L.Käppel, *Paian* -- (cf. *SEG* XLII 1776) no. 37]. The copy from Ptolemais has an additional strophe calling on Pythian Apollo to ensure the inundation of the Nile. R. points to a papyrus attesting the cult of Apollo in Ptolemais; another papyrus found in Oxyrhynchos but recently assigned to Ptolemais contains paians of Pindar. R. postulates the existence of a guild of παιανισταί in Ptolemais, which may have drawn on the traditions of performance established by the Dionysiac Artists, active in that city since ca. 250 B.C. (cf. *OGIS* 51); Pindar's paians on the papyrus may have been copied on the commission of this guild. In notes 1/2, R. collects epigraphical evidence of παιανισταί in Athens (linked to the cult of Asklepios) and Egypt (linked to Sarapis and the Imperial cult), respectively [A.Chaniotis, *EBGR* (2001) [2004] no. 161 argues, contra R., that the cult of Asklepios in Ptolemais is prior to the reign of Trajan: *IG* I 1154 records repairs to that god's temple and temenos, Tybout || meanwhile the papyrus containing the paians has convincingly been re-assigned to Lykopolis; see O.Montevechhi, *Aegyptus* 78 (1998) [2000] 49-76, and 80 (2000) [2002] 145/146, Martin].

2171-2172. Terenouthis. Epitaphs, late 1st cent. B.C.-3rd cent. A.D.? Two rectangular limestone stelai from the collection Tamerit; now in the Papyrussammlung der Österreichischen Nationalbibliothek in Vienna; assigned to Terenouthis on the basis of style and typology. Edd.pr. U.Horak - H.Harrauer, *Die Kopten - Nachbarn des Sudan. Katalog zur Ausstellung der Papyrussammlung der Österreichischen Nationalbibliothek im Nordico-Museum der Stadt Linz* (Linz 2001) 23-25 nos. 1/2 (ph.; translations); no. 2, first published by Harrauer in the catalogue, is republished both by G.Nachtergael, *ZPE* 141 (2002) 204 (translation) and, independently and with very similar results, by A.Łajtar, *JJP* 33 (2003) 185-187 (translation).

For two funerary epigrams and a prose epitaph from Terenouthis see our lemma no. 2088 (5, 10, and 11).

2171: 24/25 no. 2. **Epitaph of Herakleides, late 1st cent. B.C./1st cent. A.D.** Incised relief representing a man clad in chiton and himation, reclining on a couch and holding a cup in his right hand; inscription below. N. points out that the text was corrupted by a modern hand which painted over the letters in red in order to enhance their legibility; we give the original text, read by N. under the layer of modern paint.

Ἡρακλείδης Ἡρακ(λε)ίδου, ἄτεκνε, φι|[λό]φιλε, χρηστέ, (ἐτῶν) νβ'·
Παῦνι κδ' vv

Date: 2nd/3rd cent. A.D., ed.pr.; late 1st cent. B.C./1st cent. A.D. in view of stylistic parallels, the multiple funerary epithets and the absence of εὐψύχει, N. || Ἡρᾶς Ἀειδήσης Λυσίδου ἀπὸ Μέμφι(δος) | [σὺ] φίλε χαῖρε (ἐτῶν) νβ Παῦνι ιδ, ed.pr.; Ł. reads the patronymic as [..]νείδου (possibly Μ̣ε̣νείδου) and the numeral in fine as ιδ΄.

2172: 23/24 no. 1. **Epitaph of Heraklios, 3rd cent.** A.D.? Relief in a field framed by two columns and an architrave surmounted by a triangular pediment; man clad in chiton and himation, standing with raised hands (type of *orans*) between a jackal (Anubis) seated on a large rectangular base at left and a falcon (Horus) with the crown of Lower Egypt standing on a low socle at right; inscription on two incised fasciae under the relief: Ἡράκλιος ὁ καὶ Βίλλος (ἐτῶν) ιε΄, | vvv εὐψύχι vacat

Not explicitly dated by edd.pr., who point to a parallel from the 3rd cent. A.D. || 1. Βίλλος: name frequent in Terenouthis, surviving in the modern toponym Kom Abu Billou, edd.pr.

2173. Terenouthis. Epitaph of Agathous, 110 or 129 A.D. Limestone stele; in a naiskos supported by two columns with papyrus-shaped capitals a relief representing the deceased reclining on a kline and holding a cup in her left hand; in front a table with food; in the left upper corner a recumbant Anubis is superficially incised; inscription under the relief in a frame consisting of three horizontally incised lines. A.Wiese, *Antikenmuseum Basel und Sammlung Ludwig. Die Ägyptische Abteilung* (Mainz 2001) 211 no. 144 (ph.). Inscription read from the photograph by ed.pr. J.Bingen, *CE* 76 (2001) 230 (translation) [reprinted in id., *op.cit.* (cf. our lemma no. 2153) 140, Martin]: Ἀγαθοῦς φιλότεκνος (ἐτῶν) νζ΄, | (ἔτους) ιγ΄· Φαμενὼθ νουμηνίᾳ

2. Year 13, either of Trajan (110 A.D.) or Hadrian (129 A.D.); νουμηνία: rare in Egypt, where the days of the month are almost always indicated by numerals not written in full; Terenouthis yields another example of νουμηνία (*SEG* XXXV 1644) and another example of a numeral written in full (*SEG* XXXV 1632), ed.pr.

2174. Thebai. Proskynema, 1 B.C. J. Baillet, *Inscriptions grecques et latines des tombeaux des rois ou syringes* (Cairo 1926) no. 1443. D.Hagedorn, *ZPE* 137 (2001) 197/198 (ph.), adduces this graffito as a testimony seemingly contradicting H.Solin's thesis that Πέτρος/Petrus was a genuinely Christian name (cf. *SEG* XLIV 1722): the script points to the Augustan period beyond any doubt, which dates the text to 1 B.C., between January 27 and February 25. However, H. points out that in L. 2 πε̣τ̣ρ̣ο̣σ̣κύνησα (erroneous form of ἐπροσκύνησα) instead of Πέτρος ἦ[λθεν] should be read.

2175. Thebai. Wish of good-luck to Anastasios, 538/539 A.D.? *CIG* III Add. 4789 (a); J. Baillet, *Inscriptions* -- (cf. our lemma no. 2174) no. 788 (+ addendum on p. 619).

A.Łajtar, *ZPE* 137 (2001) 188, identfies the δούξ Ὡρίων (L. 3) with Flavius Ioannes Theodoros Menas Narses Chnoubammon Horion Hephaistos: see *PLRE* III 582, s.v. Hephaestus. The graffito dates to the period when Horion, here indicated with his Egyptian name only (possibly his native name, under which he was known to his fellow-Egyptians), was *dux* of the Thebais (543-545 A.D.) i.e., from the early 540s.

Contra J.-L.Fournet, *ZPE* 139 (2002) 138, who points out that this Flavius -- Horion Hephaistos, *dux* of the Thebais in 543-545 A.D., should not be confused with Horion in charge of the same office in 538/539 A.D. (see *PLRE* III 957, s.v. Orion); the former was probably indicated with his last name, Hephaistos (Horion, the penultimate name, representing his father's name as is usual in late-Roman composite names [for this phenomenon J.Bingen, *BE* (2003) no. 632, refers to J.Gascou in V.Déroche, *Mélanges Gilbert Dagron* (Paris 2002) 270]). Baillet (on 619, misunderstood by Ł.) already suggested identifying our man with Horion F. provides additional bibliography and points to a new, unpublished, papyrological attestation of Horion, who appears to have been arabarch [for this office see *SEG* L 1548 and 1563, and our lemma no. 2150] before becoming *dux*.

2176-2177. Thebai. Christian graffiti in the Theban mountains, ca. 550 - 8th cent. A.D. J.Černy, C.Desroches-Noblecourt, M.Kurz, *Graffiti de la montagne thébaine - Collection scientifique* I-IV (Cairo 1969) nos. 3122 (no transcription) and 3631 (deficient transcription). (Re)published on the basis of the drawings in C., D.-N., K. by A.Delattre, *CE* 76 (2001) 333-336 no. 1 (dr.) and 338/339 no. 3 (dr.); 336-338 no. 2 is in Coptic. The texts were probably written by Coptic monks living in one of the nearby monasteries, chapels or hermitages; the Coptic presence in this area can be dated between ca. 550 and the 8th cent. A.D.; Greek remained the language for liturgical texts [in the meantime D. presented a second series (*CE* 78, 2003, 371-380), with Coptic graffiti only. For Greek graffiti in the Theban mountains dating to the 2nd/1st cent. B.C. see *SEG* XXXI 1556, Tybout].

2176: no. 3122 = D. no. 1. **Liturgical text (beginning of the credo).** Graffito covered by large drawings, mainly birds and boats.

† Πιστέομεν̣ ε̣ἰ̣[ς] ἕ̣ν̣α̣ Θ(εὸ)ν [π]α̣τ̣[έρα παντοκράτ]ορ̣α, π̣ο̣ιη̣τ̣ὴς οὐ-
ρανοῦ κ[αὶ] γῆς,
ὁρατ̣ο̄ν τε πάντω[ν καὶ] ἀ̣ορ̣ά̣τ̣ο̣̄ν̣· vacat κα̣ὶ [ε]ἱ[ς] ἕ̣ν̣α̣ [Κ(ύριο)]ν Ἰη-
σ[οῦ]ν Χ(ριστό)ν,
τὸν υ(ἱὸ)ν το̣ῦ Θ̣(εο)ῦ, [vacat τὸν] μονογενῆ, τ[ὸν] ἐ̣κ̣ [τ]ο̣ῦ̣ π̣[α]τρὸς
γε[ν]νηθ[έντα]
4 πρ̣ὸ π̣ά̣ν̣τ̣ο̣̄ν̣ το̄ν [αἰ]ών[ω]ν, [φῶς ἐ]κ φ[ωτός, Θ(εὸ)ν ἀληθινὸ]ν
ἐ̣κ̣ [Θ(εο)ῦ] ἀ̣λ̣[ηθινοῦ ----------------------------]

Beginning of the credo in the 'Nikaia-Constantinople' version established in the Council of Constantinople in 381 A.D.; this differs from the credo of Nikaia in the addition of the words οὐρανοῦ καὶ γῆς and πρὸ πάντων τῶν αἰώνων and the omission of τουτέστιν ἐκ τῆς οὐσίας τοῦ Πατρός, Θεὸν ἐκ Θεοῦ before the formula φῶς ἐκ φωτός. The credo became popular only after the

Council of Chalkedon in 451 A.D. So far the earliest epigraphical attestation of this text dates to the 11th/12 cent. A.D. (see S.Jakobielski -A.Łajtar, *JJP* 27, 1997, 7-26); earliest attestation on papyrus: 5th cent. A.D., D. || 1. πιστέομεν for πιστεύομεν || 2. ὁρατōν and ἀοράτōν for ὁρατῶν and ἀοράτων || 4. πάντōν for πάντων || 5. the reading is uncertain; either the inscription was left unfinished or ca. 13 lines are lost in fine, D.

2177: no. 3631 = D. no. 3. **Bilingual (Greek/Coptic) invocation of the Father, 7th/8th cent.** A.D.? LL. 1/2^{I} in Greek, 2^{II}-6 in Coptic.

† Ἐν ὀνόματι Πατρὸν | ἐκράφο̣με̣ν Coptic text

2-3. Πατρὸν | ἐκράφομεν for Πατρὸς | ἐγράφομεν || D. translates the whole text as follows: 'Au nom du Père, nous écrivions le treizième jour du mois de Mécheir de la dixième année de l'indiction'.

2178. Thmuis-Mendes. Mosaic inscription, late 2nd/early 3rd cent. A.D. Upper part of a rectangular mosaic panel representing Alphios at left, holding a water plant in his right hand (upper part of nude body preserved; chlamys waving behind) and chasing Arethousa (at right, looking behind her to Alphios; head only preserved; right of the nymph the branch of a tree); labels above the figures. The panel, now in the Graeco-Roman Museum at Alexandria, was often briefly mentioned and reproduced (e.g. in LIMC I 1 577 no. B (6) s.v. Alpheios, Arethusa; II 1 583 no. 6 s.v. Arethousa), but never published properly; see now ed.pr. N.Bonacasa in *Damarato* -- (cf. our lemmata nos. 1382/1383) 370-373 (ph.): **A:** Ἀλφιός **B:** Ἀρέθουσα

[For Ἀλφ(ε)ιός see now also *SEG* XLI 1534, Tybout].

2179-2181. Unknown provenance. Fragmentary honorary inscriptions for Roman emperors, late 2nd/early 3rd cent. A.D. Ed.pr. P.-L.Gatier in *Recueil Lyon* (cf. our lemma no. 2298) 45/46 nos. 21-23 (ph.; translation), publishes the following fragments, which do not belong to the same inscription.

2179: 45 no. 21. **Commodus, Caracalla or Heliogabalus, 180-190 / 211-222** A.D. Marble fragment broken at left and below.

[Αὐτοκράτορα] Καίσαρα | [Μᾶρκον Αὐρή]λιον | [Κόμμοδον (?) Ἀντωνεῖ]ν̣ον | [----]

3. Commodus; alternatively [Σεουῆρον Ἀντωνεῖ]ν̣ον or [Ἀντωνεῖνον τὸν κύρ]ιον (Caracalla or Heliogabalus) may be restored, G.

2180: 46 no. 22. **Commodus, Caracalla or Heliogabalus, 180-190 / 211-222** A.D. Marble fragment broken at all sides except at left.

[Αὐτοκράτορα Καίσαρα] | Μᾶρ[κον Αὐρήλιον Ἀντωνῖνον] Εὐσε[βῆ---] | [----]

2181: 46 no. 23. **Severan emperor, late 2nd/early 3rd cent.** A.D. Marble fragment broken at all sides except at left: [---] | Σεουῆρ[ον --] | Σεβα[στὸν ---|----]

2182-2191. Unknown provenance. Fragmentary epigrams and epitaphs, 3rd/2nd cent. B.C.**-4th to 6th cent.** A.D. Ed.pr. P.-L.Gatier in *Recueil Lyon* (cf. our lemma no. 2298) 48-55 nos. 25-34 (ph.; translation), publishes the following fragments.

2182: 48 no. 25. **Funerary epigram, 3rd/2nd cent.** B.C. Rectangular limestone plaque broken at right and left.

[--]ΣΦΙΛΟΣΗ[.]ΟΣ[--|--]Π̣ΟΓΗΙΚΕΦ[--|--]ΕΑΝΑΟΙΔΙΜ[--|--]Ε̣ΚΟ-ΜΟΥ̣Ν̣[--]

Small hanging omikron; tall phi || 1. φίλος or a composite form with φιλο-, ed.pr. || 2. [ὑ]πὸ γῆι and κεφ[αλ-?. ed.pr. || 3. ἀοίδιμ[ος, ed.pr. || 4. initio possibly gamma or tau, followed by a form of κομέω, ed.pr. [For another grave epigram of unknown provenance see our lemma no. 2088 (8)].

2183: 53 no. 30. **Epitaph of Eutychia from Epeiros, 2nd/1st cent.** B.C. Rectangular limestone loculus slab with moulded frame on all sides except above.

Εὐτυχία | Δαμοστράτου | Ἠπειρῶτις

A, Ε, Π, Ϲ; smaller omikron and omega somewhat above the line.

2184: 51 no. 28. **Epitaph of Artemis and Thaesis, 2nd/3rd cent.** A.D. Sandstone stele with round top in which there is ■ solar disk with two cobras; under the top an incised Egyptian-style relief representing Anubis presenting the mummies of two deceased to seated Osiris; behind the latter Isis (standing); under the relief an inscription in two columns separated from each other by a vertical stroke.

Col. I: Ἄρτεμις | Νεμωνίου, | ἐτῶν κ' **Col. II:** Θαῆσις [----|----]

[I 2. For Νεμώνιος see our lemma no. 2018, Tybout].

2185: 54 no. 33. **Epitaph of Alketas, 2nd/3rd cent.** A.D.? Small limestone block.

Ἀλκέτας | χρηστέ, | χαῖρε· ν | (ἔτους) δ', Τῦβι ις'

Ꮯ, Ꮛ (= E); horizontal stroke above the numerals || J.Bingen, *BE* (2003) no. 614, dates this epitaph to the 1st cent. B.C./1st cent. A.D.

2186: 49 no. 26. **Funerary epigram?, 3rd cent. A.D.** Marble fragment broken at all sides.

[---]Σ̣Σ̣[---]
[---] π̣άσης [---]
[---]τα̣τον ἐψε[---]
[---]κας δ' εὐσεβ̣[---]
[---]ˡον ἔχειν [---]
[---]ΝΩΣΠ[---]
[---]Κ̣Α̣Ι̣[---]
- - - - - - - - - - - - - - -

λ, δ, ◇, Ꮯ, Ꮃ.

2187: 50 no. 27. **Funerary epigram, 3rd/4th cent. A.D.** Marble fragment broken at all sides except below; guide-lines on the stone.

[---]δ̣ικαι[---]
[---]μ̣ενου τις ἄρ [---]
[---]α̣ τριῶν ἐτέων [---]
[---]ν ἐνδεᾶ τέκνα τ[---]
[---] ἄ̣ρχας κτεάνων ο̣[---]
[---]ων εἴσιδε παῖδας ε[---]

δ, ◇, Ꮯ, Ꮃ || 2. τίς ἄρ: probably the passer-by is supposed to ask who the deceased is, ed.pr. || 5. ἄρχας: magistracies, ed.pr. [apparently the deceased left behind ἐνδεᾶ τέκνα (L. 4: children who miss the deceased; see also L. 6: παῖδας), Pleket].

2188: 53 no. 31. **Epitaph of Ischyriaina, 3rd/4th cent. A.D.** Marble plaque with triangular pediment broken above and right; traces of red paint in the letters.

Εὐψύχ[ει] | Ἰσχυρίαινα | ἐτῶν λς', | μην(ῶν) γ', ἡμ(ερῶν) κ'

Tall, cursive lettering; above the first letter of each line and above the numerals a horizontal stroke; under L. 4 three small disconnected horizontal strokes || 2. for Ἰσχυρίαινα see our lemma no. 2159 L. 33, ed.pr. || 4. small nu above the eta of μην(ῶν) and small mu above the eta of ἡμ(ερῶν).

2189: 54 no. 32. **Epitaph of Damarion, 3rd/4th cent. A.D.** Limestone plaque; above and left of L. 1 a horizontal and vertical stroke, respectively.

Εὐψύχει | Δαμαρίων ἐτῶν ξα'

Cursive epsilon and omega; ⳨ = psi; Ꜫ = ksi; horizontal stroke above the numerals.

2190: 55 no. 34. **Epitaph of Dioskorous, 4th-6th cent. A.D.** Two marble fragments: Διοσκοροῦς ἡ κ[αὶ ....]ας | θυγάτηρ Νεμεσια̣[νοῦ], ἐτῶν | τριάκοντα πέν[τε, ε]ὐψύχει

Cursive epsilon, sigma; λ; epsilon without middle horizontal stroke except for the penultimate letter of εὐψύχει [probably painted, Pleket]; ⳨ = psi.

2191: 52 no. 29. **Epitaph of Kyril(l)a, Roman Imperial period.** Marble naiskos stele; in the naiskos a woman clad in tunic and cloak and reclining on a couch; in her left and right hands she holds what looks like a fruit and a patera, respectively; in front of the couch a table with dishes incised; inscription under the relief; cf. also A.Łajtar, *JJP* 33 (2003) 183/184, who argues that a man rather than a woman is represented and accordingly presents an alternative reading of the inscription.

Κύριλα, εὐψύχι

Κύριλλε, (ε)ὐ̣ψύχι, Ł.

2192. Unknown provenance. Commemorative stele of Nemesion, 91 A.D. *SEG* XLVII 2147. Now also published by ed.pr. A.Łukaszewicz in *Symposion 1997*, 319/321, with special attention to the funerary garden implied in φυτοῖς L. 11); for Ł.'s view on the garden in *I.Portes* 86/87 see already *SEG* XLIX 2250 [with additional comment; for *SEG* XLVII 2147 see now also A.Łajtar in A.Łajtar - T.Twardecki, *Catalogue des inscriptions grecques du Musée National de Varsovie* (Warsaw 2003) 172-175 no. 61 (ph.); in L. 9 Ła. prints τῷ {ι} ἱ(ε)ρὸν; τῶι ἱερὸν, Łu.; ΤΩΙΙCΡΟΝ, lapis), Tybout].

2193-2194. Unknown provenance. Two Christian epitaphs, 5th/6th cent. A.D. Lefebvre, *Recueil* 806/807. Republished by P.-L.Gatier in *Recueil Lyon* (cf. our lemma no. 2298) 61/62 nos. 40/41 (ph.; translations).

2193: 61 no. 40. **Epitaph of Eisis.** Lefebvre 806.

† vv ΧΜΓ vvv † | ἐκοιμήθη ἡ τῆς | μακαρία(ς) μνή|μης ἀμὰ Εἰσῖ(ς) || μ̣η̣ν̣ὶ̣ Ἐπὶφ ι'

3. PIAM, lapis || 4. Εἴσι, G.; 'épitaphe d'Εἰσῖς', J.Bingen, *BE* (2003) no. 614 || 4-5. tremas on the iotas; the first five letters of L. 5 were seen by L. on the copy of de Ricci.

2194: 62 no. 41. **Epitaph.** Lefebvre 807. See also A.Łajtar, *JJP* 33 (2003) 184/185.

Ἐν ἰρ̣|ήνη | ἀνα|παύ̣||ητ[αι | ----]

3-5. ἀνα|πάσ||ητ[αι], L. || bilingual inscription: Coptic preceded by an acclamation in Greek (LL. 1/2; typical of epitaphs from the Fayum), Ł., who translates: 'In peace. Anoup fell asleep [--]'.

2195. Unknown provenance. Two fragments, 4th-6th cent. A.D. *CIJ* 1435; *JIGRE* 127/128; cf. *SEG* XLIV 1426 ad nos. 127/128. Republished by P.-L.Gatier in *Recueil Lyon* (cf. our lemma no. 2298) 42/43 no. 19 a/b. No new readings. See also A.Łajtar, *JJP* 33 (2003) 181/182, for some comment; he suggests restoring [εὐχαριστοῦντε]ς in (a) L. 3 and similarly [εὐχα]ριστ[οῦντες] in (b) L. 3. Following S.De Ricci, Ł. restores the object of the dedication in (a) L. 4 as τὸ στι[βάδιον]: a semicircular dining couch [see also our lemma no. 2161], perhaps dedicated in a synagogue.

2196. Unknown provenance. Inscriptions on a bronze weight, 5th-7th cent. A.D. Square bronze weight with decorations and inscriptions inlaid in silver; on the front four spirally fluted columns surmounted by ■ central arched pediment flanked by triangular pediments left and right; inscriptions above (A L. 1) and in the pediments (A L. 2), in the left and right intercolumnium (B), and in the central intercolumnium (C; square monogram); now in the Cabinet des Médailles at Paris. Mentioned by S.Bakhoum, M.-C.Hellmann, *JS* (1992) 174 (no text [cf. *SEG* XLII 1617-1635]). Edd.pr. D.Feissel - C.Morrisson in *Trois donations* -- (cf. our lemma no. 2299) 14 no. 8 (ph.).

A: Θεοῦ χ|άρις B: Γο ς' C: probaby Παύλου

A. Ligature: ȣ || see our lemma no. 2260 (A) for a very similar type of weight; for the same inscription on a seal, but in Latin letters, see our lemma no. 2004 || B. small omikron under a large gamma: the standard abbreviation of οὐγκίαι; six ounces = half a Roman *libra*; with a weight of the object of 161.6 g, this corresponds ■ a *libra* of 323.2 g; cf. also our lemma no. 2258, ed.pr.

2197. Unknown provenance. Christian inscriptions on jewelry, 6th/7th cent. A.D. Four inscribed objects from the collection Tamerit; now in the Papyrussammlung der Österreichischen Nationalbibliothek in Vienna. Edd.pr. U.Horak - H.Harrauer, *Die Kopten* -- (cf. our lemmata nos. 2171/2172) (ph.): 1) 26-29 no. 4; brass ('Messingblech') chain consisting of square and circular elements all decorated with images of the standing Byzantine emperor, who holds the imperial globe surmounted by a cross and a *labarum* with the inscription XPI; under the globus: CTωΦOPON; under the emperor's feet: NIKA; at his left, running upwards: EYTXωC; taken together, these elements can be read Χριστωφόρο(ς) νικᾷ εὐτ(υ)χῶς; at the same time XPI NIKA evokes the well known formula Χρι(στὸς) νικᾷ; 2) 32/33 no. 8: iron bracelet (amulet) consisting of four circular elements, one of which represents ■ saint with nimbus on horseback; in between are four *tabulae ansatae*, each engraved with one letter, the four together yielding νικᾷ (referring to the saint); 3) 33 no. 9: similar bracelet, but with brass decorations; no representation of a saint; three of the *tabulae* are inlaid with brass fish-shaped elements, one with an H within the figure; the fourth *tabula* has an N: NH(KA) = ν(ι)(κᾷ)?; 4) 35/36 no. 15: copper seal ring with inscription on the circular bezel: Πέτ|ρου | νο(ταρίου) or νο(μικοῦ).

2198. Unknown provenance. Quotation from *Ps.* 8 on a textile fragment, 7th/8th cent. A.D. Fragment of textile: part of a garment (probably a tunic); red fascia with figural representations (interpretation not fully certain; possibly inter alia God the Creator with ■ small nude man); inscriptions in one long line on either side of the fascia: above in Coptic, below in Greek; now in the Museum für Angewandte Kunst in Vienna. Ed.pr. R.Pillinger, *Mitteilungen zur christlichen Archäologie* 7 (2001) 35-42 (color ph.; translation).

[---?] δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτὸν καὶ κατέστ[ησας αὐτὸν
ἐπὶ τὰ ἔργα τῶν χειρῶν σου]

Ps. 8.6/7 || the Coptic inscription reads in translation: 'der große Lehrer (oder Meister), der Diakon Georg, es komme der Herr Jesus Christus Amen', ed.pr.

2199. Unknown provenance. Inscriptions on three iron spoons, early Byzantine period. *SB* 5977. A.Papaconstantinou, *REByz* 59 (2001) 239-246, argues that these three spoons, with the inscriptions Ἰωάννης ἀποστόλου (for ἀπόστολος), ἅγιος Ἰωάννης, and φάγε μάνα, belong together as a set: hagiographical sources record that a white powder ('manna') flowed out of the tomb of the apostle John in Ephesos. The objects, related to the cult and pilgrimage of St. John at Ephesos, are probably manufactured in Egypt where, unlike in Ephesos, similar spoons have been found; they were private possessions rather than objects used in liturgy as suggested by ed.pr. G.Arvanitakis with a reference to *Hebrews* 9.4 and *Apoc.* 2.17. The whereabouts of the spoons, belonging to the Fouquet collection when published in 1903, is unknown.

2200. Unknown provenance. Quotation from *Ps.* 140 on an incense burner, Byzantine period. Copperish ('cuivreux') incense burner consisting of a hemispherical element and three chains for suspension; the hemisphere is decorated with three medallions representing cross-shaped flowers; inscription along the rim. Ed.pr. D.Bénazeth, *Catalogue général du Musée copte du Caire.* 1. *Objets en métal* (Cairo 2001) 314/315 no. 270 (ph.; majuscule text; translation). Republished by G.Nachtergael, *ZPE* 141 (2002) 148; we give N.'s transcription.

† Κατευθυνθήτο ἡ πρωσευχή μου ὡς θυμήαμα ἐνόπηόν σου, Κύρηε

In fine ΚΥΡΗΣ, ed.pr.; KYRHE, N. || = κατευθυνθήτω ἡ προσευχή μου ὡς θυμίαμα ἐνώπιόν σου, Κύριε: *Ps.* 140.2, with the addition of Κύριε, N., who adduces other quotations of this and other verses from *Ps.* 140.

NUBIA

2201. Abu Simbel. Graffiti of Greek mercenary soldiers on two colossal statues of Ramses II, 593/592 B.C. *SEG* XLV 2149*; XLVII 2157; Meiggs-Lewis, *GHI* 7 (a-g); *LSAG*[2] 358 no. 48; *Syll.*[3] 1. H.Hauben in K.Geus - K.Zimmermann (edd.), *Punica - Libyca - Ptolemaica* (cf. our lemma no. 2094) 53-77, examines the military command-structure of the Egyptian army, i.e., the relation between Psammatichos/Psammatas, son of Theokles, Potasimto and Amasis, and the meaning of ἀλόγλωσσοι (*GHI* 7 (a) L. 4) who fell under the command of Potasimto. H. interprets the ἀλ(λ)όγλωσσοι ('Anderssprachige') as Greeks and Carians. The expeditionary army consisted of two contingents: an Egyptian army under Amasis and the ἀλόγλωσσοι under Potasimto. Psammatichos may have been the supreme commander of the expedition. Further reflections on whether or not the Greek mercenaries felt deracinated and had lost their self-identity as Greeks. H. does not find evidence for such a mentality in *GHI* 7 (e) L. 1 (the ambiguous name Κρῖθις) or (a) L. 5 (for the latter see *SEG* XLIV 1529 and XLVII 2157).

On the basis of Egyptian inscriptions P.W.Haider, *art.cit.* (cf. our lemma no. 2084) 202-205 (texts and German translations; dr.), reconstructs the subsequent stages of the Nubian expedition of Psammetichos II. The graffito (a), like (b-f) written on the statue immediately south of the entry of the temple, refers to the enterprise as a whole: the pharaoh's stay in Elephantine and the arrival in the area north of Kerkis mark its beginning and end, respectively; the mercenaries who wrote (a), Archon and Pelekos, resorted directly under Psammetichos, son of Theokles; at least seven others who left the brief signatures (b-f), following on (a), were presumably second in command to Archon and Pelekos; they may have headed subcontingents of the Greek army (those who did not record an ethnic probably belonged - like Psammetichos himself - to the second generation of soldiers in Egypt). Graffito (g), written by Anaxanor on the southernmost statue, reflects participation in the expedition only from a later stage: when the pharaoh, who stayed in his estates near Assuan, on receiving the message of imminent danger joined the army further southwards and led it to battle; Anaxanor apparently belonged to Greek reserves or a royal guard staying with the pharaoh in the initial stage; Haider follows O.Hansen in restoring in L. 2 ['Ἐλεφαντίναθεν] (see *SEG* XXXIV 1630), suggesting [Αἰθιοπιάδε] as an alternative (205 note 53 [without printing a Greek text; rather Αἰθιοπιάνδε, Tybout]). As to the command-structure, Haider arrives at conclusions differing from those of Hauben (see the tabular survey on 215): the supreme generals of the expedition were Potasimto and Amasis leading the Greeks (and other foreigners) and the Egyptians, respectively; they were separated from Psammetichos son of Theokles by an intermediate command level, comprising inter alios the 'officer of the Greek troops' Bakenrenf, known from hieroglypic inscriptions || See also S.Pernigotti, *I Greci nell'Egitto della XXVI dinastia* (Piccola biblioteca di egittologia 4; 1999; *non vidimus*).

2202. Dakkeh. Proșkynema, late Ptolemaic-early Augustan period. *OGIS* 202. G.K.Young, *op.cit.* (cf. our lemma no. 1971) 68/69, presents the Greek text, an English translation and some brief comments, especially on παραλήμπτης [τῆς Ἐρ]υθρᾶς θαλάσσης and the relation with the arabarches.

2203. Saï. Bilingual rock-cut graffito marking high water on the Nile, undated. *SB* 3897 (*SEG* XXVI 1806). A.Łajtar, *ZPE* 136 (2001) 62-64 (translation), points out that the text consists of two lines: L. 1 is in Greek, L. 2 in Old-Nubian. We give Ł.'s text of L. 1; cf. G.M.Browne, *ZPE* 139 (2002) 194, for some remarks on the Old-Nubian section.

Στέφανος β(ασι)λ(εύ)ς, ἄβ(βα) Ἰ(ησο)υ † ἐπίσκ(οπος) Ζαη | Old-Nubian text

Abbreviation marks: horizontal strokes above βλς, αβ, ιυ; κ above ι ἐπίσκ(οπος); αβ was added later above the line || Στέφανος: probably a ruler of the Kingdom of Makouria, which had Dongola (200 km south of Saï) for residence; ἄβ(βα) Ἰ(ησο)υ: nominative, influenced by the Old-Nubian, Ł., who tentatively identifies Jesou with the homonymous bishop known from a Coptic epitaph from Saï dated to 1054 A.D. [which would transgress the chronological limit of 800 A.D. observed in *SEG*; however, Ł. stresses the hypothetical character of the identification and points to three bishops called Jesou from the neighboring diocese of Faras dated between the 7th and 12th cent. A.D.] || Ł. translates the complete text as follows: '(Als) Stephanos König (war), (als) abba Jesu Bischof von Saï (war), am [.] Thoth ist das Wasser hierher gekommen'; comment on the annual flood of the Nile.

KYRENAIKA

2204. Kyrenaika. For studies bearing on inscriptions from Kyrenaika see also our lemmata nos. 1874 (travel between Cyprus and Kyrenaika) and 2276 (Kyrenaikan antiquities collected by J.Vattier de Bourville).

2205. Apollonia. Inscriptions on three Panathenaic amphoras, 370-365 and 344/343 B.C. Three Panathenaic prize amphoras found in the nekropolis. Ed.pr. J.-J.Maffre, *CRAI* (2001) 1066-1071 (ph.; see also our lemma no. 61). 1) 1066-1068: Athena Promachos / three runners engaged in a foot-race (presumably the *diaulos*); the customary formula (dipinto; stoichedon) τõν Ἀθε̄́νε̄θεν ἄθλõν runs down right of the left of two columns flanking the goddess; this column is surmounted by a seated Triptolemos, which dates the amphora to the period 370-365 B.C.: see M.Bentz, *Panathenäische Preisamphoren* (cf. *SEG* XLIX 76) 55/56 and, for the form of the vase, cf. *ibid.* 168/169 nos. 4011/4012; 2) 1069-1071: Athena Promachos / two athletes and an arbiter; A) same inscription on the same place (column surmounted by standing Athena; dipinto; kionedon): τõν Ἀθε̄́νε̄θεν ἄθλ[õν]; B) incised (graffito: an exception!) left of the right column (kionedon): Λυκίσκος ἦρχεν (archon of Athens in 344/344 B.C.; see Bentz, *op.cit.* 115/116 nos. 4073-4077); 3) 1071: fragmentary amphora (Athena / athletes) with formula τ[õν Ἀ]θε̄́νε̄θεν ἄθλ[õν], as in (1) but kionedon (date: probably also 370-365 B.C.).

On 1072 M. speculates that although these are officially the first recorded Panathenaic amphoras found in Apollonia, perhaps other purchased in Benghazi and dispersed to museums in London, Paris, or Alexandria could have come from this same site.

2206. Kyrene. Connections with Thera. C.Dobias-Lalou in *Origines gentium* (cf. our lemma no. 1390) 357-363, examines the connection between the continued use of Kyrenaian ancestral dialect and the ideas which the Kyrenaians developed about their Theraian/Doric origin. For the Kyrenaians' perception of their past D.-L. briefly analyses *SEG* IX 3 (XLIX 2359) and XXVIII 1566 (XLVI 2206; LL. 9/10: γένος Ἀχαιὸν καὶ ἀκρειβῶς Δώριον). As to dialect, it is Doric-Theraian, with some contributions by the Libyan substrate.

2207. Kyrene. Dogs and hunting. F.Chamoux, *CRAI* (2001) 1307-1313 (dr.), collects and discusses the evidence for the importance of (hunting) dogs in Kyrene (map of the city territory): *AP* 12.102 (text and translation), the epigram for the dog Τύραννος *SEG* XLVII 2176 (dr.; name either underlining its zeal in hunting or its authority among the hounds of the pack; πονέω, πόνοι, φιλοπονία and φιλόπονος are frequently used by Xenophon in his *Kynegetika* both for hunters and dogs), the epitaph of the boxer Antonianus from Ephesos *SEG* XX 752 (XL 1599; *SB* 5892; ph.; the relief includes the representation of the grave monument of his dog Παρηγορίς: see *SEG* XL for Ch.'s argument, which will also be published in *Quaderni di Archeologia della Libia* 16 [cf. two funerary stelai for gladiators with representations of their dogs, both mentioned by name: Merkelbach-Stauber, *SGO* I 06/02/28 and 07/05/02; epigrams for dogs: *ibid.* I 06/02/34; IV 18/01/28; cf. also I 02/01/07 (= *AP* 7.304) and the references in *SEG* XLVII 2176 app.cr., Tybout; see also two epigrams on papyrus for a hunting dog: *P.Cair.Zen.* 59532; cf. T.Purola, *Arctos* 28 (1994) 55-62, Martin]), and some terracottas representing dogs.

2208. Kyrene. Gymnasium, ephebic and military training in the Ptolemaic period. G.Cordiano, *MEP* 4, 6 (2001) 255-296, presents a detailed study of six ephebic catalogues showing a similar pattern and bearing on the organisation of the ephebate and its role in military training in the Ptolemaic period. He gives these texts in chronological order, with brief comments, in an appendix on 285-296 (no new readings): **1)** *SEG* IX 51 ([now superseded by the more complete new edition of C.Dobias-Lalou (see *SEG* XLIX 2361), which confirms C.'s observations on the contents of the section previously unknown]; C. 285 no. 1; 3rd cent. B.C.); **2)** *SEG* XXXII 1604 = *SEC* 242 (C. 286/287 no. 2; 2nd cent. B.C.); **3)** *SEG* XX 739 (C. 287/288 no. 3; 1st cent. B.C.); **4)** *SEC* 241; C. 289 no. 4; 1st cent. B.C.?; in L. 8, C. prints and supports the restoration [τριακατ]ίος by S.M.Marengo, *AFLM* 15, 1982, 635/636 [not recorded in *SEG*, but cf. XXXII 1604 for the article in question]; no restoration, *SEC*); **5)** *SEG* XX 740 (a) (XXXV 1719; C. 290-292 no. 5; ca. 50 B.C.; the names in Col. I and II LL. 5/6 do not fit into the alphabetical order; they were added later by different hands, and belong to the ephebic graffiti below: XX 740 (b)); **6)** *SEG* XX 741 (a) (XXXVII 1674; C. 292-296 no. 6; ph.; 3/4 A.D.; comment on some anomalies, inter alia the absence of the heading τριακάτιος; six ephebes (and one in text no. 5, above) bear Jewish names [for Jews in Kyrenaika see also *SEG* XXIX 1670/1671, and, for Semites in Kyrenaika in general, XXXVII 1662, Tybout]).

The pattern of these texts in its most complete form is as follows: date (eponymous priest of Apollo); magistrates: names (in the accusative) of four τριακατιαρχέντες, one ἀπορυτιάζων (meaning of the term and nature of the magistracy are unclear), three general γυμνασιαρχέντες and one (gymnasiarch) τῶν πρεσβυτέρων (= former ephebes, still involved in military training); heading τριακατίος (= accusative plural); names in the accusative of single ephebes (called τριακάτιοι) listed in two or more columns; dedication Ἑρμᾶι Ἡρακλεῖ preceded by the name of the ephebe/dedicant (the first on the list, whose name is here repeated).

The focus is on the τριακατιαρχέντες, preceding the gymnasiarchs and evidently the most important officials in the administration of the gymnasium, to be equated more or less with the ephebarchs known from other parts of the Greek world. The office has a military origin, as is shown by 4th cent. B.C. lists of officers, especially *SEG* IX 50 (XLVI 2198; 340-335 B.C.) featuring 17 triakontiarchs (LL. 14-31); at that time, the τριακάτιοι were probably an elite combat force of 300 selected horse-riding ephebes, a formation of Doric style comparable with the 300 Spartan ἱππεῖς (infantry in historical times, but certainly cavalry originally); stelai recording triakatioi often have reliefs representing horse-heads. In the Hellenistic period, the office of triakontiarch was integrated into the ambience of the gymnasium; the number of 17 triakontiarchs was reduced to four who from officers-commanders became magistrates. They were probably charged with assigning each young citizen/ephebe a fitting post in the army (irrespective of whether or not a specific war situation was at hand); accordingly, the term 'triakatioi' became assimilated to 'ephebes' (but with the nuance of 'young citizens in their quality of citizen-soldiers'). Finally C. discusses the strong Kyrenaian participation in the Ptolemaic army, arguing that Ptolemy I instigated the embedding of the military tradition and training in the gymnasium (for other orders of his concerning Kyrenaian training see *SEG* IX 1 § 7); for the Ptolemies, the strong Kyrenaian army turned out to have also its drawbacks during the many revolts of Kyrene in the course of the Hellenistic period.

For criticism on C.'s views see C.Dobias-Lalou, *BE* (2002) no. 539.

2209. Kyrene. Decree of Kyrene granting equal citizenship to Theraian residents and the ὅρκιον τῶν οἰκιστήρων, ca. 370-360 B.C.? *SEG* IX 3 (XLIX 2359; cf. L 1637 on p. 554); Meiggs-Lewis, *GHI* 5. L.Criscuolo in L.Criscuolo - G.Geraci - C.Salvaterra (edd.), *Simblos. Scritti di storia antica* 3 (Bologna 2001) 31-44, focuses on the civic subdivisions on record in LL. 15/16 (the integration of Theraian newcomers arriving some time after the original colonists): καὶ καταστᾶμεν ἐς φυλὰν καὶ πάτραν ἔς θε | ἐννῆα ἑταιρήας. The nine hetairiai point to a (typically Doric) tripartite phyle-system: probably each of the three *phylai* consisted of three *patrai* (probably but not necessarily equivalent to *phratrai*), which in turn each contained three *hetairiai*: a total of 27 *hetairiai*, nine of which were assigned to the Theraians. C. argues that this is in line with Herodotus' account of the reforms of Demonax (4.161.3), which she interprets as recording the creation of three *phylai*, each consisting of three *moiriai*, one per *phyle* for the Theraians; the latter were probably called *patrai* (three on a total of nine for the Theraians). The other literary testimonia bearing on the institution of Kyrenaian democracy

(Aristoteles, *Pol.* 6.4.15-20, and the excerpt of the Aristotelian *Constitution of the Kyrenaians* by Herakleides Lembos [cf. *SEG* L 1636]) fit into the picture of Demonax intermingling heterogeneous groups in order to create a strong citizen-body [all these views were already defended grosso modo by K.-J.Hölkeskamp (see *SEG* XLIII 1184), unfortunately not mentioned by C.].

On 43/44 C. points to the physical similarity of our document and the *diagramma* of Ptolemy I (*SEG* IX 1; see our lemma no. 2211; 321 B.C.), both found in the *frigidarium* of the Small Baths (not the place of provenance), and argues that they are copies of documents bearing on the foundation of civic life which probably were on display together in the same place. The traditional date of the decree (1st half of the 4th cent., possibly 370-360 B.C.) is based on the assumption that recalling the grant of ἰσοπολιτεία fits in with intensified diplomatic activities of Kyrene in that period; the grant, however, does not apply to all Theraians, but just to those already resident in the city; the document had hardly any impact on the diplomatical level and was conceived for internal use [the implication, though not clearly formulated by C., is apparently that the decree and the *diagramma* are more less contemporary: the copies on stone, but perhaps also the original documents, Tybout].

On 32 C. reflects on C.Dobias-Lalou's reading θ' {ε} | ἐννῆα (see *SEG* XLIII 1185 on p. 430); though 'certamente più convincente', C. points to the difficulties of translating the phrase, now deprived of a second syndetic element; she wonders whether πατρᾶν ἔς θ' {ε} | ἐννῆα ἑταιρῆας ('e in 9 eterie di *patrai*') could be read, but 'for the moment' follows the traditional version.

2210. Kyrene. The cathartic law, 325–300 B.C. *SEG* IX 72; L 1638*, *LSCG Suppl.* 115. In Aeschylus' *Suppliants* the word ἀφίκτωρ is usually interpreted as an epithet of Zeus ('protector of suppliants'; *Suppl.* 1: Ζεὺς μὲν ἀφίκτωρ ἐπίδοι) and as a designation of the suppliants (*Suppl.* 241: κατὰ νόμους ἀφικτόρων). Taking into consideration the use of the word ἀφικετεύω ('to take out of supplication, to settle back into a community') in LL. 132–141 (§ 19) of the sacred law of Kyrene, C.Dobias–Lalou, *REG* 114 (2001) 614–625 (text and French translation on 620), suggests that in both cases the word ἀφίκτωρ indicates the god or gods who take part in the reintegration of the suppliant. See also our lemmata nos. 1022 and 1060.

2211. Kyrene. Ptolemy's diagramma, 321 B.C. *SEG* IX 1 (XXXVIII 1881*; cf. L 1629 and 1636; *SB* 10075). E.Poddighe, *Aevum* 75 (2001) 37-55, on 45-49 discusses § 8 in the context of a study, otherwise based on literary sources, on the meaning of ἀτιμία as a moral and legal category defining *e negativo* an individual's qualifications for citizenship. After a survey of earlier views on the origin, etymology and evolution of ἀτιμία [see *SEG* XXXI 1649 (ignored by P.) and XXXVI 1527 for some definitions by scholars using inscriptions] and related/opposed concepts (ἄτιμος; τιμή; ἐπιτιμία/ ἐπίτιμος; πολιτεία) from Homer to 5th/4th cent. B.C. Athens, she focuses on three testimonies dating to the late 4th cent. B.C.:

1) Aristotle's praise of the exclusion of craftsmen (βάναυσοι) from magistracies in Thebes (*Pol.* 1278 a 25), irrespective of whether or not they were well-to-do: a model looking back to Solon and involving a purely moral category, as opposed to the census-criteria applied in other oligarchic constitutions;

2) the *diagramma*, where a distinction is made between πολιτεία (citizenship, based on criteria of birth: see the preamble (= LL. 1-5)) and πολίτευμα (governmental body, restricted to 10,000 men, access being based on wealth, viz. a minimum of 20 Alexandrian minai; see § 1).

According to P., § 8 prescribes that *politai* who exercised paid banausic activites were punished with ἀτιμία (L. 48: ἐν τῆι ἀτιμίαι ἔστωσαν), implying radical exclusion from both *politeia* and *politeuma*: a purely moral consideration, perhaps directly influenced by Aristotle; 3) the oligarchic constitution introduced by Antipater in Athens in 322 B.C. (Diod., *Bibl. Hist.* 18.18.4; Plut., *Phoc.* 28.7): as in Kyrene, the πολίτευμα was restricted on the basis of census-criteria (9,000 men; minimum of 2,000 drachmai). Unlike in Kyrene, those below the minimum (i.e., the poor) lost their *politeia*; the sources of wealth of those above the barrier were irrelevant; criteria for in- or exclusion were of a practical, legal nature and not affected by moral categories (no *atimia*-clause).

For some nuances see C.Dobias-Lalou, *BE* (2001) no. 564: the text of § 8 used by P. is that of G.Oliverio (*SEG* IX 1), which is uncertain in many details as shown by P.M.Fraser (for F.'s more prudent readings see *SEG* XVIII 726); D.-L. also points to her new reading of LL. 49/50: ὅτι βαν[αυσ]ιεργασίαν ἠργάσατο (see *SEG* L 1637 on p. 554 ad *SEG* IX 1); so much seems certain that this phrase contains the motivation of the ban on becoming a strategos (L. 50 in fine: στρατηγὸς μηδέποτε).

L.Criscuolo in K.Geus - K.Zimmermann (edd.), *Punica - Libyca - Ptolemaica* (cf. our lemma no. 2094) 141-158, argues that Ptolemy issued his διάγραμμα in September 320 (see her chronology of the period 324-320 B.C. on 152/153); further reflections on the aims of Ptolemy's intervention, with emphasis on the 'affermazione dell'autorità macedone' in a city, disrupted by the ambitions of various parties and indispensable as a provider of grain for the Greek world. The political regime imposed by Ptolemy on the city, shares certain features with measures taken by other Diadochs: census-requirement (2,000 drachmai; see also above sub (3)); age-criteria (50 years of age) for certain political activities. See also our lemma no. 2209.

2212. Kyrene. Funerary epigram for Stlakkie, undated [2nd/1st cent. B.C.?]. Marble block found near a tomb. A.Said-Abdelghader, *Libya antiqua* 4 (1998) [2000] 269/270, publishes a drawing (majuscule copy). Transcribed by G.J.Boter (Amsterdam), whose substantial contributions have been indicated in the app.cr., and R.A.Tybout.

Δεύτερον εἰς λυκάβαντα | καὶ ⟨ε⟩ἰκοστόν με περῶσαν |
λυγρὸς ἀφ' ἱμερτῶν εἷλε | μόγος θαλάμων, ||
οὐδ' ὅλον εἰς πλειῶνα ⟨γ⟩ά|μοις ἐπιγη⟨θ⟩ήσασαν· |
4 ἤματι δ' ᾧ ⟨μ⟩αστὸν καὶ {Ϲ} | σποδίην ἔλαχον |
Στλακκίη αἰνοδάκρυτος· || ἀμαυροτέρη{ι} δ' ὑπὸ λύπη⟨ς⟩ |
θνήσκω, τὴν μούνην σοί, | πόσι, παρθεμένη ❦

['On my way to my 22th year of life, a terrible pain [sc. of childbirth] seized me away from my beloved bedroom, after I had enjoyed marriage for not even one full year; on the day that fate gave me a mother's breast [i.e., I became mother; see below ad L. 4], it also gave me a heap of ashes, me, bitterly deplored Stlakkie; I die, weakened

by pain, after having entrusted my only daughter to you, my husband', Tybout || the ends of the first two disticha are marked by a *vacat* after the pentameters, the end of the last one by a leaf || 1. ΚΑΙΙΚΟΣΤΟΝ, copy (and probably the stone; I for EI; here (ε)ἰκοστόν is written to make it clear that the first syllable should be long for metrical reasons, Boter || 2. for ἱμερτῶν ... θαλάμων cf. *GV* 756 L. 8 (partly restored; both words in the same metrical position), Martin; μόγος: cf. μογέω associated with pain and death by childbirth in *GV* 1148 LL. 14-17, Tybout || 3. ΑΓΙΑ, ΗΩΗ, copy; leg. et corr. Boter; for γάμοις ἐπιγηθήσασαν cf. Opp., *Hal.* 1.570: γάμῳ ἐπιγηθήσαντες || 4. ΩΗΑ, copy; (μ)αστόν, Boter; μαστός ('mother-breast') is a metonymy for maternity, as is σποδίη for 'death'; the association of μαστός *vel sim.* with motherhood is frequent in funerary epigrams, though occurring in three perspectives differing from ours: a small child dies and is bereft of its mother's breast (e.g. *GV* 1186 L. 3; 1280 L. 2; 1598 L. 3; 1606 LL. 3/4; 1625 L. 5; 1815 L. 10 1884 LL. 1/2; cf. also 562 L. 3: breast of nurse); a mother dies and her child is bereft of her breast (1596 L. 4); an adult child dies and was fed from its mother's breast in vain (1419 L. 6; 1680 = *AP* 7.468 L. 9; 1729 L. 8), Tybout; ΚΑΙΓ, copy; if Γ represents a square sigma, it is meaningless (false start of σποδίην?) and at variance with the form of the other sigma's (Ϲ; but cf. ad L. 5 for a possible second example of a square sigma): error of the mason or copyist, Tybout || 5. cf. Στλακκίη = Stlaccia (Stlaccii are on record e.g. in *I.Sardis* 43 and 61; cf. *SEG* XLIV 971), Tybout; αἰνοδάκρυτος: previously unattested; cf. αἰνόδακρυς in a contemporary inscription from Amorgos (*GV* 1155 L. 2); compound adjectives with -δάκρυτος as second element are common in epic poetry (e.g. πολυδάκρυτος), Martin; in fine Ɥ copy; possibly N was later corrected to Γ (in that case one should write λύπης) || date: probably 2nd/1st cent. B.C. in view of the letter forms (Π, Ϲ), in spite of the two 'square sigmas' in LL. 4/5 (both problematic), Tybout].

2213. Ptolemais. Honorary inscription for Ptolemy VI Philometor (?), 175-163 (168-164?) B.C. *SEG* XLVI 2214. On the basis of absolute similarity in lettering, L.Criscuolo, *ZPE* 135 (2001) 264-266, assigns this text to the same workshop as *SEG* IX 358 (*OGIS* 124), a honorary inscription for Ptolemy VIII. The differences in the royal titulature, however, speak against ed.pr.'s supposition that the same king (Ptolemy VIII) was honored in both texts. C. argues that these two statue bases belonged to an ensemble ('programma celebrativo') which honored the three young monarchs, θεοὶ Φιλομήτορες, Ptolemy VI (our text), Ptolemy VIII (*SEG* IX 358), and Kleopatra II (not found so far); this would narrow the date to 168-164 B.C. Observing that the last letter of L. 2 is a T (and certainly not a Π), C. presents the following new restoration.

Βασιλέα Πτο[λεμαῖον θεὸν]
Φιλομήτορα τ[ὸν Πτολεμαίου]
καὶ Κλεοπάτρας [θεῶν Ἐπιφανῶν]
4 vacat ἡ πόλις vacat

2-3. Π[τολεμαίου] | καὶ Κλεοπάτρας [ἀδελφόν] (= Ptolemy VIII Physkon), *SEG* || for the structure of the text in its new restoration, C. refers to *SEG* IX 357 (honorary inscription for an Arsinoe, probably Philadelphos).

2214. Vacat.

2215. Taucheira. Mosaic inscriptions, 6th cent. A.D. Rectangular mosaic panel representing three young women clad in luxurious garments, each holding an incense-burner pending from a chain; they stand in arches supported by columns; inscriptions left and right of the heads of the figures (A); on the corners small panels with representations of the rivers of Paradise [cf. our lemma no. 2041 app.crit.], of which one is preserved at right (B; Phison: young man between two jars from which water flows); found at the entrance of the apse in a chapel south of the Byzantine palace; now in the Museum of Tokra. Ed.pr. M.Fakroun, *CRAI* (2001) 477-488 (ph.).

A: † Κτίσις † Κόσμησις † Ἀνανέωσις
B: † Φίσων

Ed.pr. adduces parallels for these personifications; in Kyrenaika, all four (and the other three rivers of Paradise) are found in a church in Olbia (Gasr el-Libia): *SEG* XXX 1787; in Olbia, Foundation, Adornment and Renewal (busts) are considered to refer to the refoundation of the city (see *SEG* XXX 1787 app.cr.; the Olbia mosaics are stylistically related to that from Taucheira), whereas in our mosaic they symbolize general Christian values: 'Ensemble, avec les fleuves du Paradis, elles représentent le renouveau de la vie chrétienne, du baptême à l'eucharistie' (485); Ktisis and Kosmesis in Naustathmos (*SEG* XXX 1786) have equally a general symbolic value

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2216. Unknown provenance. Epitaph of Theukrisi(o)s, 90/91 A.D. Rectangular limestone plaque; donated to the Badisches Landesmuseum in 1969. Ed.pr. E.Stavrianopoulou in C.Breuer, *Antike Skulpturen* -- (cf. our lemma no. 2081) 135/136 no. 109 (ph.; translation).

Ἔτο(υ)ς ρκʹ καὶ
πρώτου τοῦ κα[ὶ]
δεκάτου, Θευ-
4 κρίσι(ο)ς Ἑρμο-
γένου (ἐτῶν) ξʹ·
Πύρος
(ἀπελεύθερος)

Assigned by ed.pr. to Kyrenaika on the basis of the formula (dating; name plus patronymic; age of death) and the sign L for ἐτῶν || 1. ΕΤΟC, lapis || 1-3. ρκʹ καὶ | πρώτου: the 121th year (Aktian era; the combination, within a single numeral, of numbers in the alphabetic system with others written in full is unparalleled) = the 10th (regnal year of Domitian) = 89/90 A.D., ed.pr. [the 121th year of the Aktian era is 90/91 A.D. (on the assumption that the epoch is 31, not 32 B.C.; see A.E.Samuel, *Greek and Roman Chronology* (Munich 1972) 247); the 10th reganl year of Domition is equally 90/91 A.D. (if calculated as in other documents from Egypt), Martin] || 3-4. male (Θευ|κρίσι(ο)ς) rather than female (Θεύκρισις, unattested) name, ed.pr. || 4-5. Ἑρμογένου for Ἑρμογένους || 7. /, lapis: probably abbreviation of ἀπελεύθερος, also on record in *SEG* IX 247 LL. 5 and 7; either this freedman (of Theukrisi(o)s?) erected the stone or he is commemorated as another deceased, ed.pr.

UNKNOWN PROVENANCE

2217. Unknown provenance. Catalogue of πρόβουλοι, ca. 117–138 A.D. *IG* XII 9 11 + add. (p. 176) + *IG* XII Suppl. p. 174; *SEG* XXXIX 1825. The provenance of the stone is not certain; it was reportedly found in Athens in 1832 (K.S.Pittakis, *AEph* 6, 1840, 366/367), but allegedly copied by Mionnet in Karystos (F.Hiller, *MDAI(A)* 31, 1906, 349); this provenance was questioned by R.Sherk, *ZPE* 84 (1990) 237, because of the mention of a στεφανηφόρος, otherwise unattested as the eponymous magistrate of Karystos. F.Cairns, *ZPE* 134 (2001) 121-136 (ph.), presents a new critical edition based on autopsy. We present C.'s new readings and restorations:

LL. 0/1: [ἀρχιερέα | θεοῦ] Ἀδρ[ι]ανοῦ, already suggested by Köhler and Dittenberger, rejected by J.Tréheux, *BCH* 113 (1989) 243; the artist engaged by K.S.Pittakis in 1840 and U.Köhler and W.Dittenberger in *CIA* III 1306 saw the bottom of a round letter and an upright in the line above the AN of Ἀδριανοῦ in L. 1; M.B.Wallace, *The History of Karystos from the Sixth to the Fourth Centuries B.C.* (Diss. Toronto 1972) 315 (*non vidimus*), saw the bottom of a round letter above the A; C. believes that these traces are in fact damage to the top edge of the stone.

L. 11: Ἀπολλωνί(ου), C.; Ἀπολλωνίου, *IG*.

L. 29: Ἀξίω(νος), C.; Ἀξίω--, *IG*.

L. 36: Ζωσιμίων τρ(ίτος), C.; Ζωσιμίων π(ρεσβύτερος), *IG*; Ζωσιμίων (Ζωσιμίωνος) τοῦ --, *IG* Suppl.

L. 44: Ἑρμέρω(ς); a small final sigma may have been inserted at a higher level between the two names.

L. 46: [Σ]ωτῦς, C.; [Σ]ωθῦς, *IG*.

L. 64: Ἀθήναιος Διο(νυσίου) το(ῦ) ΥΣ, C.; Ἀθήναιος Διο[ν]υσ[ίου], *IG*.

L. 70: τοῦ Δαμ(--), C.; τοῦ Δα--, *IG*.

L. 76: Ἰουλιανο(ῦ), C.; Ἰουλιανοῦ, *IG*.

L. 85: Ἀνθ(ίμου), *IG*, C.; Ἀνε., Wallace.

L. 87: τοῦ Ἀτεν(---), C.; πρ(εσβύτερος) Ἀτε--, *IG*; τοῦ Ἀτε--, *IG* Suppl.

L. 88: τοῦ Ηβ(---), C.; πρ(εσβύτερος) Ηρ--, *IG*; (Παραμόνου) τοῦ Ηρ--, *IG* Suppl.

L. 92: [Ε]ὔτυχος Ι[---], C.; [Εὔ]τυχος, *IG*.

2218. 'Unknown provenance' (Halai). Catalogue of ephebes, 2nd cent. A.D. *SEG* III 421 (XXVI 525). See our lemma no. 640.

2219. Unknown provenance. Dedication to Kybele, ca. 2nd cent. A.D. *SEG* XXXVII 1736. Offered for sale again, now at Christie's, New York; cf. auction catalogue *Antiquities. Wednesday 5 and Thursday 6 December 2001*, 246 no. 648 (ph.).

2220. Unknown provenance (Phrygia?). Dedication to Angdissis, 2nd/3rd cent. A.D.? Gray marble statuette of the goddess seated on a throne and wearing a peplos with over-skirt, a headdress and a himation pulled over her head; inscription on the front of the base; offered for sale at Bonhams & Brooks, London; cf. auction catalogue *Antiquities. Thursday 8 November 2001*, 40 no. 121; we read the text from the photograph.

Απκας Ἑρμοῦ
[Α]νγδισσει εὐχή-
ν

3. N under H on the right margin || [probably from Phrygia. For the Phrygian goddess Kybele-A(n)gdistis and the numerous morphological variants of the latter name see *SEG* XXXVII 1168 app.cr.; cf. also XLIV 951 on p. 320 and our lemma no. 217; Ανγδισσις is a previously attested form, Tybout].

2221. Unknown provenance (Cyclades or Ionia?). Epitaph of Elpis, 2nd/3rd cent. A.D. Lower part of a marble stele with a relief representing a funerary banquet; brought to the Museum of Kerkyra from the monastery of Ζωοδόχος Πηγή at Kastellani. Mentioned by P.G.Kalligas, *AD* 25 B2 (1970) [1973] 322 (ph.), who assumed that the text belonged to the collection of the Venetian Prospero Marini; text read by J. and L.Robert, *BE* (1974) no. 30. Republished by K.Hallof in *IG* IX^2 1 4 1228, who suggests assigning it to the Cyclades (cf. *SEG* XLI 695) or to Ionia (cf. Pfuhl–Möbius nos. 1852/1853, and 1855) [attributed to Korkyra in *LGPN* III a, s.v. Elpis no. 9, Chaniotis].

Ἐλπὶ χρηστ-
ή, χαῖρε

2222. Unknown Provenance (Near East?). Epitaph, ca. 2nd/3rd cent. A.D. Limestone relief bust of a bearded man wearing a chiton and himation, both hands protruding from the garment and resting on his breast; in his left hand he holds a foliate object; offered for sale at Christie's, New York; cf. auction catalogue *Antiquities. Friday, 8 June 2001*, 149 no. 257 (ph.). We read the inscription from the photograph.

[--]ΑΞĊΤΤΟΥ χρηστ[ὲ]
[ἄλ]υπε, χαῖρε vacat

[The reading of the name (patronymic preceded by a very brief name?) is highly uncertain; Ξ or E or Ϲ?; Ϲ or ☐ or E?; TT or IT or Π?; perhaps [--]ϹΕΙΤΟΥ, Tybout].

2223. Unknown provenance (Asia Minor?). Epitaph of three persons, 3rd cent. A.D. Stele of poros stone with a relief representing three standing women; brought to the Museum of Kerkyra from Leukas. Ed.pr. K.Hallof in *IG* IX^2 1 4 1229 (ph.), on the basis of readings by G.Klaffenbach (1934) and D.Strauch (1995). S. suggests a provenance from Asia Minor.

Μερ̣.[--]	[-----]	[------]
χαῖρε	χαῖρε̣	[------]

1. Μερε̣[--] or Μερο̣[--], ed.pr. [presumably Μερό̣ (on the basis of the ph.; cf. *LGPN* I and IIIa) rather than Μερό̣[η], Chaniotis].

2224. Unknown provenance (Asia Minor?). Epitaph of Proteas, 3rd cent. A.D. Upper part of a stele of poros stone; damaged on top; relief representing a woman (left) and a man leading two horses; brought to the Museum of Kerkyra from Leukas. Ed.pr. K.Hallof in *IG* IX^2 1 4 1230 (ph.), on the basis of readings by F.Hiller von Gaertringen (1926), G.Klaffenbach (1934), and D.Strauch (1995). In view of the form of the stele and the iconography of the relief S. suggests a provenance from Asia Minor: Π̣ρωταίας, χαῖρε

1. Πρωταίας = Πρωτέας , Kl.

2225. Unknown provenance. Inscriptions on silver drinking cups, 175-75 B.C.? *SEG* XLIV 1554 (B). N.Theodossiev, *Hermes* 129 (2001) 279-283, assigns these cups to Thrace rather than to Pisidia or Lycia: names like Κοτης, Κοτις or Κοτυς are typical of Thracian onomastics (derived from the theonym Κότυς), and the inscriptions Κοτεους Ἡλίου and Κοτεους Μητρὸς Ὀρέας should be interpreted as a testimony of Thracian royal ideology. As in no. 112 of the Rogozen treasure (*SEG* XXXVII 618 no. 14; XLV 875*; Κοτυς Ἀπόλλωνος παῖς), Κοτεους (nominative; cf. Κοτιους in *IOSPE* II 29), is ■ previously unattested Thracian dynast, who considers himself the 'son/servant' of a deity, here of Helios and the Mountain Goddess. Steph. Byz. s.v. Βισαλτία offers a neat parallel, stating that the Thracian mythical king Bisaltes was a son of the Sun and the Earth (ἀπὸ Βισάλτου τοῦ Ἡλίου καὶ Γῆς). The cult of Apollo and Helios is well known in Thrace; the 'Mountain Mother' can be identified with the Goddess Mother, a syncretism attested especially in Asia Minor but certainly conceivable in Thrace. As further support, T. adduces the 'Orphic' gold leaves (*SEG* L 1748*), in which the initiate is styled the offspring of Γῆ and Οὐρανός (chthonic goddess and solar god, as in our inscriptions) [Cf. M.Sève, *BE* (2002) no. 77: the form of the vases does not support a connection with Thrace].

2226. Unknown provenance (North Shore of the Black Sea?). Potter's signature on a relief bowl, Hellenistic period. C.Rogl, *JÖAI* 70 (2001) 153/154 (ph.) (cf. our lemma no. 2337), after examining a vase in the Pergamon Museum in Berlin, reads the signature

in the base medallion not as OVILIS (Latin) or ΟΥΙΛΙΣ (Greek), but as ZOILOS (ΖΩΙΛΟΥ) as on examples found at Delos and listed in her catalogue (on 140).

2227. Unknown provenance (Asia Minor?). Inscription on a statuette, ca. 1st/2nd cent. A.D.? Marble statuette of a woman wearing chiton and himation, sandals, and a veil; her large right hand protrudes from the garment and rests on the breast; in her large left hand, hanging in relaxation and resting on the himation, an object, possibly a pomegranate; inscription on the front of the base (possibly running over three sides); formerly in the possession of a London collector; offered for sale at Christie's, New York; cf. auction catalogue *Antiquities. Friday, 8 June 2001*, 149 no. 259. We read the inscription from the photograph.

[--]ΑC ΛΑΤ̣Υ̣[--?]

ΑCΛΑΤΞΠ, catalogue [the meagre remains of this text and its insufficient documentation defy interpretation; the large hands protruding from the garment have many parallels in Asia Minor, especially Phrygia, Tybout].

2228-2243. Unknown provenance. Inscriptions on glass vessels, 1st-4th cent. A.D. D.Whitehouse, *Roman Glass in the Corning Museum of Glass* II (Corning, NY 2001), presents a catalogue of glass objects in the Corning Museum of Glass [cf. *SEG* XLVII 2275 for volume I]. Seventeen vessels bear inscriptions (ph. except for our lemma no. 2242), including five inedita (our lemmata nos. 489/490, 862, and 2235/2236). See also our lemmata nos. 960 and 1925, and M.Sève, *BE* (2002) no. 122 (with some corrected readings which we present in the texts [we add some corrections]). We present the inscriptions with a selection of the bibliography.

2228: 18/19 no. 482. **Signature on a cup, ca. 50** A.D. Blue cup decorated with floral motifs; inscriptions in *tabulae ansatae*. G.Sangiori, *Collezione di vetri antichi dalle origini al V sec. d.C.* (Milan–Rome 1914) 32/33 no. 101; D.B.Harden et alii, *Glass of the Caesars* (Milan 1987) 64 no. 86.

A: Ἐννίων | ἐπόησεν **B:** Μνη⟨σ⟩θῇ̣ | ὁ ἀγοράΙζ⟨ων⟩

For the inscriptions (A/B) see the app.cr. of our lemmata nos. 2229 and 2230 (B), respectively || A. ἐποίησεν, W. || B. 1. ΜΝΗΘΗ, cup || 2–3. ΑΓΟΡΑΙΖΝΩ, cup.

2229: 19–21 no. 483. **Signature, ca. 50** A.D. Brown ewer decorated with floral motifs; inscription in a *tabula ansata*. D.B.Harden, *JRS* 25 (1935) 168; *Glass from the Ancient World. The Ray Winfield Smith Collection* (Corning 1957) 56/57 no. 67; *Glass of the Caesars* (cf. our lemma no. 2228) 166 no. 87: Ἐννίων | ἐπόει

2. ἐποίει, W. [For signatures of Ennion cf. *SEG* XXXII 1625 sub 1; XLI 1768; *SEG* XLIII 1228; XLIV 1560; XLV 2254; XLVIII 2079].

2230: 21/22 no. 484. **Signature and adhortation, ca. 50** A.D. Green beaker. M.C. McClellan, *JGS* 25 (1983) 76.

A: Νεικάις | ἐπόησεν   B: Μνησθ⟨ῇ⟩ | ὁ ἀγοράσ[ας]

A. 1. Νεικάις for Νεικαῖος, S. [cf. B.Harden, *JRS* 25 (1935) 175 note 15]; Νεικαΐς, W., who considers Neikais a female glassblower, following E.Stern, *Roman mold-blown glass* (cf. *SEG* XLV 2254) 3 || 2. ἐποίησεν, W. || B. ΜΝΗΣΘΕ, beaker || similar beakers are signed by Ἰάσων and Μέγης; Meges and Neikais are attested in Jewish contexts [and Iason was used as the Greek equivalent of Biblical names such as Ἰησοῦς, Chaniotis]; this observation and the Semitic blessing μνησθῇ ὁ ἀγοράσας suggest that the workshops were managed by Jews or supplied the Jewish market, W. (cf. Stern, *op.cit.* 74) [rejected by M.Sève, *BE* (1996) no. 120 and (2002) no. 122, who points to the frequent occurrence of Greek parallels for this allegedly Semitic formula].

2231: 22/23 no. 485. **Adhortation, 1st cent.** A.D. Green beaker with floral decoration. J.Strauss, *Glass Drinking Vessels from the Strauss Collections* (Corning 1955) 20 no. 22: Κατάχαιρε καὶ εὐφραίνου

[For this inscription see our lemma no. 1485 app.cr., with references; cf. also no. 1464 (1)].

2232: 23 no. 486. **Adhortation, 1st cent.** A.D. Part of a green beaker with floral decoration. *Glass from the Ancient World* (cf. our lemma no. 2229) 67/68 no. 95.

Κατάχαιρε καὶ εὐφραίνου

2233: 23/24 no. 487. **Adhortation, 1st cent.** A.D. Part of a green cup. *Glass from the Ancient World* (cf. our lemma no. 2229) 60 no. 74.

Εὐφραίνου ἐφ' ᾧ πάρει

'Delight in that at which you are present', W. [For this inscription cf. *SEG* XXXII 1620; XXXV 1760 bis; XLI 1422; XLIII 686 sub II.2; XLV 956; XLVII 2218 (2); XLIX 833; see also our lemma no. 1464 (1 and 3) and 2234/2235].

2234: 24/25 no. 488. **Adhortation, 1st cent.** A.D. Blue cup. McClellan, *art.cit.* (cf. our lemma no. 2230) 77: Εὐφραίνου ἐφ' ᾧ πάρει

2235: 25 no. 489. **Adhortation, 1st cent.** A.D. Beaker with floral decoration.

Εὐφραίνου ἐφ' ᾧ πάρει

2236: 25/26 no. 490. **Adhortation, 1st cent.** A.D. Yellow beaker with floral motifs.

Εὐφροσύνη

2237: 26/27 no. 491 (ph.). **Adhortation, 1st cent.** A.D. Brown beaker decorated with wreaths; acquired in Lebanon, probably produced in the Syro-Palestinian region. *Antikes Glass aus der Sammlung Ray Winfried Smith. Sonderausstellung im Museum Dahlem* (Berlin 1951) 6 no. 13; *Glass from the Ancient World* (cf. our lemma no. 2229) 69 no. 96: Λαβὲ τὴν | νείκην

[For this inscription see *SEG* XLVII 2218, with references].

2238: 95/96 no. 588. **Owner's inscription, 2nd/3rd cent.** A.D. Green bottle with an Greek inscription on the underside of the base. S.H.Auth, *Ancient Glass at the Newark Museum from the Eugene Schaefer Collection of Antiquities* (Newark 1976) 111 no. 129: Παρηγορίου

ΠΑΡΗΙΟΡΙΟΥ, a name ending in –orios or,–ortos, W. [the common name Παρηγόριος, attested in Jewish contexts (A.Chaniotis, *SCI* 21, 2002, 234/235), Chaniotis; similarly S.].

2239: 243 no. 830. **Adhortation, 3rd/4th cent.** A.D. Fragment of a base with a framed inscription. J.de Alarcao, *JGS* 10 (1968) 78 no. 11: Ἐφέσι, | ζήσις

2. ζήσαις, W.; ζήσις, S. [for ζήσαις] || 'Ephesios, may you live' or 'Ephesian, may you live', W.

2240: 265/266 no. 862. **Adhortation, 3rd/4th cent.** A.D. Fragment of a dish or plate.

[---]ε, τρύφα

[---]ΕΤΡΥΦΑ[---], W. [[χαῖρ]ε, τρύφα or [πί]ε, τρύφα ('rejoice, live in luxury'), Chaniotis; 'un syntagme vocatif + impératif', S.].

2241: 270/272 no. 865. **Labels of figures, 3rd/4th cent.** A.D. Bottle with gilded decoration depicting the contest of Apollo and Marsyas; the figures are identified with inscriptions; probably made in Syria. *Glass of the Caesars* (cf. our lemma no. 2228) 274/275 no. 151: Νείκη, Φῖβος, Πόλλις

Πόλλις = Παλλάς, W.; 'à coté d'Athéna: Pallas?', S.

2242: 247/248 no. 839. **Adhortation, 4th cent.** A.D. Fragment of the base of a vessel; gold foil applied on the upper surface and decorated with stylus with the representation of a young rider with raised hand holding a whip or palm. *Antikes Glas aus der Sammlung Ray Winfried Smith. Sonderausstellung im Kurpfälzischen Museum*

Heidelberg (Heidelberg 1952) 13 no. 42; *Glass from the Ancient World* (cf. our lemma no. 2229) 221 no. 444: Ἀούλιτε, | πίε, ζήσες

2. ζήσαις, W.; ζήσες, S. [for ζήσαις] ||'Avitus, drink and may you live'; Avitus probably was a celebrated jockey or charioteer, W.

2243: 277 no. 868. **Adhortation, 4th cent.** A.D. Seventeen fragments of the base and the wall of a green vessel; only fragments of the inscription survive. *Glass from the Ancient World* (cf. our lemma no. 2229) 223 no. 448 [we read the text of two groups of joining fragments from the photo, Chaniotis].

A: [ο̣ὐδ]ὶς ἀθάνατος B: [---] | οὐδὶς ἀ[θ]ά[νατος] | [---]ΥΜ[---]

2244. Unknown provenance (Asia Minor?). Potter's signature on a terracotta statuette, early **2nd cent.** A.D. Mould-made terracotta statuette of the Artemis Ephesia; the manufacturer's name was inscribed on the back before firing. Edd.pr. L.Burn - R.Higgins, *op.cit.* (cf. our lemma no. 981) 131 no. 2309 (ph.): Μασίμου

The coroplast Μάσιμος (sc. Μάξιμος) is otherwise unattested.

2245. Unknown provenance. Inscription on the bust of (the Cynic?) Sotades, ca. 120-170 (or ca. 150-250?) A.D. Small terracotta bust of a bald and bearded man on a conical base; inscription incised on the front of the base. Edd.pr. C.Peege - P.Frei in *Zona Archeologica* 331-337 (ph.): Σωτά|δης

2246. Unknown provenance (Asia Minor: Ephesos or Smyrna?). Donation of a statue of Nemesis, 2nd/3rd cent. A.D. Bronze statuette of a female divinity clad in chiton and himation, standing on a circular base; in her left hand she holds a measuring rod, her right hand is lifted to her chin and must have held a now lost object, as a hole between thumb and forefinger indicates; inscription incised on the back. The statuette was offered for sale in London (Charles Ede Ltd., General Catalogue 169, July 2000, no. 11; *non vidimus*) and is now in a private collection in the USA. Ed.pr. C.P.Jones, *EA* 33 (2001) 45-47 (ph.; English translation).

Μη|τρό|δω|ρος | φιλό||πλοις | δῶ|ρον

The goddess can be identified as Nemesis, ed.pr., who sees a close resemblance to the right-hand member of the pair of Nemeseis of Smyrna, but does not exclude a provenance from Ephesos || 1-4. Μητρόδωρος: the name is on record at Ephesos for a man who dedicated unspecified cult statues (*I.Eph.* 1960), but the typology of the statuette would suit an origin from Smyrna where a personal name Μητρόδωρος can be expected in view of the prominence of the cult of Μήτηρ Σιπυληνή, ed.pr. [cf. the many entries of this name in the indices of *I.Smyrna*,

Corsten] || 4-5. φιλόπλοι ('lovers of arms') are attested in several cities of Asia Minor; they were apparently gladiatorial fan-clubs (cf. Robert, *Gladiateurs* 26/27); this fits in with the dedication of a Nemesis, since that goddess plays a leading role in athletic and other competitions, ed.pr.

2247. Unknown provenance (Egypt?). Inscription on ■ gem, 258-260 A.D.? *SEG* L 1672. O.Salomies, *An.Ép.* (2001) [2004] no. 2007, rejects the notion that ΚΩΝC is the abbreviation of *consul* and suggests reading a patronymic, e.g. Κωνσ(τάντιος) or Κωνσ(ταντῖνος).

2248-2250. Unknown provenance. Inscriptions on cameos and gems, 2nd/3rd cent. A.D. J.Bauer (Vienna) brought to our attention the following inscriptions in the catalogue *Gorny und Mosch, Giessener Münzhandlung, Auktion* 111. *Kunstobjekte der Antike, Dienstag, 16. Oktober 2001* (Munich 2001).

2248: 67 no. 3229 (ph.). **Homonoia inscription, 2nd/3rd cent.** A.D. Black and white agate cameo with representation of two clasped hands; a ribbon above, an inscription below: Ὁμόνοια

2249: 68 no. 3241 (ph). **Inscription on a magical gem, 2nd/3rd cent.** A.D. Gem of green jasper with representation of Abrasax and the inscription Ιαω.

2250: 68 no. 3243 (ph.). **Inscription on a magical gem, 3rd cent.** A.D. Hematite gem; obverse: representation of an enthroned Zeus, holding the eagle, in a temple; on the akroteria of the temple are two goddesses with cornucopia, corn-ears and a bird; inscription on the reverse.

ΛΜΕΛΛ|ΟΜΜΙΜ|ΕΛΩΦΙΣ||ΣΡΟΩΣΙΣ||ΦΡΝΟΥ|ΧΧΕΟϛΩ

2251. Unknown provenance. Inscription on a gem, 2nd-4th cent. A.D. P.Zazoff, *Antike Gemmen in deutschen Sammlungen* (Wiesbaden 1978) B III 242 no. 178. G.Bevilacqua, *Epigraphica* 63 (2001) 55-65 (ph.; dr.), points out that the first letter of the inscription (running along the rim around an image of Serapis) is a xi, not ■ zeta: ΞΥΣΤΟΣ ΕΠΙΚΤΗΤΟΣ. Though not fully excluding that we have two *cognomina* (Ξύστος Ἐπίκτητος), she prefers reading ξυστὸς ἐπίκτητος, i.e., the 'xystos additonally acquired'. The gem may have been made on the occasion of the construction of an annex to an already existing gymnasial complex by concession of an emperor, probably to the international synod of athletes which had its seat in Rome since the mid 2nd cent. A.D. (see *IGUR* 235-238; cf. also *SEG* XL 1003). B. adduces *IGUR* 247 (gem with Herakles and inscription Μεγάλη Τύχη τοῦ ξυστοῦ; dr.), and 248 (bronze seal with image of Septimius Severus and inscription ἱερᾶς ξυστικῆς συνόδου; ph.). The divine protector of the synod, however, was Herakles; B. assumes that Serapis, not a god of

sports by nature, was brough in by athletes from Egypt, possibly by the famous Marcus Aurelius Asklepiades Hermodoros who lived in Rome under Marcus Aurelius and Commodus (on record in papyri, and in *IGUR* 78, 241 and 250, inter alia as neokoros of Serapis) or by another member of his family, which could boast of several athletes (e.g. his grandfather Demetrios: see *IGUR* 242).

2252. Unknown provenance. Fragment of Orphic poetry, 3rd/4th cent. A.D. *SEG* IX 893. J.Bauer (Vienna) informs us *per ep.* that the Akademisches Kunstmuseum der Universität Bonn owns a gypsum cast of this alabaster bowl, formerly in the collection of Jacob Hirsch in Geneva, now reportedly in a private collection in the U.S.A. See A.Pohl in J.Bauer – W.Geominy (edd.), *op.cit.* (cf. our lemma no. 1018) 151/152 no. 35.

2253. Unknown provenance. Inscription on a silver ring, 4th–6th cent. A.D. Silver ring; remains of gilding; owner's inscription on the flat upper part. Cf. catalogue *Giessener Münzhandlung Dieter Gorny GmbH. Auktion 98. Antike Kunstobjekte, Dienstag, 12. Oktober 1999* (Munich 1999) 34 no. 2179 (ph.): Εὐδοκία

2254. Unknown provenance (probably Palaestina or Egypt). Inscription on an amulet, 4th-7th cent. A.D. Oval copper alloy amulet; on the obverse a rider with nimbus piercing a prone woman with a lance (Solomon/Sisinnios?); inscription in a semi-circle around the rider; on the reverse Abraham sacrificing Isaac between a burning altar (left) and a ram and a bush (right); from the collection Tamerit; now in the Papyrussammlung der Österreichischen Nationalbibliothek in Vienna. Ed.pr. E.Lässig in U.Horak (ed.), *Realia Coptica. Festgabe zum 60. Geburtstag von Hermann Harrauer* (Vienna 2001) 55-64 (ph.; dr.).

Ἷς Θεὸς ὁ νικõν τὰ κακά

The amulet is either Jewish or Christian, ed.pr., who amply discusses the formula and the iconography of this and similar amulets [cf. also our lemma no. 2010 (3) in fine] and points out that most parallels come from Palaestina and Egypt.

2255. Unknown provenance (eastern province). Inscription on a reliquary, 4th-7th cent. A.D. Marble box with a lid in the shape of a miniature sarcophagus (cross on both large sides); inside a box of welded silver sheets (permanently closed); inscription punched on the cover above (L. 1) and in the four quarters of a large cross in relief; now in the Musée d'art et d'histoire in Geneva. Ed.pr. M.Martiniani-Reber, *Genava* 48 (2000) 5-10 (ph.).

Λίψανα | ἁγίων | ἀποστόλων | καὶ μαρτύ||ρων

This type of marble sarcophagus is found in North Africa, the Balkan, Asia Minor and the Near East, ed.pr., who adduces parallels.

2256. Unknown provenance. Two bronze seals with monograms, 5th/6th cent. A.D. Two bronze seals now in the Cabinet des Médailles at Paris. Ed.pr. D.Feissel in *Trois donations* -- (cf. our lemma no. 2299) 12 nos. 4/5 (ph.; translation): **1)** circular seal with a small cross above, a star at left and a crescent at right; in between these symbols a square monogram including at least the letters Α Ε Η Ρ Σ Ο and Υ, perhaps also Γ Λ and Π; the reading of this name (plus title?) is uncertain; **2)** square seal with perforated, free-standing letters, including at least the letters Α Ε Ι Κ Ο Π Σ Υ and Χ, perhaps also Γ Λ Μ Ν and Τ; the reading is uncertain; the seal is that of a bishop in view of the similarity with the seal of bishop Eutychianos, the principal donor of the treasure of Sion in Lycia, which can be read Εὐτυχιανοῦ ἐπισκόπου on the analogy of inscriptions giving his name and title in full (cf. *SEG* XLIII 1315).

2257. Unknown provenance. Inscription on a gold ring, 5th–7th cent. A.D. Gold ring with a square plaque decorated with three granules on either side; owner's inscription on the plaque. Cf. catalogue *Münzhandlung* -- *Gorny* (cf. our lemma no. 2253) 33 no. 2175 (ph.): Λέόντος

2258-2259. Unknown provenance. Inscriptions on weights, 6th cent. A.D. Two circular weights; now in the Cabinet des Médailles at Paris. (Re)published by D.Feissel in *Trois donations* -- (cf. our lemma no. 2299) 15 nos. 9/10 (ph.; no. 9 in collaboration with C. Morrisson).

2258: no. 9. **Weight of six ounces.** Bronze; inscription under a cross: Γο ς΄

Small omikron under a large gamma: the standard abbreviation of οὐγκίαι; six ounces = half a Roman *libra*; with a weight of the object of 161.88 g, this corresponds to a *libra* of 323.76 g, which is very close to modern estimates of the *libra*, ranging between 324.72 and 326.34 g (cf. also our lemma no. 2196), F.-M., who point to S.Bendall, *Byzantine weights: an introduction* (London 1996) 43-45 nos. 112-115 for very similar examples.

2259: no. 10. **Weight belonging to Genethlios, 565-640 A.D.** Glass; cruciform monogram under two busts of Justinus II and Sophia, both with a nimbus. M.Jungfleisch, *Bulletin de l'Institut d'Égypte* 14 (1932) 242 no. 25; cf. D.Feissel, *RN* 28 (1986) 128 with note 54: Γενεθλίου

Γενέθλιος: perhaps an otherwise unknown prefect of Constantinople, F., who refers to prefects on record on other glass weights: see *SEG* XXXVI 666.

2260. Unknown provenance. Inscriptions on a bronze weight, 6th cent. A.D. G.Schlumberger, *Mélanges d'archéologie byzantine* (Paris 1895) 24; S.Bendall, *op.cit.* (cf. our lemma no. 2009) 34 no. 63. Republished by C.Morrisson - D.Feissel in *Trois donations* -- (cf. our lemma no. 2299) 36 no. 12 (ph.)

A: Θεοῦ χ¦άρις   **B:** Γο γ′   **C:** square monogram

A. Ligature: ȣ || see our lemma no. 2196 for a very similar type of weight; for the same inscription on a seal, but in Latin letters, see our lemma no. 2004 || **B.** small omikron under a large gamma: the standard abbreviation of οὐγκίαι; three ounces [quarter of a Roman *libra*; apparently the object has lost some grams of its original weight: 76.69 g would correspond to a *libra* of 306.76 g instead of the ca. 325 g expected (cf. our lemma no. 2258), Tybout] || **C.** the reading is uncertain; perhaps 'Αντιγόνου or'Ἀντ(ω)νίου, M.-F.

2261. Unknown provenance. Inscriptions on bronze amulets against the Evil Eye, 6th/7th cent. A.D. *SEG* XLIV 1563/1564. Republished by B.Pitarakis in *Trois donations* -- (cf. our lemma no. 2299) 32/33 no. 9 (= 1564) and 33/34 no. 10 (= 1563) (ph.; translations; commentary; no new readings) [For another amulet featuring Σολομών see our lemma no. 1397].

2262-2270. Unknown provenance. Inscriptions on Byzantine lead seals, 7th cent. A.D. From the 51 seals (re)published by J.-C.Cheynet, *Sceaux -- Zacos* (cf. our lemma no. 2299) (ph.), 15 are dated prior to 800 A.D., the chronological limit observed in *SEG*; we present the seven inedita, as well as a seal for which C. provides a corrected reading (no. 2265) and a seal published in 1999 which escaped our notice so far (no. 2266). Circular seals inscribed on both sides, unless stated otherwise. Ligature: ȣ (indicated in the texts below: ο̮υ̮); abbreviation mark: ϛ, unless stated otherwise.

We mention the remaining six seals: 1) 31/32 no. 10 = V.Laurent, *Le corpus des sceaux de l'Empire byzantin* V (Paris 1963-1972) no. 1513; 2) 33/34 no. 12 = G.Zacos, *Byzantine Lead Seals* (compiled by J.W.Nesbitt, Bern 1985) no. 56; 3) 88/89 no. 45 = Laurent, *op.cit.* no. 1538; 4) 89/90 no. 46 = Laurent, *op.cit.* no. 1537 = G.Zacos - A.Veglery, *Byzantine Lead Seals* I (Basel 1972) no. 2965 (a); 5) 91/92 no. 48 = N.Oikonomides, *A Collection of dated Byzantine Lead Seals* (Washington 1986) no. 3 (cf. C.Morrison, *art.cit.* in *SEG* XXXVI 1502, no. 3); 6) 92/93 no. 49 = Laurent, *op.cit.* no. 1531.

2262: 46/47 no. 21. **Seal of Theodoros, ex-hypatos and commerciarius of Cilicia I, 668-672 A.D.** Obverse: bust of Constantine IV, flanked by letters forming the name in two columns top down; remaining lines below.

A: [Θεοδ]ώρ̣[ου] ¦ ἀπὸ ὑπάτ[ω]¦ν̣ καὶ γενικοῦ̣
B: κομμερκια[ρ¦ί]ου ἀποθίκ[η¦ς] α′ Κιλικ(ίας)

For another seal of the same type see Zacos-Veglery, *op.cit.* no. 149, C. || **B.** κομμερκιάριος: see the study of N.Oikonomides (cf. *SEG* XXXVI 1502); for Theodoros see also Zacos-Veglery, *op.cit.* nos. 150/151, C.; horizontal stroke above the numeral; in fine: no abbreviation sign.

2263: 47/48 no. 22. **Seal of Julian, ex-hypatos and commerciarius of Cilicia, 691/692 A.D.** Mentioned in Zacos-Veglery, *op.cit.* 149 (Table 5). Obverse: Justinian II standing, holding a globe surmounted by a cross in his right hand; *siglum* for indiction (+) left, numeral (ε′) right of the figure; inscription running along the rim.

A: 'Ιουλιαν[οῦ] ἀπὸ ὑπάτō[ν]
B: (καὶ) γεν¦ικο̮ῦ̮ (κου)μμε¦ρκηαρίο¦υ ἀποθίκ(ης) ‖ [Κιλ]ικία(ς)

B. 2. IKȣMME, seal || 4-5. in fine: no abbreviation signs.

2264: 49 no. 23. **Seal of George, ex-hypatos and commerciarius of Cilicia I and II, 694-696 A.D.** Obverse: as on the seal in our lemma no. 2263, but with indiction numerals η′, ¦θ′.

A: [† Γ]εωργίου ἀπὸ ὑπάτ[ων]
B: [καὶ γε]¦ν̣ικο̮ῦ̮ κομ̣¦μερκιαρίο̮υ̮ ¦ ἀποθίκις ‖ α′ (καὶ) β′ Κηλ¦ηκίας

A. George: known from numerous other seals, C.

2265: 51/52 no. 25. **Seal of the Koinon of the Dekapolis, 7th cent. A.D.** Zacos-Veglery, *op.cit.* no. 1173 (with erroneous reading). Obverse: bust of Virgin with Child; small cross on either side; reverse: inscription.

Τὼ κο¦ινὸν τῆ¦ς Δεκαπ¦όλεος

The Dekapolis is probably that of Isauria, C. || seals of urban communities are rare; in the parallel but worse preserved example Zacos-Veglery, *op.cit.* no. 1173, the mention of an archon should be suppressed; for a seal of the koinon of Sinope see *ibid.* no. 2890, C.

2266: 52/53 no. 26. **Seal of Theophanes, ex-eparchos of the Dekapolis, 696/697 A.D.** W.Seibt - D.Theodoridis, *Byzantino-Slavica* 60 (1999) 404/405. Obverse: as on the seal in our lemma no. 2263, but with the emperor Leontius and indiction numeral ι′.

A: Θεωφάν̣[ους ἀπὸ ἐπάρ]χων
B: ἀ[πο]θή¦κης τῶν ¦ ἀνδραπό¦δ̣ων Δεκ̣‖[α]πό[λε]ο[ς]

B. 3-4. Slaves: probably Armenians evacuated from the Caucasus after the Arabic invasion, C.

2267: 70/71 no. 36. **Seal of Julian, ex-hypatos and commerciarius of Helenopontos and Armenia II, 688/689 A.D.** Obverse: as on the seal in our lemma no. 2263, but with indiction numeral β΄.

A: Ἰουλιανοῦ ἀπὸ ὑπάτων
B: (καὶ) γε|νικοῦ κομ|μερκιαρίου | ἀποθήκις Ἑ||λενουπ(όντου)
(καὶ) β΄ | Ἀρμεν(ίας) | †

Julian (not to be identified with the Julian in our lemma no. 2263) is known from several seals, inter alia in the same function in the province of Helenopontos at the same date in Zacos-Veglery, *op.cit.* no. 2762, C.

2268: 74/75 no. 38. **Seal of Michael, archon (governor) of Isauria, 650-700 A.D.** Obverse: inscription around a cruciform monogram (meaning τῷ δούλῳ σου); reverse: similar disposition, with the monogram abbreviating the name.

A: † Θεοτόκε, βοήθη τῷ δούλῳ σου B: Μιχαὴλ [ἄρ]χοντο[ς] Ἰσαυρίας

2269: 78/80 no. 40. **Seal of Sergios, ex-hypatos, patricius and strategos of Lazike, last third of the 7th cent. A.D.** Two seals of the same type.

A: † | Σεργί|ου ἀπὸ ὑπ|άτων π|ατρικίου
B: † | σ[υ]ν|στρατ|ηγοῦ Λ||[α]ζικῆ|ς

In 697/698 A.D., Sergios rebelled and delivered Lazike (on the shore of the Black Sea, at the foot of the Caucasus) to the Arabs; he was not yet known as a strategos, C.

2270: 90/91 no. 47. **Seal of Isidoros, metropolite of Tarsos, 7th cent. A.D.** Obverse: bust of a bearded saint (St. Paul) between two small crosses; reverse: inscription.

† Ἰσι|δώρου | μητρ(ο)πολ(ίτου) Τ|αρσοῦ || †

Ligatures: small H and O above M and Π; abbreviation marks: oblique stroke at the bottom of P and horizontal stroke above Λ || Isidoros: previously unattested, C.

2271. Unknown provenance. Monogram on a golden buckle, 7th cent. A.D. Golden buckle curved at the lower end; open, perforated decoration; in the center an eight-petaled rosette enclosing a cruciform monogram; now in the Cabinet des Médailles at Paris. Ed.pr. C.Morrisson in *Trois donations* -- (cf. our lemma no. 2299) 26 no. 2 (a) (ph.): probably Ἰωάννου, though other possibilities (e.g. Ἀντωνίου, Ἀντωνίνου) are not to be excluded.

2272. Unknown provenance. Monogram on the golden tongue of a buckle, 7th cent. A.D. Golden tongue of a buckle; at the hinging end two cruciform monograms on opposite sides; now in the Cabinet des Médailles at Paris. Ed.pr. C.Morrisson in *Trois donations* -- (cf. our lemma no. 2299) 26 no. 2 (b) (ph. of A): A: Θεοτόκε βοήθει B: Ἰωάννου

2273. Unknown provenance (eastern Mediterranean). Inscription on a bronze plaque, Roman Imperial period. Bronze plaque in the shape of an aedicula; a seated Apollo of the type of the cult statue of Apollo Klarios in the aedicula; on the back a monogram. Offered for sale in three catalogues of *Gorny und Mosch, Giessener Münzhandlung. Kunstobjekte der Antike* (ph. of front only): *Auktion 111, Dienstag, 16. Oktober 2001* (Munich 2001) no. 3444, *Auktion 119, Mittwoch, 16. Oktober 2002* (Munich 2002) no. 3558, and *Auktion 128, Samstag, 13. Dezember 2003* (Munich 2003) no. 480: ΠΑ

2274. Unknown provenance. Inscription on a silver amulet, Christian period. Rectangular silver leaf; bought in 1996 in the antiquities market; now in the Papyrussammlung der Österreichischen Nationalbibliothek. Ed.pr. H.Harrauer in H.Lang - H.Harrauer (edd.), *Mirabilia Artium librorum Recreant Te tuosque Ebriant. Dona natalicia Ioanni Marte oblata. Festschrift zum 66. Geburtstag für Hans Marte, Generaldirektor der Österreichischen Nationalbibliothek* (Vienna 2001) 91-93 (ph.).

Κύριο|ς Ἰησ|ο(ῦ)ς Κ(ύριος) Χρ|ειστ||ὸς Μ|ειχαὴ|ρ Γαβρι|ήλ, Κύριέ || μο(υ) | --- (?)

Perhaps part of the text is missing at the end; after the invocation one would expect the proper request, e.g. σῷζει or διαφύλαξον, ed.pr. || 3. initio OC, leaf || 5-7. Μειχαήρ = Μ(ε)ιχαήλ, ed.pr. || 10. the omikron looks like an alpha; the reading is uncertain, ed.pr.

VARIA

2275. Ambassadors. C.Habicht in B.Virgilio (ed.), *Studi Ellenistici* 13 (2001) 9-17, collects and discusses a number of inscriptions recording dangers incurred by ambassadors and their death during their trips. Ambassadors did not enjoy immunity. In most cases the cause of death is not mentioned. Brief reflections inter alia on *IOSPE* I^2 423; *Iscr.Cos* ED 229; *I.Stratonikeia* 1206; *IGUR* 567, 815, 1204 (*GV* 1885), 1233, 1288, and 1361. On 15/16, H. adds some examples of judges dying abroad: *IG* XII 5 305 (*GV* 1156); *I.Byzantion* 316; *SEG* XLIX 1853. For ambassadors to Alexandria on record on Hadra vases see *SEG* XLVIII 1973.

2276. Antiquarians. J.Vattier de Bourville. T.Serres-Jacquart, *JS* (2001) 393-429, studies the role of Joseph Vattier de Bourville, stationed as consular agent in Benghazi fom Octo-

ber 1847 to October 1848, in the exploration of Kyrenaikan antiquities. After his return to France, he donated the objects he collected to the Louvre. Among these were some Greek inscriptions [S.-J. provides no up to date references, and none to corpora at all; we supply these as far as we can]: 1) the decree of Anastasius *De rebus Libycis* found in Ptolemais (*SEG* IX 356; S.-J. 417 and note 88; 424; ph.); for the fragments of this decree found more recently in Apollonia (*SEG* XXVII 1139) see F.Chamoux, *CRAI* (2001) 1087/1088 (ph.), in the context of a survey of French archaeological activities in Libya in the past 50 years (1081-1111); 2) two inscriptions from Berenike (S.-J. 417; ph.): W.Froehner, *Musée national du Louvre. Les inscriptions grecques interprétées* (Paris 1880[3]) 8 no. 4 (*CIG* 5362 (b) Add., in vol. III on p. 1241; dedication to Apollo) and 261 no. 159 (epitaph); 3) a funerary epigram which V. de B. acquired in Saloniki prior to his stay in Libya (*IG* X 2 1 1019; *GV* 1019; S.-J. 399; ph.).

2277. Army. Συντάξεις in Asia Minor in 334 B.C. A. Avram, *Studii Clasice* 34-36 (1998-2000) 146-147 (in Romanian), uses some 4th cent. B.C. inscriptions (*Syll.*[3] 192 and 205; *OGIS* 1) suggesting a connection between the σύνταξις and the payment of the garrison (φρουρά; φρουροί) in order to change Arrian's τῶν δὲ φόρων τῆς συντάξεως καὶ τῆς ἀποφορᾶς (*Anab.* 1.17.7, about Alexander's financial decisions in Sardes) into τῶν δὲ ⟨φρουρῶν⟩ τῆς συντάξεως καὶ τῆς ἀποφορᾶς, i.e., 'collection of the contribution for the garrison and of the tribute' (φόρων ⟨τε καὶ⟩ συντάξεως ⟨τῆς⟩ ἀποφορᾶς has been suggested by G.Wirth, *Chiron* 2, 1972, 91-98, also in *Studien zur Alexandergeschichte*, Darmstadt 1985, 160-167).

2278. Associations. Asia Minor: professional associations. I.Dittmann-Schöne, *Die Berufsvereine in den Städten des kaiserzeitlichen Kleinasiens* (Regensburg 2001), presents a study of the following items: terminology (ἐργασία, κοινόν, ὁμότεχνον, πλατεῖα, πλῆθος, συμβίωσις, συνέδριον, συνεργασία, συνέργιον, σύνοδος, συντεχνία, σύστημα, τέχνη: 'kaum Bedeutungsunterschiede in den Bezeichnungen' (25)); requirements to be met by new members, status of members (mostly freeborn; some slaves); functions (ἀντιγραφόμενος, ἄρξας τῆς τέχνης, γραμματεύς, ἐπιμελητής, προεδρία, προεστηκώς, προεστώς, προνοῶν, ταμίας); club-buildings (ἔργον, καταγωγή, οἶκος, στατιών) and 'Standplätze' (e.g. λιμεν(ε)ῖται, ἐκ τοῦ ἐμπορίου, περὶ τὸν βεῖκον); the position of the associations in the city: patrons and benefactors (with tabular surveys on 60-62); relations with urban institutions, strikes; reserved seats in theater, stadium and baths; funerary function and cults.

On 116-244 a catalogue of 191 inscriptions from Asia Minor recording a professional association: bibliography, Greek text, German translation, date, brief comment. Regional arrangement (Ionia, Lydia etc.) and within each region arrangement according to cities.

We give a *comparatio numerorum* with Corpora and *SEG* [To *TAM* V 2 1019 (λανάριοι honor G.Perelius Aur.Alexandros) add now *SEG* XLIX 1699 (similar inscription erected by οἱ γναφεῖς). For new inscriptions recording professional associations see *SEG* XLIX 1667, 1670, and 1672 (λινουργοί), 1669 (χαρκεῖς = χαλκεῖς), and 1683 (μουσικοί). In *SEG* XXXIV 1124 (no. II 1 7 apud D.-S.) LL. 7-9 I prefer a translation 'the fullers and bleachers of the goddess Artemis were curatores' instead of 'Beauftragte der Göttin Artemis waren die

Walker und die Bleicher'. The craftsmen worked in and for the Artemision; the temple owned a large territory in the Caystros valley and probably produced a lot of raw materials; cf. *I.Eph.* 295 (= II 1 15) for ναϊκὴ ἐργασία ('Tempelbauhandwerk'). In D.-S. II 5 1 παράδοξον is to be separated from the preceding περιοδονίκην; it is a general title in its own right (D.-S.: 'den erstaunlichen Periodos-Sieger'); in VI 4 3 (*TAM* III 1 114) L. 1 Πελαγι, is likely to be the honorand's *signum* (Πελάγιος) rather than a reference to the 'Versammlungsgebäude' of the city-shoemakers, Pleket || on the same subject see C.Zimmermann, *Handwerkervereine im griechischen Osten des Imperium Romanum* (Mainz 2002), to be presented in *SEG* LII, Chaniotis].

SEG	D.-S.	*SEG*	D.-S.	*TAM* V 2	D.-S.
IV 707	I 3 6	XLV 1505	IV 2 8	945	III 1 4
VI 167	V 1 1	XLVI 1524	III 4 4	965	III 1 5
XVII 382	II 4 1	1656	V 5 10	966	III 1 18
XXVI 1457	VI 6 3	XLVII 1656	III 1 16	972	III 1 6
XXVII 947	VI 6 1	XLVIII 1460	III 3 2	978	III 1 7
XXIX 1183	III 3 24	1461	III 3 4	986	III 1 12
1184	III 3 17	1462	III 3 14	989	III 1 8
1186	III 3 25	1464	III 3 12	991	III 1 9
1191	III 3 3	XLIX 1836	V 5 10	1002	III 1 13
1195	III 3 19			1019	III 1 2
1198	III 3 15	*CIG* 3422	III 5 1	1029	III 1 10
1297	I 8 2	4082	V 9 1	1081	III 1 11
XXX 1382	V 5 10			1168	III 1 17
XXXI 1026	III 3 10	*TAM* III		1346	II 3 1
1036	III 3 7	4	VI 4 1		
XXXII 1234	III 3 5	62	VI 4 2	*MAMA*	
XXXIII 1017	III 3 16	114	VI 4 3	III 770/771	VI 9 1/2
1165	VI 5 1	872 A IX no.30	VI 4 4	VI 180	V 4 2
XXXIV 1094	II 1 25	*TAM* V 1		VIII 519	IV 2 7
1107	II 1 44	79-81	III 3 20-	IX 49	V 3 1
1124	II 1 7		22		
XXXV 1109	II 1 34	82	III 3 1	*IGR*	
1110	II 1 37	83/84	III 3 8/9	III 360	VI 3 1
1111	II 1 2	85	III 3 13	896	VI 7 1
XXXVI 1052/		86	III 3 18	IV 144	I 3 6
1053	II 5 2/3	146	III 3 23	643	V 2 1
XXXVII 1350	VI 10 1	*TAM* V 2		788-790	V 4 3
XL 1045	III 2 1	862	III 1 20	791	V 4 1
1063	III 3 11	914	III 1 15	1696	V 2 1
1088	III 3 6	932	III 1 19		
1187	V 3 1	933	III 1 1	*I.Alexandreia*	
XLI 1201	V 5 5	935	III 1 3	*Troas*	
1330	VI 2 1	936	III 1 14	151/152	I 4 2/3
XLIII 812	II 1 4			153	I 4 1

I.Anazarbos	D.-S.	*I.Ephesos*	D.-S.	*Milet* VI 2	D.-S.
3	VI 7 1	3025	II 1 42	935	II 5 8
		3063	II 1 9	939	II 5 1
I.Didyma		3075	II 1 14	940 I a-d	II 5 4-7
107	II 6 2	3079	II 1 43		
522	II 6 1	3216	II 1 31	*I.Mylasa* 334	IV 3 1
		3803 (d)	III 6 1		
I.Ephesos				*I.Parion*	
20	II 1 32	*I.Erythrai* 74	II 4 1	5/6	I 5 1/2
215	II 1 29				
295	II 1 15	*I.Hierapolis*		*I.Pergamon* 279	I 7 1
425	II 1 18	40	V 5 2		
444	II 1 39	41/42	V 5 6/7	*I.Sardis*	
445	II 1 3	50	V 5 3	18	III 4 3
454 (a)	II 1 41	133	V 5 12	168	III 4 1
454 (b)	II 1 2	195	V 5 4		
454 (c)	II 1 5	218	V 5 15	*I.Side* 30	VI 5 1
454 (e)	II 1 8	227	V 5 11		
454 (f)	II 1 28			*I.Smyrna*	
547	II 1 19	*I.Ilion* 171	I 1 1	204	II 2 5
549	II 1 13			205	I 4 1
553	II 1 30	*I.Iznik*		218	II 2 1
585	II 1 24	73*	I 8 1	712	II 2 4
586	II 1 20	197	I 8 2	713	II 2 6
596	II 1 10			715	II 2 3
636	II 1 21	*I.Kibyra* 63	VI 1 1	719	II 2 7
646	II 1 42			721	II 2 2
679	II 1 45	*I.Kyzikos*			
727	II 1 6	97	I 2 2	*I.Tralleis*	
728	II 1 35	211	I 3 1	79	IV 1 1
1384	II 1 26	260	I 3 3	162	IV 1 2
1503	II 1 33	291	I 3 4		
2076	II 1 36	409	I 3 2	*OGIS*	
2078	II 1 40			484	I 7 1
2079	II 1 38	*I.Laodikeia am*		491	I 7 2
2080/2081	II 1 11/	*Lykos*		495	VI 1 1
	12	32/33	V 6 2	755/756	II 5 9/10
2115	II 1 16	50	V 6 1		
2212	II 1 22			*LBW*	
2213	II 1 17	*I.Magnesia am*		625	III 5 2
2402	II 1 27	*Sipylos* 18	II 3 1	648	III 5 1
2441	II 1 23			755'	V 2 1
2446	II 1 1	*I.Manisa* 431	III 4 2	1743 (n)	I 6 1

KP III	D.-S.	Roueché, *Performers*	D.-S.
15	III 5 3	45	IV 2 2-5
		46	IV 2 6
ALA 80	IV 2 1		

2279. Associations. Dionysiac artists. B.Le Guen, *Les associations de technites dionysiaques à l'époque hellénistique* (Nancy 2001), is a comprehensive study dedicated to the associations of Dionysiac artists. The first volume presents an overview of research (9–17) and sources (17–24) as well as an introduction to the corpus of testimonia (24–34), which constitute the body of this volume (41–326). The corpus presents a critical edition and French translation of, and a commentary on 78 inscriptions (41-326), and also a few literary texts (331-349). In addition to the Eretrian law concerning the Dionysia (no. 1), the documents concern the history and activities of the associations in Athens (nos. 2-16), Isthmos and Nemea (nos. 17-37), Ionia and Hellespontos (nos. 38-59), Egypt and Cyprus (nos. 60-71), Sicily and Italy (nos. 72-77), and Rhodes (no. 78). The second volume presents a systematic survey of this material, in which L.G. discusses the history of the associations (5-40), their organisation (recruitment; membership; officials; salaries; seat; assembly; 41-82; a list of known members on 46-63), the cultic activities of the associations (83-93), their finances (95-104), and the professional specialisation of their members (105–132). See also ead., *REA* 103 (2001) 261–298, and, for a review, J.R Green, *Topoi* 11 (2001) [2004] 809-813.

The same subject is treated by S.Aneziri, *Die Vereine der dionysischen Techniten im Kontext der hellenistischen Gesellschaft. Untersuchungen zur Geschichte, Organisation und Wirkung der hellenistischen Technitenvereine* (Stuttgart 2003). The particular focus of A.'s book falls on the legal and social aspects of the subject, with more space devoted to the systematic analysis (21-341) than to the presentation of the relevant inscriptions (343-420). A. discusses the names of the associations (21-25), their history, organization, activities, and political relations (Athens: 25-51; Isthmos: 51-70; Asia Minor: 71-109; Egypt: 109-120), the offices of the technitai (125-167), their finances (property; income; expenses; 169-202), the membership (numbers; professional spezialisation; honorary members; membership of women; families of artists; origins of the members; legal and social status; 203-265; cf. the tables on 421-462), the role of the associations in Hellenistic festivals (267-289), the relations among the associations (305-316), the term συναγωνιστής (317-335), and the lists of participants in the Delphic Soteria (336-341). In an appendix A. presents the inscriptions (Greek text; selective app.cr.; selected bibliography; 343–420).

We present a *comparatio numerorum* of the inscriptions included in these two volumes.

IG II^2	Le Guen	Aneziri	*IG* II^2	Le Guen	Aneziri
1132	7	A5A	1331	4	A4
1133		A5C	1332	16	A9
1134	12E	C1Ab	1338	15	A12
1320	3	A1	3211	3 bis	A2
1330	5	A3			

IG IV	Le Guen	Aneziri
558	36	B9
***IG* VII**		
1735a		B4B
1760	23H	Gb8
1892	51	B6, D15
2413	34, 51	B6
2414	34, 51	D15
2447	21	Gc
2484	27	B12
2485	28	B13
2486	30	B15
***IG* IX 1**		
278	31	B11
***IG* IX^2 1**		
175	38	D1
192		D4A
***IG* XI 4**		
1059	18	B2
1060	19	Dubia 1
1061+1136	45	D10
***IG* XII 8**		
163	57	D19
***IG* XII 9**		
910	32	B10
915		Dubia 5
207	1	
***IG* XII Suppl.**		
1123B		Dubia 4
***IG* XIV**		
12	73	F2
13	74	F3
615	72	F5

SEG II	Le Guen	Aneziri
580	39	D2
***SEG* III**		
401	8, 9	
***SEG* VI**		
814	66	E6
***SEG* XIII**		
556	63	E4
586	62	E3
***SEG* XIV**		
465	8	
***SEG* XV**		
589	8, 9	
***SEG* XVIII**		
235	24C	Ga3
***SEG* XX**		
180	66	E6
***SEG* XXVII**		
115	24B-F	Ga1, Ga3-7
***SEG* XXIX**		
985	72	F5
***SEG* XXXII**		
434	23A	Gb1
435	23B	Gb2
436	23E	Gb5
437	23F	Gb6
438	29	B14
491	34, 51	D15
***SEG* XXXIII**		
491	34	

SEG XXXIV	Le Guen	Aneziri
974	75	F1
***SEG* XLI**		
1003	42	D3
1005	42	D3
***SEG* XLIV**		
1232	62/63, 66–70	E3/4, 6, 8-11
***SEG* L**		
1025	72-77	F1-3, 5
CIG		
2619	63	E4
2620	68	E9
3063	47	D12
3067	45	D10
3068	33, 44, 48	D11a, b, B5
3069	52	
3070	49	D14
3072	58	
3537	47	D12
5762	72	F5
6822	47	D12
***Kerameikos* III**		
A7		A8
A6		Dubia 3
IvO		
405	37	B16
***Corinth* 8.3**		
40	26bis	Dubia 2
***CID* IV**		
12	2	A5B
31	24B	Ga1
42	24A	Ga2
45	24C	Ga3

CID IV	Le Guen	Aneziri
47	24D	Ga4
48	24E	Ga5
53	24F	Ga6
55	24G	Ga7
70	20	B3b
71	20	B3c
72	20	B3a
97		D5
114	6	A5B
115	7	A5A
116		A5C
117	11	C1B
120	12E	C1A
F.Delphes		
III 1 S. 85	17	B1
III 1 351	20	B3a-c
III 1 477	24A	Ga2
III 2 47	10	A6
III 2 49	13	A10
III 2 48	14	A11
III 2 50		A7
III 2 68	2, 6	A5B
III 2 69	11	C1Ba
III 2 70	12	C2A/B
III 2 134		D4B, 5, 6B
III 2 137	8	
III 2 356	24B	Ga1
III 3 218 B	38	D1
III 4 356	24B	Ga1
I.Lindos		
264		D17
PH		
24	43	D7
Iscr.Cos		
ED 7	56	D18a-b
ED 79	43	D7
ED 141	55	D14
***IGR* IV**		
1692	54	D16

I.Iasos	Le Guen	Aneziri
152	53	D13
I.Magnesia		
54	40	D8
89	41	D9
I.Pergamon		
163	47	D12
SB		
8854	60	E1
8855	61	E2
Syll.^{3}		
399	2	A5B
424	24D	Ga4
457	22	B4A
460	17	B1
489	24B	Ga1
507	38	D1
565		D6
690	26	B7
692	6, 7	A5A/B
694	54	D16
698A	10	A6
698C	9	
699	10	A7
704	12, 35	B8, C1A/B
704E	11	C1Ba
705	12	C2
711L	14	A11
728K	13	A10
1093	3 bis	A2
OGIS		
50	60	E1
51	61	E2

OGIS	Le Guen	Aneziri
161	63	E4
163	67	E8
164	69	E10
166	68	E9
325	49	D14
326	52	
I.Salamis		
5	64	E6
6	65	E7
SGDI		
2563	24D	Ga4
2564	24E	Ga5
2565	24F	Ga6
2566	24G	Ga7
2569	26	B7
2675		D6A
RC		
53	47	
LSAM		
15	54	
RDGE		
49	56	
LBW		
89	59	
91	46A	
92	46B	
93	46D	
281	53	D13
2796	63	E4
2793	67	E8
2794	70	E11

2280. Athletics. Foot races: the hysplex. In a monograph devoted to the physical properties and reconstruction of this device for starting races in stadia at Nemea, Corinth, Isthmia, Epidauros, Delos, Priene, Athens, Delphi, Didyma, Miletos, Rhodes, and Kos, P.Valavanis, *Hysplex. the Starting Mechanism in Ancient Stadia: A Contribution to Ancient Greek Technology* (Berkeley 1999), briefly cites and discusses the following inscriptions: *IG* IV^2 1 98 (see our lemma no. 432); *I.Délos* 1400 and 1409 (see our lemma no. 995); *IG* II^2 1035 L. 50 (51); G.Pugliese Carratelli, *ASAA* 17/18 (1955/1956) 158 no. 3 (Rhodes) [See now also B.Rieger, *Von der Linie (grammé) zur Hysplex* (Hildesheim 2004), Pleket].

2281. Athletics. Vocabulary. N.B.Crowther, *Nikephoros* 13 (2000) 125-140 [now reprinted in id., *Athletica. Studies on the Olympic Games and Greek athletics* (Hildesheim 2004) 297-311; see also 331], collects and interprets the evidence for athletic and musical events in which there was no clear victor: A) joint victors (συ(ν)στεφανωθέντες): *IAG* 79 = *IG* XIV 1102 = *IGR* I 153; *IAG* 83 = *TAM* II 2 586; *MAMA* IV 68; *CIG* 4353 = *I.Side* 121 and 4380 g; *IGR* III 412 (ἀγωνισαμένους (with or without νεικήσαντας) ἐνδόξως καὶ συσστεφθέντας/συσστεφανωθέντες); *SEG* III 335; *CIG* 3200; *IG* VII 1773; no such victors in Olympia; joint victories mostly date to the imperial period and 'reflect the ideal of not losing'; B) victories dedicated to the god (ἱερά or ἱερόν), when there were no clear winners; on record in Olympia, on the Isthmus but also in various local games. In *IAG* 77 (*IG* XIV 739) a wrestler records 'Ὀλυμπία ἐν Πείσῃ ἱεράν, ἄλλας ἱερὰς ιη´; see also *BCH* 17 (1893) 256 no. 35; *IAG* 72; *SEG* XI 61.

C. argues that in the imperial period in a contest declared to be ἱερά victory nevertheless was sometimes assigned to a single athlete. He quotes *IvO* 54 = *Syll.*^{3} 1073 and the new text *SEG* XLVIII 553 LL. 3-5, recording the 'victory' (ἱερά) of T. Claudius Rufus [However, the former says that a statue had been erected, with an inscription recording his many victories in other agones and his sacred victory in Olympia; the latter only mentioned his 'sacred' victory; these texts do not prove that victory had been awarded to Rufus alone; the statue was erected for his achievements in other games and for his undecided in Olympia; we do not know whether or not a statue and/or an inscription were made for his opponent; see my remarks in *Nikephoros* 12 (1999) 283, Pleket]. Sacred victories preceded joint victories; the latter appealed to athletes increasingly recruited from the lower and middle classes and interested in rewards.

Id., *Nikephoros* 14 (2001) 29-44 [now reprinted in *Athletica* -- (see above) 281-295; see also 331], examines victories without competition: ἀκονιτί or ἀσσκονικτεί as in *IAG* 8 = *SEG* XI 1227; there may have been only one competitor who entered his name (εἷς μόνος or μόνος); in other cases athletes withdrew after having discovered that a great star had registered [C. interprets *IG* V 1 20 LL. 4/5 to mean that in case of a single entry the winner 'received only part of the prize'; however, οὐ πλέον λήμψεται τοῦ μέρους means 'he will not receive more than his part', i.e., he will not receive more than the regular first prize; some athletes apparently claimed more, on the basis of their alleged superiority, which deterred opponents from registering for the contest; cf. now also J.-Y.Strasser, *EA* 35 (2003) 65 with note 21: 'qu'il ne reçoive pas plus que sa part'; possibly the winner claimed also (part of) the second prize?, Pleket].

2282. Calculation. Abacus. A.Schärlig, *Compter avec des cailloux. Le calcul élémentaire sur l'abaque chez les anciens Grecs* (Lausanne 2001), presents a detailed study on the question how the Greeks with or without the help of abaci performed the four basic calculatory operations (addition, substraction, multiplication, and division). Besides literary and papyrological sources, S. collects and studies 29 abaci, inscribed with numerals and/or a pattern of lines (61-

102), for which we provide a *comparatio numerorum* below (including *IG* I^3 1387: not an abacus, but evidence for alphabetical numerals in 5th cent. B.C. Attica); this section is introduced by a survey of - akrophonic and alphabetic - numeral systems (43-60); in the final section, under the title 'La pratique' (285-321), S. returns to most of these abaci to show how they may have been used in various calculations.

On 87, S. points out that the abacus *IG* II^2 2781 (where it is said that the object is in the National Museum in Athens) is the same object as recorded in *IG* XII 5 99 (where it is said that this abacus, known as the 'sekoma of Naxos', is on the island; evidently, it was examined in Naxos before its transportation to Athens). For the abacus from Laureion *SEG* XXXVIII 258 (XLVII 275) see our lemma no. 314; on 90/91 (ph.), S. discusses an unpublished abacus (without numerals) from Eretria [mentioned in passing by D.Knoepfler, *Décrets érétriens* -- (cf. our lemma no. 1103) 78, with note 238 (ph.), in a discussion (77/78) of the other abacus from Eretria: *IG* XII 9 187 A/B = Knoepfler nos. 2/3 (ph.), Tybout] on 94/95, S. argues that M.N.Tod, *ABSA* 28 (1926) 144 (Akarnania) is not an abacus. On 99, S. argues that the Γ on the abacus represented on the Darius vase is an error of the painter for one of the signs denoting one drachma (in line with the otherwise decimal system) or is a 'drachme maladroite' (D.Knoepfler apud S.) [to the literature add R.A.Tybout, '*Ziffern auf einem Zahltisch*', *BABesch* 52/53 (1977/1978) 264/265; cf. *SEG* XXVII 1247].

IG		Schärlig, pp.
I^3	1387	95-97
II^2	2777	66/67 (ph.)
	2778	83/84 (ph.)
	2779/2780	94
	2781	87
IX 1	488	86
XII 5	99	87 and 91-93
XII 7	282	81/82
XII 8	61/62	86/87
XII 9	187	79/80
	894	88-90
SEG		
XI	188	69/70
XIV	307	69/70
XXIII	620	75
XXVI	202	70/71
	401	85/86
	402	69/70
XXVII	1247	97-99
XXXVI	305	75/76
	310	85/86
	311	69/70
	1252	75

SEG		Schärlig, pp.
XXXVIII		
	258	90/91
XLI	185	70/71
XLVII	275	90/91
XLIX	2368	99-102 (ph.)
I.Oropos	762	67/68
	763	68/69
	764	73
	765	69
	766	77
Petrakos, Δῆμος τοῦ Ραμνοῦντος		
	202	70/71
AA (1984) 563		78/79
AD		
27 (1972) 406 (a/b)		72/73 (ph. of a)
29 (1973) 791		76/77

Αρχείον Ευβοϊκων Μελέτων	Schärlig, pp.	*CSCA* 1 (1968)	Schärlig, pp.
		192 no. 6	77/78
24 (1981) 330 [1/2]	84/85 and 87	195 no. 12	74
BCH 94 (1970) 549	74/75	*Hesperia* 37 (1968)	
		241 no. 4	93
		243 no. 5	86

2283. Chronology. Local eras and administrative boundaries in the early Byzantine period. D.Feissel in K.Belke - F.Hild - J.Koder - P.Soustal (edd.), *Byzanz als Raum. Zu Methoden und Inhalten der historischen Geographie des östlichen Mittelmeerraumes* (Vienna 2000) 65-74, comments on the persistence of local eras, in spite of Justinian's chronological reform of 537 A.D. (see *SEG* XLVI 2272), in northern Syria (until the early 7th cent.) and Palaestina/Arabia (until the 8th cent). As a rule a city's use of a particular local era (municipal; provincial) is indicative of the size of its territory; whereas neighboring cities use their own eras with significantly different starting points (so that they can easily be distinguished from each other), the finding places of dated inscriptions allow us to trace the administrative boundaries between their territories (a *caveat* concerns possible 'pierres errantes', which, however, can occasionally be assigned their proper provenance on the basis of the era). This applies especially to Syria; as an example F. discusses the case of Antiochia's eastern and southern borders: see our lemma no. 1936.

In Arabia the provincial era was used since 105/106 A.D. (e.g. consistently in Bostra), with the exception of some cities (e.g. cities of the Dekapolis like Gerasa and Philadelphia: Pompeian era; Maximianoupolis: the latest municipal era, for which see *SEG* XLII 1498). On the basis of dated inscriptions with different eras the frontier between Arabia (provincial era) and Palaestina Secunda, where other cities of the Dekapolis equally use the Pompeian era, can be drawn; the criterion does not apply to Palaestina Tertia, detached from Arabia in the late 4th cent. but continuing to use the Arabian provincial era for over two centuires. The latest inscription featuring a municipal era is *SEG* XXX 1687 = XLVII 2033* (Gadara; 662 A.D.), where the retrospective Pompeian era appears together with the still young Muslim era according to the hegira (brief discussion on 73).

2284. City. For studies concerning aspects of cities see also our lemmata nos. 9 (institution of the choregia in Athens), 2334 (Roman patrons in Greek cities), and 2361 (the terms patria/πατρίς in honorary inscriptions for Roman senators and *equites*).

2285. City. City and territory. M.Lombardo in *Problemi della chora* -- (cf. our lemma no. 970) 73-114, discusses the epigraphical sources relevant for various problems concerning the relation between city and territory in the 'colonial' world, especially in the West: settlement of ἄποικοι and ἔποικοι; developments in and expansion of the χώρα; villages (κῶμαι) and

χώρα; frontier problems (ἐσχατιά). In an appendix (115-152) F.Aversa and F.Frisone present (parts of) the Greek text, with Italian translation and brief bibliography, of 18 relevant inscriptions. Some of them concern areas other than the 'colonial' areas indicated in the title of these *Atti*. The texts are: *IG* I^3 46 (*Syll.*^{3} 67; *GHI* 49; A LL. 3-11); V 2 344 (*Syll.*^{3} 490; LL. 11-13; Orchomenos); IX 2 234 (*SEG* XL 486; XLV 635; LL. 1-5; Pharsalos); IX^2 1 2 (Thermos); IX^2 1 609 (*SEG* L 515*; Naupaktos?); XIV 352 (*IGDS* 196; *SEG* XLVIII 1240; Halaesa) and 645 (*SEG* L 1040*; table I and II; Herakleia); *SEG* IX 3 (XLIX 2359*; LL. 27-29 and 31-39; Kyrene); XXIV 1095 (*I.Histriae* 15); XXVI 1141 (XLVIII 1270*; see our lemma no. 1410; tablets 10, 16, and 31; Lokroi Epizephyrioi); XXXI 825 (*IGDS* 197; *SEG* XLVIII 1240; Halaesa); XXXVIII 1014 (XLV 1476; Tarentum); XLVII 1427 (L 994; Himera); *IOSPE* I^2 401 (*Syll.*^{3} 360; *SEG* XLII 693; LL. 1-11 and 47-50; Chersonesos Taurica) and 418 (*SEG* XLII 693; *ibid.*); *I.Cret.* III IV 8 (*Syll.*^{3} 526; LL. 1-3 and 9-24; Itanos) and IV 64; *Syll.*^{3} 141 (*SEG* XL 511; XLII 549; LL. 1-18; Kerkyra Melaina).

2286. City. Euergetism and polis ideology. J.H.M.Strubbe in K.Demoen (ed.), *The Greek City from Antiquity to the Present. Historical Reality, Ideological Construction, Literary Representation* (Louvain–Paris–Sterling 2001) 27–39, observes that the benefactions of the civic elite in the late Hellenistic period, and to a lesser extent in the Roman Imperial period, such as grain supply (σιτομετρία), the distribution of food (κρεαδοσία), banquets (δημοθοινία), and the supply of oil for the gymnasium, were made to the benefit not only of citizens, but also of foreign residents (μέτοικοι; πάροικοι; ἐπιδημοῦντες; παρεπιδημοῦντες ξένοι) and slaves. This attitude of the civic elite promoted the unity of the polis and should be associated with the 'domestication of public life' (e.g. public celebrations in the private house of benefactors or on the occasion of private events; consolation decrees; transfer of ideals of family life to the polis, observation of the conduct of prominent persons in their private life, etc.) and with the idea that the polis formed a big family (cf. the honorary titles πατὴρ πόλεως; υἱὸς πόλεως; θυγάτηρ πόλεως). The inscriptions adduced in this study include *IG* V 2 268; *SEG* XXXII 1243; XXXIX 1243; *I.Kyme* 12 (*SEG* XXXIII 1036/1037); *IGR* III 800.

2287. City. Cities claiming independence from kings or other greater powers. J.-M.Bertrand in M.Molin, *Images et représentations du pouvoir et de l'ordre social dans l'antiquité. Actes du colloque, Anges, 28-29 mai 1999* (Paris 2001) 11-25, examines the ways in which cities tried to hide their dependence on greater powers (the Persian kings, Athens, Sparta, Alexander, the Hellenistic kings, and the Romans) in their inscriptions. He refers to and uses the following inscriptions: *SEG* XXVII 942 (Xanthos); XLIV 1108 (Olbasa/Pisidia); *IG* I^3 101; II^2 457; *Syll.*^{3} 543 (Larissa); *Amyzon* 2, 15, and 15 B; *I.Tralleis* 3; *I.Priene* 2-4 and 6-8; *Milet* I 3, 122/123; M.Segre, in *Atti del IV congresso internazionale di papirologia* (Milan 1936 [1976^2]) 359-368 (Telmessos/Lycia); *RC* 45 (Seleukeia/Syria).

2288. City. The Tyche of cities. E.Christof, *Das Glück der Stadt. Die Tyche von Antiochia und andere Stadttychen* (Frankfurt am Main 2001), offers a detailed study of the iconography of city Tychai, largely based on archaeological, numismatical and literary sources. Epigraphically relevant are: sections on the cult of Ἀγαθὴ Τύχη in the classical and Hellenistic period (C. 50-52) and on the Tyche of Kommagene mentioned in the dossier of Antiochos I from Nemrud Dağ (C. 88-91); brief comment on Livia as ἡ τοῦ ἔθνους καὶ πόλεως ἡμῶν Τύχη (Gytheion; *SEG* XI 923; C. 153), on Julia Domna as Τύχη τῆς οἰκουμένης (*I.Histria* 89; C. 154) and on Τύχη Ῥώμης (*SEG* XXXV 1045; *I.Stratonikeia* 325; C. 192/193); a chapter discussing inscriptions mentioning temples of Τύχη (Τυχαῖον; Τυχ(ε)ῖον), the Τύχη τῆς πόλεως (or Τύχη plus city name in the genitive: e.g. Τύχη Βόστρων), priests and priestesses of Τύχη (or Μεγάλη Τύχη), dedications to her, a contest called after her (the Τύχεια in *I.Lampsakos* 13) and acclamations to the Τύχη τῆς πόλεως (241-267).

For severe criticism on the presentation of the epigraphical evidence, especially on bibliographical references not up to date and on the incorporation of acclamations of the type νικᾷ ἡ τύχη (of city, circus faction, etc.) which 'n'ont rien à voir à l'affaire' see M.Sève, *BE* (2002) no. 19.

2289. Death. Myths in funerary painting. M.-T.Olszewski in A.Barbet (ed.), *La peinture funéraire antique, IVe siècle av. J.-C.-IVe siècle ap. J.-C.* (Paris 2001) 155-162, uses Artemidorus' *Oneirokritika* to interpret mythological scenes painted in tombs of the Near East (inter alia in Tyre, Massyaf, Palmyra, and Hermoupolis; in some of these paintings labels identify the figures; ph.). Some myths allude to the immortality of the soul, while others hint at the terrestrial life of the deceased (which is implicitly set on a par e.g. with the vicissitudes of Odysseus or tragic heroes). On 159/160 O. adduces some epitaphs which underline human mortality and like the paintings present the deceased in a formal way (name plus θάρσι (*vel sim.*) οὐδεὶς ἀθάνατος) or in a more or less personalized fashion. The inscriptions (text and French translations) are mainly from Tyre: J.-P.Rey-Coquais, *Inscriptions -- Tyr* (cf. *SEG* XXVII 997) nos. 20, 20 A, 20 B, 38, 41, 62 [Merkelbach-Stauber, *SGO* IV 20/15/04; note that this is the epitaph of a Jewish or Christian woman, Tybout], 140, 149 [*SGO* IV 20/15/01], 150, and 177.

2290. Emperor. Lucius Verus in the Near East. G.W.Bowersock in *Rome et ses provinces* -- (cf. our lemma no. 1922) 73-77, adduces and briefly discusses some Greek and Latin inscriptions which correct the negative view of Lucius Verus' activities during the campaign against the Parthians (162-166 A.D.) prevailing in ancient (and accordingly modern) historiography. The Greek texts are *SEG* II 817 (statue for Verus in Dura-Europos by an ἐπιστάτης; like the inscriptions mentioned below, the date is probably 166 A.D.; undated in *SEG*); XXVI 1641 (inscription from Palmyra honoring Marcus and Lucius, apparently referring to the imperial cult); XLV 2026 (foundation of a temple of the imperial cult in Ruwwafa; the role of the two governors implies that the site lay within the province of Arabia in 166 A.D. [to the bibliography given in *SEG* add G.W.Bowersock in J.Bingen - G.Cambier - G.Nachtergael (edd.), *Le monde grec. Hommages à Claire Préaux* (Wetteren 1975) 513-522]). Latin inscriptions and archaeological evidence show that Lucius was held

in high esteem in Petra. Evidently the conquest of the Parthians under his leadership was widely celebrated in Syria and Arabia from 166 to 168 A.D. Verus' later bad reputation is due to the rebellion of C.Avidius Cassius, one of the commanders of the Parthian campaign, after the emperor's death in late 168 or early 169 A.D. The memory of Lucius Verus suffered from the fact that Cassius owed his ascendancy to the emperor.

2291. **Epigrams. Death and after life.** A.Le Bris, *La mort et les conceptions de l'au-delà en Grèce ancienne à travers les épigrammes funéraires. Étude d'épigrammes d'Asie mineure de l'époque hellénistique et romaine* (Paris 2001), analyzes the Hellenistic and Roman Imperial epigrams in Merkelbach-Stauber, *SGO* I, as a representative sample illustrating conceptions of death and after life. She distinguishes traditional views (13-56; survival in some form, e.g. sleep, in the tomb or in a dark and depressing underworld ruled by deities of ill omen, but also outright denial of aftelife) from the 'nouvelles conceptions' (57-120; privileged after life resulting from personal qualities, moral or otherwise: in the Islands of the Blessed *vel sim.*, with the Gods, in heaven or on Mount Olympos, or transformed into a star; heroization; dualism of body and soul), and concludes with a chapter on the persistence of the individual on earth (121-177; in the memory of the living, supported by the special status of the tomb as a trait-d'union between the living and the dead; occasionally the deceased is believed to be capable of activities among the living).

Le B. underlines the importance of the positive notions of after life emerging in the early Hellenistic period and growing in popularity especially in Roman times.

[However, the impression that 'la grande majorité des défunts' (62; cf. also, in the same sense, inter alia 55, 73, 82, 89, and 119) enjoyed this sort of privileged treatment *post mortem*, is erroneous, as is shown by a quantitative anal)sis of the sample used by Le B.: see R.A.Tybout, *Lampas* 36 (2003) 329-377 (in Dutch, with English summary; cf. also *SEG* L 1750 in fine), especially 353-362; on a total of 226 epigrams, 138 (61%) contain references to after life, of which only 31 ring positive notes (22.5% of the poems in this 'metaphysical' group or less than 14% of the total); see the table on 357, where the headings 'I A' and 'I B' in the three upper diagrams ('motieven'/'resumé' and 'personen' should be reversed, Tybout].

2292. **Epigrams. Epigrams of Asia Minor.** R.Merkelbach-J.Stauber, *SGO* II and III, publish the second and third volume of their collection of epigrams (ph.; dr.; German translations); for volume I and the general structure and arrangement of the entries cf. *SEG* XLVIII 2118; see also our lemmata nos. 1515, 1582, 1691, 1849 bis, and S.Follet, *BE* (2003) no. 39.

Vol. II comprises the northern coast of Asia Minor: Mysia, Bithynia, Paphlagonia, Pontus (379 complete and 73 fragmentary texts). See our lemmata nos. 1693, 1696, 1699/1700, 1707-1708 bis, 1709 bis-1713, 1718-1720, 1722, 1724, and 1726-1731; cf. also A.Chaniotis, *EBGR* (2001) [2004] no. 120; **Vol. III** includes the 'Far East' and Anatolia: Bactria, Media, Armenia Maior, and Cappadocia, Lykaonia, Isauria, Galatia, Phrygia (364 complete and 78 fragmentary texts). See our lemmata nos. 1738, 1747, 1757/1758, 1763/1764, 1766-1776, 1782, 1788-1794, 1796-1805, 1841 bis, 1844, 1866, and 1868; cf. also A.Chaniotis, *EBGR* (2001) [2004] no. 121, and C.Brixhe, *BE* (2002) no. 342.

2293. **Epigrams. Funerary epigrams, Archaic period.** After a chapter on lament in Homer (15-62) and before chapters on mourning in Pindar, Simonides, and Sophocles (114-160) and 'The Epitaphios Logos and Mourning in the Athenian Polis' (161-188), K.Derderian, *Leaving Words to Remember: Greek Mourning and the Advent of the Literary* (Leiden 2001), takes up 'The Archaic Epigram and the Advent of Writing' (63-113), in which inscriptions play a major role. She quotes and translates many epigrams from different parts of Greece, but mainly from Attica, adopting a typology of first, second, or third person speakers (77-82), the donor and the artist of the stele (83-87), traditional expressions from other poetic genres indicating circumstances of death, social position of the departed, nature of the monument, and the grief caused by death (87-92).

'Destroying His Youth: The Archaic Epigrams of Warriors' (97-102), while negotiating between individuality and collectivity, forms a bridge to the crucial discussion of 'The Persian War Epigrams and the Passage to the Classical Period' (102-113). This monument, which the author unhappily refers to as '*IG* I^2 503/504', contains the fullest expression of increasing historical reference, 'a trend away from homeostasis with the arrival of writing' (114). Accepting the validity of the so-called 4th-cent. B.C. copy of these epigrams championed by B.D. 'Merritt' [*sic*], D. follows 'the general scholarly consensus that the Persian War memorial commemorates Salamis and perhaps other naval and land encounters of 480/479 B.C. in a format which allows for inclusion of references back to the events of 490 BCE as a parallel' (105/106) [Few readers of the vast bibliography on these inscriptions will have recognized the emergence of a general scholarly consensus - and certainly not this one, Stroud]. On 105, detailed refutation of the reconstruction by J.Barron (*SEG* XL 28).

[Many of the author's views on *IG* I^3 503/504 are vitiated by the fact that she, and presumably her Princeton thesis advisers, knows nothing of the essential new material published by A.P.Mattaiou, *Horos* 6 (1988) 118-122 in modern Greek (see *SEG* XXXVIII 29). See now also our lemmata nos. 44 and 48. All references to individual inscriptions in this book are to *CEG*, never (except the miscitation quoted above) to *IG* or *SEG*, Stroud].

2294. **Epigraphy. Epigraphy in modern Greece.** In a wide-ranging essay, 'Η Ἐπιγραφικὴ στὴ ζωή μας, B.C.Petrakos, *Πρακτικὰ τῆς Ἀκαδημίας Ἀθηνῶν* 75, 2 (2000) 559-581, traces the history and development of epigraphical studies in Greece in the early years after the war of independence, marking the contributions of K.S.Pittakis, L.Ross, S.A.Koumanoudes, A.Rangabé, and B.Leonardos. In the second half of his paper (572-581), P., with many ancient and modern examples, characterizes inscriptions as αὐθεντικὲς μαρτυρίες στιγμῶν τῆς ζωῆς τῶν Ἀρχαίων, and closes with striking quotations about inscriptions from the poems of Palamas and Kavafy.

2295. **Epigraphy. History and epigraphy.** J.Bodel (ed.), *Epigraphic Evidence. Ancient history from inscriptions* (London 2001), provides an introduction to Greek and Latin epigraphy, with a focus on its value for historical research. Subjects are inter alia the reason for the display of inscriptions; evidence from inscriptions for linguistic and cultural interaction be-

tween native peoples and Greeks or Romans; the importance of inscriptions for onomastics, prosopography, and social, economic and religious history. Inscriptions range from the late 5th cent. B.C. to the early 3rd cent. A.D., with some exceptions which go beyond these limits.

The book consists of the following chapters: 1) J.Bodel, '*Epigraphy and the ancient historian*' (1-56); 2) M.Parca, '*Local languages and native cultures*' (57-72); 3) O.Salomies, '*Names and identities: onomastics and prosopography*' (73-94); 4) R.Saller, '*The family and society*' (95-117); 5) J.Rives, '*Civic and religious life*' (118-136); 6) G.Pucci, '*Inscribed* instrumentum *and the ancient economy*' (137-152). In an appendix J.Bodel offers a guide to the main corpora and collections of inscriptions (153-174). There are 23 illustrations (mainly ph.) in the text and four photographs in a larger format on 176-179 (repeated from 53-55 and 129). The book concludes with a bibliography (191-225), an index of sources (226-232), and a general index (233-246).

2296. Epigraphy. History of the Greek script. The volume *The Greek Script/Die griechische Sprache* (Athens 2001), published by the Hellenic Ministry of Culture, presents a very useful introduction to the history of the scripts used in the Greek world. There are chapters on the first alphabetic scripts and the provenance of the Greek alphabet (M.P.Tsouli; 41–53), the early Greek alphabets (C.B.Kritzas; 55–64), ways of writing and arranging texts, objects bearing inscriptions, writing methods and tools (S.Aidoni - M.P.Tsouli; 65–92), the development of Greek script (S.Aidoni - C.B.Kritzas; 93–116), categories of inscriptions (S.Choulia - C.B.Kritzas - S.Psoma; 117–140), the use of letters as numerical, musical, and magical signs (S.Aidoni - C.B.Kritzas; 141–154), and the influence of the Greek alphabet on other scripts (S.Choulia - M.P.Tsouli; 155–164). The volume is illustrated with color photos of ca. 100 inscriptions.

For the introduction of the alphabet see also E.Voutiras in A.F.Christidis (ed.), *'Η ἱστορία τῆς ἑλληνικῆς γλώσσας ἀπὸ τὶς ἀρχὲς ἕως τὴν ὕστερη ἀρχαιότητα* (Thessaloniki 2001) 210–217.

2297. Epigraphy. Museum collection (Braniewo/Warsaw). J.Kolendo in J.Kolendo - W.Nowakowski (edd.), *Antiquitates Prussiae. Studia z archeologii dawnych ziem pruskich* (Warsaw 2000) 45-66 (*non vidimus*; cf. *An.Ép.* 2001 [2004] no. 30) and id., *Eos* 88 (2001) 81-86, describes the history of the collection of ca. 140 Greek and Latin inscriptions, once in the Lyceum Hosianum in Braunsberg (now Braniewo), most of which (39 Latin and 83 Greek texts) were transported to the National Museum in Warsaw after the 2nd World War. For the Latin inscriptions see A.Sadurska, *Inscriptions latines et monuments funéraires au Musée National de Varsovie* (Warsaw 1953) [for the Greek texts see now A.Łajtar - A.Twardecki, *Catalogue des inscriptions grecques du Musée National de Varsovie* (Warsaw 2003); on 3-14 a history of the collection; on 353 a Concordance with inscriptions from the Braunsberg collection, Tybout].

2298. Epigraphy. Museum collection (Lyon). *Recueil des inscriptions lapidaires grecques, latines et coptes du musée des Beaux-Arts et du muséum d'Histoire naturelle de Lyon* (= *Bulletin des musées et monuments lyonnais* 1, 2001), contains an introduction on the history of the epigraphical collections in these two musea (G.Galliano, P.-L.Gatier, M.Pezin; 4-9) and (re)-editions of all texts. Indices and a concordance conclude the volume. The Greek and Latin texts are (re)published by P.-L.Gatier (14-70 nos. 1-50; ph.; translations; brief comments; bibliography) on the basis of revision of the stones (with the exception of the text in our lemma no. 2002). We present the 39 Greek inscriptions, which are all in the Musée des Beaux-Arts, in separate lemmata: see nos. 1994-2002, 2007, 2128, 2138, 2140-2142, 2145, 2152-2158, 2179-2191, and 2193-2195. G.'s nos. 17, 24, 35, 42/43, 44 (?), and 45-50 are Latin.

2299. Epigraphy. Museum collection (Paris). D.Feissel, C.Morrisson, J.-C.Cheynet, *Trois donations byzantines au Cabinet des Médailles: Froehner (1925), Schlumberger (1929), Zacos (1998)* (Paris 2001), is the catalogue of an exhibition organized on the occasion of the 20th International Congress of Byzantine Studies. Its three chapters are preceded by introductions on the donations of Byzantine objects by Wilhelm Froehner (F.; 5-7), Gustave Schlumberger (M.; 21-24) and Janet Zacos (Ch.; 51) to the Cabinet des Médailles. We give the inscriptions on objects from the Froehner and Schlumberger collections dated prior to 800 A.D.: see our lemmata nos. 1864, 1969, 2003/2004, 2009, 2196, 2256, 2258-2261, and 2271/2272.

The Zacos donation consists of 6,300 of the 7,000 Byzantine lead seals collected by the late George Zacos (his last collection); anticipating the publication of a full catalogue, a selection of 51 seals is (re)published in a separate catalogue: J.-C.Cheynet, *Sceaux de la collection Zacos (Bibliothèque nationale de France) se rapportant aux provinces orientales de l'Empire byzantin* (Paris 2001), with a concise history of the two Zacos collections on 5-7; we present the inedita prior to 800 A.D. in our lemmata nos. 2262-2270.

2300. Epigraphy. Reliefs and inscriptions. P.Frei in *Zona Archeologica* 135-158 (ph.), (re)publishes ten inscribed altars with sculpted decoration (bust of Zeus Bronton; sometimes additional reliefs) from Phrygia (most of them from Inönü near Eskişhir) and points to the often neglected equal importance of inscriptions and reliefs for the interpretation of monuments of this category (135/136; cf. 158). For the inscriptions see our lemmata nos. 1777-1781.

2301. Epitaphs. The use of Θ in Latin epitaphs. I.Mednikarova, *ZPE* 136 (2001) 267-276, argues that Θ in Latin epitaphs is not always a *siglum* for *obitus* or *obiit*; whereas this interpretation is plausible for some areas (Rome, Gallia Narbonensis and Aquitania), in others (Noricum, Pannonia Superior and Arles) it virtually always precedes *annorum* to indicate the age at death.

2302. Euergetism. Hellenistic kings. K.Bringmann in Z.H.Archibald - J.Davies - V.Gabrielsen - G.J.Oliver (edd.), *Hellenistic Economies* (London - New York 2001) 205-214, examines the role of Hellenistic kings in finance, buildings and foundations in Greek cities. Financial donations or foundations were the most frequent device to support cities; very often,

however, the kings were unable to meet their commitments, and it was sometimes easier for them to make payments in kind ('indirect financing') instead of money, since most of their revenues consisted of goods in kind. Additionally, by 'indirect financing' the beneficiary was obliged to take over any additional costs (e.g. labor); on the other hand, any work on finished (e.g. ships) or half-finished products (e.g. pieces of architecture) donated by kings was done in the benefactor's territory to ensure income for his subjects. B. refers to literary sources, and to the following inscriptions: *IG* II² 654/655; 1492 B 99; *IG* VII 1788-1790 (Thespiai); *IG* XI 4 1056 (cf. *SEG* XLII 737); *F.Delphes* III 3 237; *I.Iasos* 4 (*SEG* XXXVI 984); *I.Labraunda* 44; *I.Didyma* 488; *Milet* I 9 306; *I.Priene* 108 LL. 111-117; *Syll.*³ 577 (Miletos; cf. *Milet* VI 1 p. 718; *SEG* XXXVI 1045), 578 (Teos), 644/645 LL. 10-16 (Rhodian decree, from Seleukeia in Cilicia), and 671/672 (Delphi); *OGIS* 748 (Kyzikos); *Athena* 20 (1908) 163 no. 3 (Chios; *non vidimus*); *BCH* 19 (1895) 379-385 (Thespiai); *REA* 54 (1952) 236 no. 5 (Thebes).

2303. Euergetism. Private foundations in the Roman Imperial period. Introducing his study of the foundations of M. Claudius P. Vedius Antoninus Phaedrus Sabinianus of Ephesos and the reaction of the Ephesians, M.Steskal, *Tyche* 16 (2001) 177-188, gives a brief overview of the phenomenon of private foundations in the Roman imperial period. Cf. our lemma no. 1576.

2304. Finance. Accounting and endowments in the 3rd/2nd cent. B.C. J.D.Sosin, *Tyche* 16 (2001) 161-175, rejects the view of previous scholars that three inscriptions concerning endowments contain serious mistakes or negligence in accounting and calculation: see our lemmata nos. 1607 (*Milet* I 3, 145), 1613 (Teos: *ABSA* 18, 1911/12, 101), and 1689 (*I.Ilion* 52).

2305. Finance. Urban and provincial finance in the Roman Imperial period. H.Schwarz, *Soll oder Haben? Die Finanzwirtschaft kleinasiatischer Städte in der römischen Kaiserzeit am Beispiel von Bithynien, Lykien und Ephesos (29 v.Chr.-284 n.Chr.)* (Bonn 2001), presents [redacted] thorough and detailed, but also rather polemical study of urban and provincial finance and of the relation between the latter and Roman taxation.

1) Survey of previous research on the 'Finanzwirtschaft' of the cities in Asia Minor and of the various extant sources (Pliny the Younger; Dio of Prusa; inscriptions), with special reference to Bithynia, Lycia and Ephesos, and with due emphasis on the overrepresentation of euergetistic contributions and the underrepresentation of regular urban budgets in honorary inscriptions [see already *SEG* XLVII 2274].

2) Urban revenues and expenses (187-406). Revenues were generated by landed property and real estate owned by the city, by foundations, legacies, urban slaves [for the latter see now A.Weiß, *Sklave der Stadt. Untersuchungen zur öffentlichen Sklaverei in den Städten des römischen Reiches* (Stuttgart 2004)] and by taxes.

On 222-231 a catalogue of inscriptions concerning urban building projects and the way they were financed: by the city itself, by city and private people, by the emperor and private benefactors; on 237-240 a list of inscriptions recording investments in urban infrastructure by the same categories and leading to the conclusion that 'die Stadt vom Wohlwollen ihrer Bürger unabhängig gewesen sein muß' (243) [S. ignores inscriptions, admittedly not from the areas on which she focuses, which show that functionaries are asked to 'invest' their regular *summa honoraria* in infrastructural projects like aqueducts: *SEG* XLIX 1556 and L 1096 III LL. 36-38; see also P.Veyne, *Le pain et le cirque* 275. The city itself earmarked revenues in its budget for aqueducts but apparently the budget was not so big, that private contributions could be ignored. On the one hand S. is right in drawing attention to the existence of urban budgets and revenues, on the other she may have overestimated the wealth of such budgets, Pleket]. On 261-277 a list of inscriptions mentioning voluntary gifts by private people (διάδοσις, διανομή, ἐπίδοσις; distributions of grain and oil): 'konnten keine feste Größe im städtischen Budget darstellen' (277).

Reflections on the costs of urban government and especially of magistracies (ἀρχαί) and liturgies (λειτουργίαι). Survey of relevant inscriptions on 305-309 ('--- die bezeugte Übernahme von Amtskosten durch den jeweiligen Amtsträger (fällt) überhaupt nicht ins Gewicht'; in other words, S. holds the urban budget for magistracies etc. to have been of fundamental importance); on 313-319 examination of the *summae honorariae* for magistracies and the entrance fee for councillors leading to a similar conclusion about the relative unimportance of these sources of potential urban revenues. [S. may have underestimated the fact that in the course of the 1st cent. A.D. *summae honorariae* became a normal phenomenon and therefore were not regularly mentioned in honorary inscriptions; the latter began to focus on *extra* contributions, added by magistrates to the *s.h.*. From P.Veyne's dense survey of the various ways in which notables were supposed to contribute to the maintenance of urban life (*op.cit.* 271-289, with the copious notes) I tend to infer that private money may well have been more important (and possibly functioned [redacted] a sort of pseudo income-tax) for the financing of the urban system than S. repeatedly suggests. The absence of a regular, direct urban income-tax in the Roman period had to be compensated somehow; from the payment of such a tax no honor was to be derived by the elite, Pleket].

The urban budget largely depended on various indirect taxes: customs dues, harbor dues, sales-taxes etc. Analysis of *OGIS* 629 (*IGR* III 1056; *SEG* XXXVII 1458*; the tax law of Palmyra; 374-377; see also our lemmata nos. 1972 and 2358); *I.Histriae* 67/68 (fiscal privileges of the city; 377-381); *I.Eph.* 20 (on the τελωνεῖον τῆς ἰχθυικῆς; 381-385); *SEG* XIV 639 (XXXVII 865; customs law from Kaunos; 385-394; see also our lemma no. 2358); *SEG* XXXV 1439 (Myra; 395-401; cf. our lemma no. 1830); absence of direct urban tax on land and people (dekate; ἐπικεφάλαιον [on 364 S. suggests that in *SEG* XVII 315 = *I.Beroia* 117 we have evidence for a local poll-tax, in addition to the Roman *capitatio*; a high priest is said to have paid the ἐπικεφάλιον ὑπὲρ τῆς ἐπαρχίας; this means that the entire provincial *capitatio* was paid by the honorand; there is no question of a local tax; the honorand paid the *capitatio* of the province to Rome, Pleket].

On **(3) Financial administration in the cities** (407-426): this boils down to a survey of the epigraphic evidence for financial functionaries in the three areas concerned (etc.) [on 346 and 403 S. briefly comments on *Syll.*³ 837 from Stratonikeia-Hadrianopolis; Hadrian awards τὰ τέλη τὰ ἐκ τῆς χώρας on the new city; S. suggests that the revenues of an imperial estate were given to the city; however, Liebemann's idea that taxes, previously paid to the Roman fiscus (*decuma; capitatio*), in this special case were earmarked for the city, seems more attractive, Pleket]. See also our lemmata nos. 1573 and 1715.

2306. Geography. The peraia of Greek islands. P.Debord, *REA* 103 (2001) 205–218, presents an overview of the peraia of Tenedos, Mytilene, Chios, Samos, and Rhodes in Asia Minor; brief discussion of the evidence provided by the Athenian Tribute Lists with regard to Mytilene, Rhodes, Samos, and by *I.Priene* 37 LL. 118–122 and *Syll.*³ 976 concerning the Samian peraia [See also P. Funke, *'Einige Überlegungen zum Festlandbesitz griechscher Inselstaaten'* in V.Gabrielsen et alii (edd.), *Hellenistic Rhodes: Politics, Culture, and Society* (Aarhus 1999) 55–75, Chaniotis].

2307. Gladiators: ἀρβῆλας. M.Carter, *ZPE* 134 (2001) 109-115, shows that the term ἀρβῆλας (Artem., *Onirocritica* 2.32) indicates a type of gladiator named after the ἀρβῆλας: a knife with semi-circular blade used as a weapon. C. refers to the following reliefs of gladiators with inscriptions and representations of this knife: *SEG* XXXIV 345 (Patras); *CIG* 6971 (Robert, *Gladiateurs* 299; Pfuhl-Möbius 1260; probably from the Greek East); *I.Beroia* 381 (*SEG* XXIV 517); Robert, *Hellenica* V 78/79 no. 315 (Pfuhl-Möbius 1261; *I.Manisa* 206) from Satala/Lydia.

2308. Law. Funerary legislation. F.Frisone, *Leggi e regolamenti funerari nel mondo greco* I. *Le fonti epigrafiche* (Lecce 2000), presents the first volume of a study dedicated to funerary regulations in the Greek world; it contains a brief introduction to the subject and to the public aspects of Greek funerary rituals (7-23), followed by a critical edition with detailed commentary of the relevant inscriptions from Delphi (*CID* I 9 = *LSCG* 77; 103–126), Ioulis (*IG* XII 5 593 = *Syll.*³ 1218 = *LSCG* 97; 57–102), Nisyros (*IG* XII 3 87 = *Syll.*³ 1220; 155–162), Thasos (*Recherches Thasos* -- I 141 = *LSCG* 64; 127–138), Gortyn (*I.Cret.* IV 46 B and 76 B; 25-43), Cumae (*LSCG Suppl.* 120 = Arena III 15 = *LSAG*² 240 no. 12; 45–55), and Gambreion (*Syll.*³ 1219 = *LSAM* 16; 139-154). In her conclusion (163-174) F. focuses on the aspect of impurity and on the social significance of funerals.

2309. Law. Κυρία ἡ συγγραφή. The clause κυρία ἡ συγγραφή, which expresses the priority of the contract over other legal documents, is attested in few inscriptions (*IG* VII 3172 LL. 35/36; XII 7 67 LL. 77/78; 69 LL. 46/47; 70 LL. 8/9). J.Vélissaropoulos-Karakosta in *Symposion 1997*, 103–115, studies the development of this clause in the Hellenistic period, especially in documents of Ptolemaic Egypt.

2310. Law. Orality and writing. On the basis of a study of legal procedure in Homer and early Greece (especially in Athens and Gortyn) M.Gagarin, *RHDFE* 79 (2001) 247-262, argues that this procedure remained essential oral, despite the convention of the Greeks to inscribe their laws (cf. the terms μνάμονες, γράφος, γράμματα; references to *SEG* XLII 785 = *Nomima* II 95; *I.Cret.* IV 42 B; 72 col. IX 31–34, col. XI 16, 52–53, and 87; *Nomima* II 53 and 95). Orality allowed Greek law to avoid the professionalization and technicality of early Roman law.

2311. Law. Sovereignty and ownership of land in Hellenistic Asia Minor. In a critical analysis of recent publications (*SEG* XLVII 1745; 2357; XLVIII 2198; XLIX 2455; F.Giuzzi, *Athenaeum* 85, 1997, 35-52; M.Corsaro, *Serta Antiqua et Medievalia* 1, 1997, 9-18), L.Boffo, *Dike* 4 (2001) 233-255, studies the difficult question of the ownership of land in Hellenistic Asia Minor in the triangle of kings, cities and individuals. B. rejects the application both of the strict rules of Roman law and of modern concepts of sovereigny, feudalism and ownership, and argues against the dichotomy (M.Rostovtzeff) between land belonging to cities (and temple states) and royal land. Most important is the legitimacy of the acquisition of territory, be it by inheritance, conquest or purchase. She examines the relevant terms: κυριεία, παγκτητικὴ κυριεία (not 'absolute, eternal possession', but a term used to describe the relationship between the owner of the land (king, city) and any subordinates to whom the owner has given parts of it to use); (δια/διακατ)-ἔχειν, κρατεῖν, νέμειν/νέμεσθαι; χώρα βασιλέως, βασιλικὴ χώρα; (βασιλικοὶ) λαοί; δωρεά. B. uses the following inscriptions: *SEG* I 366 (Samos); XXVIII 1224 (Telmessos); XXXVIII 619/620 (Kassandreia); XLI 1574 (Skythopolis); XLVII 1745 (Tyriaion; see our lemma no. 1795); *OGIS* 335 LL. 127-144 (Pergamon; see also *OMS* III 1572); *RC* 11 (*I.Ilion* 33 b); 18 (*I.Didyma* 492 B; *OGIS* 225); *Milet* I 3 148; *I.Sardis* 1.

2312. Law. Unpunished killing and ἀτιμία. Under the title *'The Different categories of unpunished killing and the term ἄτιμος in ancient Greek law'*, M.Youni in *Symposion 1997*, 117-137, gives an overview of the evidence for unpunished killing (νηποινεὶ τεθνάναι; both homicide tolerated by the state and killing committed by citizens as a kind of substitute for the death penalty imposed and executed by the state), for proscription and high treason (cf. *IG* I³ 14; *Syll.*³ 194 = Tod, *GHI* 150; *Syll.*³ 194 = Meiggs–Lewis, *SGHI* 43 = *Milet* I 6 187; *SEG* XII 87), for the term ἄτιμος/ἀτιμόω and the offences leading to ἀτιμία (cf. *IG* I³ 40, 45, 63, and 71; *IG* II² 43 LL. 61–63; *IG* XII 9 191; *SEG* XII 87; *CID* I 9; *I.Ilion* 25; *I.Kyme* 11), and the terms πολέμιος and ἀγώγιμος (cf. *IG* II² 222; *IG* XII 2 526; *Syll.*³ 283).

2313. Linguistics. Bilingual inscriptions (Greek/Latin) in the province of Asia. R.A.Kearsley (with T.V.Evans), *Greeks and Romans in Imperial Asia. Mixed Language Inscriptions and Linguistic Evidence for Cultural Interaction until the End of AD III* (*IGSK* Band 59; Bonn 2001), republishes 171 'private' inscriptions with a Greek and a Latin version from the province of Asia (dr.; English translations); consequently 'documents of an official nature' (milestones, imperial decrees, rescripts) have been excluded. A short introduction explains the purpose of the collection (a socio-historical rather than linguistic; therefore, also 16 single-language inscriptions are included), the criteria for the selection of texts, and the arrangement of the catalogue and the entries. The catalogue is divided into 'Epitaphs and Funerary Honours' (nos. 1-110), 'Honours' (nos. 111-138), 'Offerings to the Gods' (nos. 139-146), and 'Public Donations' (nos. 147-171). Within each chapter, the inscriptions are arranged in geographical order starting from Mysia-Aiolis to the south and from there turning inland, followed by the islands. Most texts are taken from recent editions, but some have been checked either on the stone/squeeze, or from a photograph or sketchbook copy [no. 108: perhaps Jewish (K.), but not in

Ameling, *IJO* II; no. 117: more examples for the rare γενέρωσος = *generosus* in *I.Perinthos* no. 22; no. 163: P.Herrmann, *Tyche* 3 (1988) 119-121 and the subsequent *SEG* and *An.Ép.* entries pertain to a different inscription, Corsten].

In a separate chapter, K. gives 'An Overview of the Inscriptions', including an appendix with a study of loan words (147-162). Unsurprisingly, Ephesos is the city with the highest number of bilingual inscriptions, the reason for which might, however, be not only its role as administrative center of the province, but also the fact that it has been excavated most extensively. Otherwise, mixed language inscriptions are geographically more or less evenly distributed, and in terms of chronology, the first two and a half centuries A.D. have produced relatively the most texts (but bilingual public donations ceased to be inscribed after the mid-2nd cent.). The mixture of Greek and Latin occurs in different forms: isolated loan words, 'mechanical repetition of entire texts in one language by another', 'extensive use of foreign language elements' ('linguistic interference'), 'code switching', i. e. the 'shift from one language to another by the same speaker in the same conversation' ('bilinguism' proper). In most cases, the Latin text precedes the Greek version though no 'higher register' of Latin can be assumed.

Subsequently K. examines the inscriptions by their genre (cf. above), resulting in a subdivision of the chapter on epitaphs based on the status of the deceased: Roman businessmen and their households; the Imperial *familia*; Roman officials; soldiers, veterans and their families; others.

In sum, in most cases it is not possible to distinguish between Romans and Greeks as commissioners of the texts, and the reasons for the choice of language are not always obvious. Bilingual inscriptions, which sometimes had also the purpose of 'self-advertisement', are not restricted to the upper socio-economic level; people of freed status, especially members of the imperial *familia*, appear most frequently; the texts seem, understandably, to be concentrated around settlements with Roman population or around Roman economic and administrative centers and military stations, and are thus a sign for the process of acculturation. The 'awkwardness of the language mixture', which is sometimes encountered, might be caused by 'the existence of a vernacular formed by a mixture of Greek and Latin' rather than by 'incompetent language usage'.

Loan words are mostly taken from Latin into Greek, but also the other direction is attested. K.'s list, consisting of 43 Latin and 10 Greek words, includes also terms from other inscriptions than those in her catalogue. The book closes with indexes, concordances [Merkelbach-Stauber, *SGO* is missing], and four maps.

We present a *comparatio numerorum* with *SEG* and corpora (*ILGR* = M.Šašel Kos, *Inscriptiones Latinae in Graecia repertae*. Additamenta ad *CIL* III, Faenza 1979; Rigsby = K.J.Rigsby, *Asylia. Territorial Inviolability in the Hellenistic World*, Berkeley-Los Angeles-London 1996):

SEG		Kearsley
IV	594	83
XVIII	433	68
XXVII	771	84
XXVII	788	50
XXVIII	1123	55
XXXIII	896	35

SEG		Kearsley
XXXIII	956	22
XXXV	949	171
	1167	106
XXXV	1267	143
XXXVI	1199	59
	1200	135
XXXVII	1103	109

SEG		Kearsley
XXXIX	1178	156
	1210	154
XLI	971	148
	1082	101
	1168	166
XLII	1034	103
	1062	34

SEG		Kearsley
XLIV	963	51
XLV	1133	138
	1644	164
	1744	94
XLIX	1478	75
CIG		
2509a		138
2971		141
3373		42
3534		4
3902g		94
IG		
XII 2	360	67
	537	136
ILGR		
5		68
7		69
8		136
11		171
16		137
17		100
18		63
23		70
Clara Rhodos		
1	93, 96 fig. 78A	100
	93, 96 fig. 78B	63
2	220 no. 63	70
	225 no. 89	63
	233 no. 126	99
I.Cos (= PH)		
187		64
188		65
256		66
I.Lindos		
323		146

IGR IV	Kearsley
662	167
675	135
711	60 (b)
719	168
733	94
778	134
879	145
1377	90
1577	85
1700	168
I.Assos	
18	2
70/70a	71
I.Didyma	
56	162
525	11
I.Ephesos	
29	157
37	120
255	112
256	113
262	116
283	126
296	141
402	153
404	154
405	114
407	115
459	148
509	159
517	158
544	118
620	119
647	129
651	130
680	124
705A	12
718	131
734	125

I.Ephesos	Kearsley
811	128
851	19
852	122
857	161
858	160
1522	150
1540	117
1543	127
1544	123
1564	140
1631	14
1632	23
1636	29
1638	74
1639	15
1665	32
1799	132
1961	81
2103	75
2210	30
2240A	31
2244D	26
2266	35
2272B	13
2280A	27
2324	18
2480	79
2551B	28
3003	155
3006	151
3065	121
3092	152
3335	78
3447	80
3449	25
3501	149b
3862	88
4118	20
4119/4120	21
4121/4122	33
4123	24
4354	76

I.Ephesos		Kearsley
5102/5103		73
I.Erythrai		
430		37
I.Hadrianoi		
1		139
47		147
I.Iasos		
402		49
I.Kibyra		
106		95
I.Kyzikos		
I	126	5
	269	7
	380	10
	395	102
	433	6
II	26	111
I.Laodikeia/Lykos		
24		170
48		56
85		96
117		57
I.Magnesia		
284		38
I.Manisa		
225		50
231		51
254		53
520		1
Malay, *Researches*		
67		142

Milet VI		Kearsley
1	402	162
2	563	40
	645	41
	855	82
I.Perg.		
637		72
I.Sardis		
10		165
187		107
I.Smyrna		
210		84
381		43
426		45
471		104
472		44
473		46
478		42
619		133
I.Tralleis		
148		163
192		87
214		86
MAMA		
IV	53	61
	80A	60 (a)
IV	81	60 (b)
V	202	97
VI	18	96
	202	54
IX	8	166
TAM V		
1	745	89
2	1099	53
	1119	91
	1133	52
	1319	92

Ameling, *IJO* II		Kearsley
54		107
Pfuhl-Möbius		
633		50
Rigsby		
no. 183		150
GV		
654		75
2006		85
Merkelbach-Stauber, *SGO*		
03/02/65		75
03/06/04		85
CIL III		
363		94
409		165
421		48
422		47
423		85
436		30
438		18
440		18
443		18
447		40
456		62
Suppl.	6082	75
	7043	135
	7049	167
	7051	93
	7057	145
	7091	72
	7094	3
	7095	4
	7102	89
	7117	152
	7118	150
	7123	126

CIL III		Kearsley
Suppl.	7139	18
	7146	163
	7156	136
	7161	67
	12236	167
	12241	134
	12262	64
	12263	66
	12264	65
	14192^{16}	39
	13656	60 (b)
	13659	58
	13665	95
	14192^{2}	98
	14192^{15}	92
	14194	152
	14195^{3}	161
	14195^{6}	157
ILS		
1862		40

An. Ép.		Kearsley
(1899)	no. 64	157
	no. 65	160
	no. 66	161
(1899)	no. 73	12
	no. 169	95
(1903)	no. 98	151
(1905)	no. 120	73
(1912)	no. 216	171
(1924)	no. 68	151
(1930)	no. 86	116
(1937)	no. 258	162
(1948)	no. 180	146
(1959)	no. 11	131
(1960)	no. 193	68
(1961)	no. 260	68
(1966)	no. 448	114
(1968)	no. 476	113
(1969/1970)		
	no. 593	169
	no. 596	159
(1972)	no. 572	119

An. Ép.		Kearsley
(1972)	no. 573	124
(1972)	no. 578	125
(1973)	no. 533	110
(1978)	no. 797	55
(1979)	no. 601	128
(1986)	no. 676	59
(1987)	no. 931	171
	no. 943	109
(1989)	no. 680	154
	no. 702	166
(1990)	no. 935	156
(1991)	no. 1502	148
(1992)	no. 1591	34
(1993)	no. 1448	101
	no. 1498	154
(1995)	no. 1423	138
	no. 1458	164
	no. 1499	162
(1996)	no. 1466c	156
	no. 1477/8	170

2314. Linguistics. Dialects. Several contributions to A.F.Christidis (ed.), *op.cit.* (cf. our lemma no. 2296), present an overview of the Greek dialects: Mycenaean Greek (J.Chadwick; 291-298), Ionian, Attic, Arkadian-Cypriote, and Pamphylian (A.Panagiotou; 299-318), Macedonian (A.Panagiotou; 319-325), and Dorian and Aiolian (J.Méndez Dosuna; 326-351). M.Karali presents a classification of Greek dialects (281-283); their decline (V.Bubenik; 357-360); modern approach (C.Brixhe; 361-370). These studies include examples of dialect inscriptions.

2315. Linguistics. Translations. Several studies in A.F.Christidis (ed.), *op.cit.* (cf. our lemma no. 2296) 647-708, are devoted to the ancient practice of translations. We mention those focusing on inscriptions: G.Souris and P.Nigdelis give an overview of Greek/Latin bilingual texts (671–675; discussion of *SEG* XL 543 and XLIII 458; ph.; Greek translation); C.Brixhe analyzes the Greek used in Roman documents translated from Latin (676–681) and translations from Lykian into Greek (682–690). See also our lemma no. 2313.

2316. Literature. Thucydides and funerary inscriptions. O.V.Ossipova, *VDI* 237, 2 (2001) 113-118, finds in Thucydides' final words on Nikias (7.86.5) many of the characterizing adjectives used in funerary inscriptions: ἀρετή, ἄξιος, δυστυχία, ἐπιτήδευσις; many paral-

lels. 'In this particular case the historian appears to have adopted both the traditional norms and the way to express them'.

2317. Medicine. Public physicians in Hellenistic cities. On the basis of ample epigraphical evidence, N.Massar, *RBPH* (2001) 175-201, gives a very useful overview of the activities of public physicians in the Hellenistic cities and the honors awarded to them. She discusses inter alia the notion of the public doctor (δημοσιεύειν; δημόσιον ἔργον; ἐργολαβεῖν τὸ ἰατρικὸν ἔργον; ἰατρεύειν), the criteria for the selection of public doctors by cities, the role of recommendations (cf. *IG* V 1 1145; French translation of LL. 9-16), public lectures (cf. *I.Histriae* 26), and honorific decrees (especially those for Koan doctors) for the employment of public physicians, their salaries, the reasons for honoring them (e.g., *IG* XII 1 1032; *IG* XII 6 1 12; *SEG* XXXIII 670; *I.Perge* 5), and the role of doctors as benefactors (cf. *IG* V 1 1145; French translation of LL. 28-34). Cf. also P.Gauthier, *BE* (2002) no. 127.

2318. Memory. The Greek East and the Roman Republic. C.P.Jones in *The Greek East* 11-18, rejects the widely held view that the Greeks had (almost) no memory of the period of the Roman Republic. To show the contrary, J. refers to or quotes several inscriptions of cities in Greece and Asia Minor, most of which were inscribed for Romans (Sulla, Lucullus, Pompey, Caesar, and Marc Antony) who helped or even saved them. Many are related to the First Mithridatic War, apparently considered an important turning point. The inscriptions show gratitude towards the Romans, pride in the service of the cities for Rome, and the wish to keep privileges granted by the Romans. For the latter reason ancient inscriptions are often re-inscribed or paper copies in the archive are published on stone during the Imperial period. A clear example of this procedure is the dossier of documents (from the First Mithridatic War to 39 B.C.) in Aphrodisias which was inscribed on the walls of the northern parodos of the theater probably under Septimius Severus, with later additions (*Aphrodisias and Rome* nos. 2-4; 6-8; 25). Cf. our lemmata nos. 1584 and 1860.

2319. Onomastics. Onomastics and dialect. After describing the contribution of M.Lejeune to the study of the Greek language, A.Morpurgo-Davies, *CRAI* (2001) 157–173, comments on the importance of onomastics for the study of Greek dialects. We summarize her most important observations, which are based on the material available in *LGPN*. The phonological features of personal names are those of the local dialect, even after the diffusion of the *koine* (165). In a table (167) M.–D. presents a list of the most popular names in the regions covered by *LGPN* I–IIIb. At first sight, Διονύσιος appears as the most popular name in all regions; the twelve most popular names in Athens are attested elsewhere as well, and five of them (Διονύσιος, Δημήτριος, Φίλων, Θεόδωρος, and Ἡρακλείδης) belong to the most popular names in all other regions. However, an analysis of the chronology shows that onomastical uniformity in the Greek world made its appearance only after the Classical period. The diffusion of another very popular name, Παράμονος, seems to have begun in Euboia, from where it spread via

Boiotia to central Greece and via Oropos to Athens (169/170) [but this impression may be wrong, since it does not account for the Macedonian material and the rarity of early inscriptions in Macedonia, where the name is also very popular, Chaniotis]. L.Robert's suggestion that the names in -γειτων originate in Megara and Boiotia is confirmed by the material in *LGPN* (170–172).

2320. Onomastics. Latin cognomina in Greek inscriptions. H.Solin, *Arctos* 35 (2001) 189-228, supplements his earlier lists (cf. *SEG* L 1725*; on 225-228 a reverse Index of the names in the present and the earlier lists) with many new cognomina, and adds new parallels (partially from Greek inscriptions) to cognomina already known. We mention the new cognomina on record in Greek inscriptions (most entries have brief comments, and list related names from Latin inscriptions): Αἰφικιανός, Αἰτερνιανή, Ἀπελινάριος, Ἀρβουξηιανός, Ἀρρηνιανή, Ἀττικιανή, Ἀττίκων (cf. our lemma no. 1391), Βενουστίων, Βινδημίουλος, Γαΐων, Γαργόνιλ(λ)ος, Γναΐς, Γρατισήμη, Ἰοβιννιανός, Ἰουεντιανή, Ἰουλιάδης, Ἰουλιάς, Ἰούλισσα, Καιλεῖνα, Καλανδαρία, Καπιτᾶς, Καπιτωλία, Καπιτωνιανή, Καστριανός, Καστρικᾶς (?), Κομμόδιλλα, Κορβουλίων, Λογγιδιανός, Λόγγιλλα, Λονγινία, Λουπαρίων, Μαγνιανή, Μαριτῖνος (or error for Maritimus?), Μαρκελλίων, Μαρκώ, Μασκελλίς, Μουδιανός (-νή), Μουνδίων, Νεπτούν(ε)ιος, Νοκερία, Νομεντ(ε)ῖνος, Οὐαλγιανός, Πακατιανή, Πλουμᾶτος, Πρ(ε)ιμαρία, Προπετοῦρος (or epichoric?), Πουπλίων, Ῥεφεκίτορος (genitive of a cognomen Refector?; cf. our lemma no. 1446), Ῥουφινάκιος, Ῥουστικιλλιανή, Σαλλουστιανή, Σικουλία, Σωσφίτιλλα, Σπουρκίων, Ταρουτῖνος, Τιτιννιανή, Τιττιανός, Τρεβωννιανός, Φαβατίων, Φαλερῖνος, Φατάλιος, Φαυστάς, Φαυστώ (?), Φλαμμεάτης, Φορνικᾶς, Φρουγιανή and Φρούγιλος [See also id., *Arctos* 36 (2002) 107-115].

2321. Onomastics. Names in Lycia and Pisidia. On the basis of the treaty between the Lycian League and Termessos by Oinoanda (*CRAI* 1996, 961-980 [the full text is still unpublished]), C.Le Roy in C.Işik - B.Öğün (edd.), *Studien zur Religion und Kultur Kleinasiens und des ägäischen Bereiches. Festschrift für Bakı Öğün zum 75. Geburtstag* (Bonn 2000) 255-259, provides a study of personal names in Lycia and Pisidia. The total of 18 names for nine men is distributed as follows: six names frequent in Pisidia: Ἀρτίμας, Ἑρμαῖος, Κβαιμις, Κόμων, Μόλης, and Τροκόνδας; six Greek names: Ἀρχίας, Ἄτταλος, Διογένης, Δορυμένης, Ἡφαιστίων, and Πολύκριτος; three new names of Luwian origin: Αρπιας, Πονεκος, and Σανδαβις; two well attested Phrygian names: Μάνης and Μίδας; one ambivalent name: Παπᾶς. Since the origin of names in many families is mixed, Le R. warns against an attribution of the people listed to a specific ethnic group; the considerable proportion of Pisidian names, however, may well testify to the expansion of the Pisidians in the Hellenistic period [See now also S.Colvin, '*Names in Hellenistic and Roman Lycia*' in id. (ed.), *The Greco-Roman East. Politics, Culture, Society* (Cambridge 2004) 44-84, Pleket.]

2322. Onomastics. Ἀντιβίων. S.Tokhtas'ev, *Hyperboreus* 6 (2000) 134/135, argues that the name Ἀντιβίων, attested only in two inscriptions (from Chersonesos Taurica and Nym-

phaion), is an artificial construction deriving from the name Ἀντίβιος; the ending in -ιων developed under the influence of the two patronymics on record in these inscriptions (Βίων and Παρμένων, respectively).

2323. Onomastics. Κύρα and related female names. Starting from a papyrus in which ἡ κύρα Κάλη means 'Lady Kale', J.-L.Fournet, J. Gascou, *ZPE* 135 (2001) 139-149, on 146-149 discuss other papyri in which Κύρα Κάλη or Κυρακάλη (without the article) should be interpreted as a double name. The latter name can be compared to related composite or iuxtaposed names like Κυραμάννα and Κυραπάντων (on record in papyri, but see our lemma no. 2143), Κυραπαντώ (see our lemma no. 437), Κύρα Μαριάμ (*SEG* XX 447 (a); Beth Shearim) and Κύρα Ῥουα (see our lemma no. 2096). F.-G. underline that the three aforementioned inscriptions are Jewish ('sans que nous puissions l'interpréter'). They argue that the title developed into a proper name (sometimes indeclinable). Title and name are typical of the late Imperial Roman period. Cf. also our lemmata nos. 2064/2065.

2324. Onomastics. Μαμβογαῖος. J.L.Lightfoot, *EA* 33 (2001) 113-118, collects the current epigraphic evidence for this name 'much favoured in certain parts of Syria' and derived from Mambog, the Aramaic name of Hierapolis. L. notes the following variants: Βονβογεος, Μαβαγόνι (?), Μαβογίς, Μαββογαῖος, Μαβογαῖος Μαβουγαῖος, Μαμβογαῖος, Μαμβογαῖς, Μαμβογῆος, Μαμμογαῖς, Μανβογαῖος, Μοβογέος and Μομβαγει. Further reflections on personal names derived from or based on the same root as toponyms, on possible relations between holders of such names and the toponyms concerned; most Μαμβογαῖοι come from Syria/Kommagene. The prestige of Mambog's local deities, Atargatis and Hadad (and not necessarily pilgrimage to that city), played a major role.

2325. Onomastics. Names containing the element φίλος. H.Solin in M.Peachin (ed.), *Aspects of Friendship in the Graeco-Roman World* (Portsmouth 2001) 51-62, studies the diffusion and history of the large 'Namenssippe φίλος'. He distinguishes the following groups: 1) Φιλ- (Φιλα-, Φιλε-, etc.), -φιλος, -φίλης; 2) Φιλησι-, -φιλητος; 3) Φιλιο-; 4) Φιλιστο-; 5) Φιλοκκι; 6) Φιλτο-; long lists of names supplementing those in F.Bechtel, *Die historischen Personennamen des Griechischen bis zur Kaiserzeit* (Halle 1917). The second part of the name, always indicating something good, honorous, etc., can be derived from all domains of human life; 'die Fülle der Vollnamen ist unendlich' (53); the 'Kurzname' Φίλων stands out as the most popular name of the whole onomastic group. Next come, in descending order of occurrence (based on the *LGPN* volumes published so far), Φίλιππος, Φιλοκράτης, Θεόφιλος, Φιλοκλῆς, Φιλόξενος, Φιλῖνος, Φιλόστρατος, Φιλωνίδης/-δας, Πάμφιλος, Φιλόδαμος/-δημος, Φιλιστίδης, Φιλήμων, Δίφιλος/Δι(ε)ίφιλος, Μηνόφιλος, Δαμόφιλος/ Δημόφιλος, Φιλώτας, and Φιλέας (table on 56/57, ranging from 808 to 106 occurrences for Φίλων and Φιλέας, respectively). S. discusses most of these names, explaining their popularity in specific places, and also comments on the Phil-/-philus names in Latin (with examples from Rome).

Finally he draws attention to two Greek names exceptionally consisting of two elements based on the same root: Φιλόφιλος (*IG* XII 3 1030; *I.Eph.* 20 B L. 22) and Κλεϊκλος (*SEG* XXXI 875): 'der seine Freunde liebt' and 'durch seinen Ruhm berühmt'.

For φίλος and composita with φίλος see our lemma no. 2363.

2326. Vacat.

2327. Piracy. The interdependence of maritime trade and piracy in the Hellenistic Aegean is the subject of an intriguing study by V.Gabrielsen, *REA* 103 (2001) 219–240. G. shows that the opposition between trade and piracy is a modern concept to a great extent, whereas in the Hellenistic period the measures of naval powers (especially Rhodes) against pirates were inspired by the same 'raid mentality'. Raiders and protectors of merchants shared the same tactics, used the same types of ships, and in part had identical objectives (seizure of goods). This discussion heavily relies on inscriptions: e.g., *IG* XI 4 596 and 751; *I.Lindos* 88; *I.Cret.* III III 3 A (= *Staatsverträge* 551).

2328. Politics. Arbitration: Panhellenic sanctuaries and arbitration. K. Freitag in R. Albertz (ed.), *Kult, Konflikt und Versöhnung. Beiträge zur kultischen Sühne in religiösen, sozialen und politischen Auseinandersetzungen des antiken Mittelmeerraumes* (Münster 2001) 211-228, discusses the role played by Panhellenic sanctuaries, especially that of Delphi (cf. Ager, *Arbitration* nos. 1, 88, 110, 133, 163, 165, and 167), in arbitrations between conflicting communities and in the development of norms governing behavior during periods of war; brief discussion of *IG* XII 5 109 = *SEG* XXXVIII 852 (treaty between Thasos and Neapolis; 216/217).

2329. Politics. Δεκάπρωτοι, εἰκοσάπρωτοι and εἰρηνάρχαι in Asia Minor, Roman Imperial period. G.P.Burton in L.De Blois (ed.), *Administration, Prosopography and Appointment Policies in the Roman Empire. Proceedings of the first workshop of the international network Impact of Empire, Leiden June 28 - July 1, 2000* (Amsterdam 2001) 207-210, tries to elucidate the nature of these offices: 1) the δεκάπρωτοι and the εἰκοσάπρωτοι are usually thought of as being responsible for the taxes due by their cities to Rome; after ca. 100 A.D. these offices allegedly were wide-spread throughout the Greek East, especially in Asia Minor. B., however, points out that the evidence is in fact meagre: inscriptions of only twelve cities in Asia Minor mention them, recording not more than 50 cases. B.'s own view is that the *dekaprotoi* and *eikosaprotoi* were, from the 2nd cent. A.D. onwards and in an unquantifiable number of communities, concerned with the oversight over civic finances and might eventually have become responsible for the collection of tribute, whereas other cities used their pre-existing civic institutions for the latter purpose; 2) the εἰρηνάρχαι were a special kind of officers in that

their appointment had to be ratified by the provincial governor, to whom they remained responsible during their term of office.

2330. Politics. Ἕλληνες and Πανέλληνες. See our lemma no. 2360.

2331. Politics. Kings: the φίλοι of the kings, high-ranking officials, and the handling of power in Hellenistic Asia Minor. I.Savalli-Lestrade, *Simblos* 3 (2001) 263-294, studies the relationship between the kings and their φίλοι and the latters' role in the relations between king and subjects. The φίλοι acted in different functions which are examined separately: judges and arbiters (268/269), governors and commissioners (269-275), 'territorial' (i.e. provincial) strategoi (275-287: Zeuxis, Timarchos [and Herakleides, Apollonios, Lachares], Tlepolemos, Olympichos, Aetos, Thraseas, and Ptolemaios), ἱερεῖς and ἀρχιερεῖς (287-290). S.-L. concludes that the φίλοι and high-ranking officials of the Hellenistic kingdoms enjoyed a large freedom of action, due (at least in part) to the numerical relation between the administrative posts in the kingdoms and the few persons able to fill them. Φίλοι were not only those present at the royal court, but also those charged with duties elsewhere in the kingdom, where they acted as mediators between king and subjects. While it is difficult to distinguish between 'personal' and 'theoretical' ('oggettivo') power of the office holders, it is clear that the relationship of the king and his officials was based on πίστις ('fiducia'). Among the many inscriptions which constitute the main source of this study, S.-L. pays special attention to the following: *SEG* XIX 569 (Chios); XXVI 1238 (Ephesos); XXXVI 973 (Euromos); XXXVII 859 (Herakleia-under-Latmos), 994 (Kildara), and 1010 (Balıkesir, Mysia); XXXIX 1283 (Sardis); XLI 1003 (Teos); XLIII 706 (Euromos), and 995 (Arsinoe, Cilicia); XLIV 1108 (Olbasa); XLV 1501 (Amyzon); XLVI 1434 (Tralles), and 1519 (Sardis); XLVII 1125 (Histria); XLVIII 1130 (Keos); XLIX 1552 (Maionia) [for *SEG* XXVI 1238, XLIV 1108 (Olbasa), XLVI 1434 (Tralles), cf. now I.S.-L. in *Les cités d'Asie Mineure* 80-90, Pleket]; *I.Iasos* 3; *I.Labraunda* 4, 8, 46; *I.Priene* 53 (*I.Iasos* 73), and 82; *I.Stratonikeia* 3/4; J. and L.Robert, *Amyzon* nos. 1, 14/15, and 19; *RC* 36 (Eriza; cf. *SEG* L 1103); *OGIS* 329 (Aigina).

2332. Politics. Roman administrators in the provinces under the Republic and public opinion. On the basis of literary sources and a small number of inscriptions A.Cristofori in L.Mooren (ed.), *Politics, Administration and Society in the Hellenistic and Roman World* (Leuven 2000) 55-75, examines the way Roman administrators were perceived by their provincial subjects during the Republican period. He concludes that the available testimonies are not reliable: neither literature nor inscriptions convey the real feelings of the provincials. This is especially true for inscriptions, since they consist mainly of honorary inscriptions which do not and cannot give a true picture of the perception of Roman rule by the provincials (57). Inscriptions for Romans in this period not only use stereotypical, i.e. meaningless, formulas, but they are also extremely laudatory; they are often put up before the honorand had done anything for the community which honors him, and were meant to procure his future benevolence.

Examples are e.g.: 1) the honorary inscriptions on two statues of Cicero's wife, Pomponia, on Samos (*MDAI(A)* 68, 1953, 63 no. II), who, however, never accompanied him during his mission in Cilicia; it appears that these honors were granted to Pomponia on Cicero's own instigation (58/59); 2) L.Hortensius, the commander of the Roman fleet in Greece in 170 B.C., was honored in Delos (*I.Délos* 461 Aa LL. 82/83) and at Athens (*IG* II^2 907), despite his outrageous behavior towards the Greeks (68).

2333. Politics. Roman client kings. Mainly on the basis of literary sources D.M.Jacobson, *PalEQ* 133 (2001) 22-38, studies the three Roman client kings Herod of Judaea, Archelaos of Cappadocia and Juba of Mauretania under the following aspects: origin, relationship with Rome, dynastic intermarriage and other forms of networking, and Hellenistic royal traditions. On 32/33 J. collects and briefly discusses inscriptions showing that like the Hellenistic kings, the client kings manifested themselves as patrons and benefactors of Greek cities; these connections were often retained by members of younger generations of their families.

2334. Politics. Roman patrons in Greek cities. On the basis of epigraphical and literary sources F.Canali De Rossi, *Il ruolo dei* patroni *nelle relazioni politiche fra il mondo greco e Roma in età repubblicana ed augustea* (Munich-Leipzig 2001), traces the relations between civic Roman patrons and Greek cities during the Republic, and shows how these relations, with the πάτρων (τῆς πόλεως, ἑαυτῆς, *vel sim.*) acting and intervening with political and legal institutions in Rome, depend on the varying circumstances of Roman politics and legal life. C.De R. comments on the geographical diffusion of patrons (3-32), the function of patronage (33-46), the selection and adoption of patrons by the cities (47-54), individual patrons (55-119), and the formulas in the inscriptions erected in honor of the patrons by the cities, sometimes in the guise of dedications to various deities (120-128). In his discussions, he constantly draws on these texts, which are presented in the second part of the book (129-195).

This 'Regesto delle iscrizioni' consists of 144 Greek, bilingual (Latin/Greek) or Latin (nos. 87 and 106: *CIL* X 1430 = 2405 and A.D.Rizakis, *Achaïe* II. *La cité de Patras*, Athens 1998, no. 21, respectively) inscriptions (texts - occasionally only parts of them in the case of long inscriptions - and Italian translations, except for the ineditum no. 21, for which C.De R. gives no text); we provide a *comparatio numerorum* with *SEG* and the corpora. The volume concludes with elaborate indices (epigraphical index on 211-226 [in which quite a few references given under the entries in the 'Regesto' are omitted; in our *comparatio*, we supply these, add others and correct some errors, Tybout]). For no. 119 see our lemma no. 603.

For the following inscriptions C.De R. provides new readings and/or restorations: in *SEG* XLVIII 1334 (C.De R. no. 12; Kaunos), C.De R. prefers in L. 1 ['Ο δῆμος ἐπαι]νεῖ to ['Ο δῆμος τῶν Καυνίων ἐπαι]νεῖ; in C.Pelekidis, Ἀνέκδοτοι ἐπιγραφαὶ ἐξ Ἄνδρου καὶ Νάξου (Athens 1965; cf. J. and L.Robert, *BE* 1970 no. 441; C.De R. no. 26; Andros) he restores in LL. 7/8 [καλοκα]|γαθίας instead of [ἀνδρα]|γαθίας (P.) or [φιλα]|γαθίας (R.); in *SEG* XLVI 1565 (C.De R. no. 30; Ilion) L. 5 initio e.g. [πατρῷα]ν [but see *SEG* app.cr. for Herrmann's observation that a word of ca. 8 letters is required]; in *Milet* I 3 p. 394 (*IGR* IV 1709; C.De R.

no. 33; Samos) LL. 6/7 καιροῖς ἐπισ[τροφ]ὴν τῶν προση]¦κόντων τῇ π[όλει δικαίων]; in *IG* VII 571 (*Syll.* 774 b; C.De R. no. 41; Tanagra) in LL. 1/2 [Ὁ] δῆ[μο]ς [Μᾶρκ]ον Κλαύδιο[ν Μάρκου] ¦ υἱὸν Μάρκελλον instead of [Ἡ βου]λὴ [καὶ ὁ δ[ῆ]μος Μᾶρκο[ν Κλαύδιον --] κτλ.; in *SEG* XV 662 (C.De R. no. 62; Alabanda) L. 3 perhaps αὐτοκράτορα or ὕπατον [τὸ δεύτερον] instead of ΑΓΑΘΟΝ[---]; in *IGR* IV 778 (*CIL* III 12241; C.De R. no. 138; Apamea) L. 2 [στρατηγὸν ἀνθύπα]τον, πάτρωνα instead of τὸν πάτρωνα; in *IGR* IV 1558 (*Syll.*^{3} 656; *SEG* XXXII 1206; C.De R. no. 139; Teos) L. 22 [προσκαρ]τερήσεως instead of [προσκυν]ήσεως and L. 23 τῆς [αὐτῶν πόλ]εως instead of τῆς [πατρί]δος; in *IGR* IV 134 (C.De R. no. 143) L. 19 διετ[έλει τὰ] instead of διετ[έλει], LL. 20/21 α[ὑτοῖς οὐκ ἐξέ]¦λειπεν instead of α[ὑτοῖς οὐκ ἀπέ]¦λειπεν, LL. 21/22 τ[οῦ δή]μου [διὰ τῶν ἀνα]¦γραφῶν instead of τ[οῦ δή]μου [----]¦γραφον, LL. 22/23 πρὸς τὸ πα[τρωνεύειν τῆς πόλεως ¦ δι]ε[θή]κατο instead of πρὸς τὸ πα[---- ¦ ἠν]έ[γ]κατο, and LL. 23-26 ἐπὶ τῆς [δημοσίας? χώρας πρὸ]¦ς ἐπιτροχαζόντων διηγώνισ[ε, ἀποστρέφων] κίνδυνον καὶ κακοπαθίαν [τοῖς] ‖ πολίταις, καὶ με[τὰ ταῦτα χρείαν ποιησαμένου τοῦ δήμου τοῦ πρεσ]¦βεύσοντο[ς ---] instead of ἐπὶ τῆς [----]¦ς ἐπιτροχάζων τῶν διηγωνιτ[---- κίν]δυνον καὶ κακοπαθίαν [-- τοῖς] ‖ πολίταις, καὶ με[τὰ ταῦτα? ---- πρεσ]¦βεύσοντο[ς ---].

See now C.Eilers, *Roman patrons of Greek cities* (Oxford 2002), who on 192-268 gives the texts, with English translation and brief bibliography, of 164 testimonia for Roman patrons; on 269-277 a list of individual patrons and a Concordance between Canali De Rossi and Eilers; we do not add Eiler's nos. in our *comparatio numerorum*; on 282/283 a list of patrons of Greek cities in the High Empire and on 285/286 a list of the Greek city clients of Caesar, Augustus, and the Imperial family; for *Milet* I 7 255 (Canali de Rossi no. 108) see now also C.Eilers, *Phoenix* 58 (2004) 90-92.

IG		C.De R.
IV	14	68
	1396	99
	1398	102
IV^2 1	592	89
	596	102
	597	99
V 2	146	24
	147	25
VII	18	55
	83	54
VII	268	20
	311	19
	331	18
	571	41
	2505	98
IX 1	722	130
	723	91

IG		C.De R.
XII 5	756	114
	940	107
XII 8	242 (a)	37
XII Suppl.	275	134
XIV	1077	44-49
	1122	23
SEG		
I	149	135
	150	136
	152	119
	383	74
IV	604	70
IV	605	144
	660	83
VI	646	110
IX	56	34

SEG		C.De R.
XIV	557	66
	560	63
	644	35
	645	88
	647	125
	650	133
XV	662	62
XVIII	332	1
XXII	505	115
XXIV	1025	113
XXVI	1825	132
XXVIII	856	58
XXIX	992	44-49
	1129 bis	3
	1130	4
XXX	433	71
XXXI	1358	67

SEG		C.De R.
XXXII	825	142
	1206	139
XXXIV	1012	44-49
XXXV	1124	42
	1716	132
XXXVI	1258	67
XXXVII	958	43
	959	75
XXXVIII	1077	96
XXXIX	861	142
	1243	141
	1244	140
XL	396	71
XLI	709	1
XLIII	558	80
	559	81
	775	78
XLIV	706	120
XLV	1128	10
	1574	8
	1575	58
XLV	1576	117
	1816	9
XLVI	1565	30
XLVII	1609	17
XLVIII	1334	12
XLIX	1506	3
	1507	4
	1509	11
	1510	42
	1511	43
	1515	75
	1516	95
CIG	1623	98
	1695	56
	1878	91
	1880	130
	3531	126
	3622	14
IvO	328	51

IvO		C.De R.
	370	100
	371	101
I.Oropos	444	18
	446	19
	447	20
F.Delphes		
III 4	252	127
	470	136
I.Beroia	59	36
IGBulg		
I^2	314 (a)	22
I.Kallatis	57	113
I.Délos	1700	6
	1701	5
Tit.Cal.		
	141	90
IscrCos	EV 225	124
I.Cret. IV	289	118
	293	86
IGUR	71	44-49
IGR		
I	139	44-49
	399	23
	654	113
	1040	34
III	717	104
	869	27
	888	79
	1102	31
IV	134	143
	200	97

IGR		C.De R.
III	204	92
	205	105
	223	14
	253	83
	271	126
	305	65
	399	109
	400	59
	401	60
	435	50
	701	13
	778	138
	901	94
	928	63
	968	1
	970	66
	1192	123
	1338	76
	1355	128
	1558	139
	1684	53
	1709	33
IV	1716	74
	1719	84
TAM V 2	919	61
	921	123
	1366	76
MAMA		
IV	52	13
VI	258	129
Aphrodisias and Rome	3	2
I.Assos	24 (a)	83
I.Didyma	147	77
I.Eph.	614 (a)	58

I.Ephesos		C.De R.	*I.Magn.*		C.De R.	*Syll.*³		C.De R.
	630 (a)	8	*am Sipylos*				656	139
	630 (b)	38		77	76		750	34
	663	72					774 (a)	85
	3902	117	*Milet*				774 (b)	41
			I 2	12 (b)	39		776	92
I.Ilion	75	14	I 3	173	32			
	76	15		p. 394	33	*OGIS*	448	59
	82	97	I 7	253	29		452	50
	86	92		255	108		460	76
							463	107
I.Ilion			*I.Mylasa*	109	16			
	87	105				*GIBM*	1054	34
			I.Pergamon					
I.Kibyra	37	94		406	50	*CIL*		
				410	59	III	12241	138
I.Knidos	41	64		423	109	VI	1508	44-49
	43	103				X	1430	
			I.Side				(=2405)	87
I.Kyme	16	121		54	28	XIV	2109	23
I.Labraunda			*I.Stratonikeia*			*ILS*	8780	69
	63	122		509	69		8812	107
				1010	112			
				1321	96			

2335. Politics. Titles in the Seleukid Empire. F.Muccioli, *Simblos* 3 (2001) 295-318, examines the ways and methods in which the Hellenistic, especially the Seleukid, kings acquired their epithets. He argues that before Antiochos IV, royal epithets, with few exceptions, are not represented on coins and only rarely in inscriptions, and distinguishes between three groups of epithets and their respective origins: 1) some titles (e.g. Ἐπιφανής, Εὐεργέτης, Θεός and Σωτήρ) reflect philosophical ideas about kingship; 2) some (e.g. Σωτήρ and Εὐεργέτης) were given by cities as honorific titles; variations in royal titles in inscriptions erected by cities depend on the relationship to the king; 3) titles like Εὐπάτωρ [for this title see M.'s study summarized in *SEG* XLVI 2334, Tybout], Θεοπάτωρ, Φιλοπάτωρ, Φιλάδελφος, Φιλομήτωρ, etc., originated at the royal court for political and propagandistic reasons. The study is based on literary, numismatical and epigraphical sources; the inscriptions cited are: *SEG* XXXV 1521 (Seleukeia Pieria); L 1462 (Syria); F.Durrbach, *Choix d'inscriptions de Délos* (Paris 1921-1923) 109/110, and 120-122; *IGLS* 1183 (Seleukeia Pieria); L.Boffo, *Iscrizioni greche e latine per lo studio della Bibbia* (Brescia 1994) 104-112 no. 11 (Babylon) and 126-132 no. 14 (Akko).

2336. Politics. Treaties of alliance. V.Alonso Troncoso, *Dike* 4 (2001) 219–232, stresses the need for the compilation of a corpus of the treaties of alliance in classical Greece and presents a list of 42 such treaties (223–231); the relevant evidence includes only one inscription: *SEG* XXVI 461 (treaty of alliance between the Spartans and the Aitolians; 223 no. 1).

2337. Potters' signatures on Hellenistic relief bowls. *SEG* L 456. C.Rogl, 'Töpfersignaturen auf hellenistischen Reliefbechern: Eine Liste', *JÖAI* 70 (2001) 135-155, assembles an alphabetically ordered catalogue of all these (stamped) signatures, monograms, and fragmentary names on vases of this type produced at various sites in Greece: Athens, Delos, Corinth, Argos, Elis, Macedonia, etc. On 152/153, a 'Rückläufige Liste'. See also our lemmata nos. 560/561, and 2226.

2338. Prosopography. The date of the two governorships of P. Plotius Romanus. The first governorship (Galatia) of P. Plotius Romanus is generally dated to the early 3rd cent. A.D., e.g. between 218 and 221 (cf. B.E.Thomasson, *Laterculi Praesidum* I, Göteborg 1984, 336 no. 49), the second (Arabia) between 219 and 226 A.D. On the basis of *SEG* XLI 1108 bis (cf. our lemma no. 1723), M.Christol - X.Loriot, *AC* 70 (2001) 115-121, argue that there is no space for Plotius as governor of Galatia in that period, and, referring to a dedication to Commodus under his governorship (*An.Ép.* 1937 no. 251; cf. our lemma no. 1845), suggest that he must have been governor between 180 and 182/183 A.D. As to the governorship of Arabia, it is impossible to insert Plotius between Flavius Iulianus (attested in 219 A.D.) and Trebonius Fortunatus (attested in 222 A.D.; cf. *An.Ép.* 1991 no. 1589), or to place him between 222 and 225 A.D.; C.-L. suggest the period between 182/183 and 185 A.D. instead.

2339. Religion. Christianity: light and baptism. F.Tiddia, *VetChr* 38 (2001) 103-124, studies the connection between baptism and the concept of 'light' (φῶς; cf. φωτίζω and φωτισμός denoting the baptized and baptism in the Bible and in liturgy) on the basis of a catalogue of 50 Greek Christian inscriptions ranging from the 3rd to the 6th cent. A.D. (texts and Italian translations). He distinguishes four groups: 1) epitaphs of persons qualified as νεοφώτιστος; the term underlines the faith of the deceased; texts mainly from Syria/Palaestina, Moesia/Thrace and Rome (the latter are presumably - and in part certainly - epitaphs of eastern immigrants); 2) texts, mainly building inscriptions, recording a φωτιστήριον ('place of illumination', i.e., a baptistry, mostly forming part of an ecclesiastical complex); the word occurs in Syria/Palaestina only, whereas in the West terms derived from βάπτω are used; 3) inscriptions using φῶς in various contexts: referring to terrestrial life, conversion, baptism, eschatology (light as a symbol of salvation) or divine life; texts from Syria/Palaestina, Asia Minor and Italy; 4) quotations from the Bible, notably *Ps.* 26.1: Κύριος φωτισμός μου καὶ σωτήρ μου; texts mainly from Syria/Palaestina [add now our lemma no. 1942] and Egypt. The prevalence of the pair 'baptism and light' in the East, especially Syria/Palaestina (i.e., the area of the gospels), can perhaps be explained as a relic of the connection of 'light' with the baptism of Jesus; this was superseded by

the connection of light with Jesus' birth in the official Church, in order to counter the heresy of divine descent taking place at the moment of Jesus' baptism.

2340. Christianity. Source book. A.D.Lee, *Pagans and Christians in Late Antiquity. A Source Book* (London-New York 2000), presents a useful collection of literary and epigraphical sources providing information on the religious complexity of late Antiquity (3rd-6th cent. A.D.; English translations; commentaries). The sources both concern the religious practices of the major groups (pagans, Christians, Jews, Zoroastrians, and Manichaeans) and other important topics of early Christianity (ascetics, bishops, material resources, pilgrims, and holy places). We give a *comparatio numerorum* of the inscriptions translated by L.

I.Stratonikeia	Lee	*I.Philae*	Lee	*An.Ép.*	Lee
310	3.10	168	1.8	(1983) no. 895	5.7
1101	1.5	178	1.8		
		180	1.8	*CIMRM*	
MAMA I		197	7.6	1438	1.14
		201	7.7	2350	1.14
170	12.1	203	7.7		
MAMA VII		TAM V 1		*BE* (1968)	
				no. 478	8.1
305	4.9	332	1.9		
Sardis VII 1		*IEJ*		L.Robert, *Nouvelles inscriptions de Sardes*	
19	7.3	13 (1963) 325	12.8		
CMRDM I		*An.Ép.*			
50	1.3	(1907) no. 191	5.7		
		(1911) no. 90	12.8	14	8.1

2341. Religion. The Egyptian cults. L.Bricault, *Atlas de diffusion des cultes isiaques* (Paris 2001), presents, on a geographical base (numerous maps), a systematic survey of the diffusion of the Egyptian cults, with lists of souces (including inscriptions).

2342. Religion: Hymns. W.D.Furley - J.M. Bremer, *Greek Hymns* I. *The Texts in Translation*; II. *Greek Texts and Commentary* (Tübingen 2001), collect the Greek hymns preserved in inscriptions and in literary sources. The introductory chapters (I 1-64) are devoted to the nature, form and composition of Greek hymns, and present a survey of the extant remains (Homeric hymns; lyric monody; choral lyric; Kallimachos; philosophical and allegorical hymns; magical hymns; prose hymns; Orphic hymns). Translations of and introductions to the individual

texts are presented in the first volume, critical editions and commentaries in the second. In addition to hymns known from literary sources, the collection includes many examples preserved in inscriptions: the hymn to Zeus Diktaios from Palaikastro (1.1; *I.Cret.* II II 2; XLV 1330*), Aristonoos's hymn to Hestia (2.3; *F.Delphes* III 2 192), and his paean to Apollo (2.4; *F.Delphes* III 2 192), Philodamos' paean to Dionysos (2.5; *F.Delphes* III 2 137 = *SEG* XXXII 552), and the paeans of Athenaios and Limenios (2.6; see our lemma no. 611) in Delphi, the 'Erythraean paean' to Asklepios (6.1), which is known from copies in Erythrai (I.Erythrai 205), Ptolemais Hermiou (Bernand, *Inscr.métriques* 176; cf. our lemma no. 2170 bis), Athens (*IG* II^2 4509), and Dion (G.P.Oikonomos, *Ἐπιγραφαὶ τῆς Μακεδονίας* I, Athens 1915, 8), the Epidaurian hymns to the Mother of Gods (6.2 = *IG* IV^2 131), Pan (6.5 = *IG* IV^2 130), and Pantes Theoi (6.7 = *IG* IV^2 129), Ariphron's paean to Hygieia (6.3 = *IG* II^2 4533; *IG* IV^2 132) and Isyllos' paean to Apollo and Asklepios in Epidauros (6.4 = *IG* IV^2 128), Sophocles' paean to Asklepios (7.3 = *IG* II^2 4510; *SEG* XXVIII 225), Makedonikos' paean to Apollo and Asklepios (7.5 = *IG* II^2 4473 + *SEG* XXIII 126; cf. *SEG* XXXIV 192), the hymns to Asklepios and Telesphoros in Athens (7.6/7.7 = *IG* II^2 4533), and a hymnic dedication to Artemis in Paros (12.5 = *IG* XII 5 229). The second volume includes a list of epithets and attributes of the gods, an index of sacred places, a list of musical instruments referred to in the hymns, and an index of Greek words. For a review see H. van Looy, *AC* 72 (2003) 310-312.

2343. Religion. Jewry: conceptions of afterlife. J.S.Park, *Conceptions of Afterlife in Jewish Inscriptions. With Special Reference to Pauline Literature* (Tübingen 2000), presents a comprehensive analysis of the conceptions of death on record in Jewish epitaphs (index on 219-223; Greek, Latin and Aramaic texts, many with (partial) translations). Beliefs vary widely: we find denial or a minimal conception of afterlife (16-86; tomb as eternal home or 'house of peace'; adhortations to enjoy life in view of one's own mortality; mourning and sadness, especially in case of premature death, most prominently in Egyptian epitaphs; funerary curses; resignation; formulas *D(is) M(anibus)*, ἐνθάδε κεῖται and θάρσει (*vel sim.*) οὐδεὶς ἀθάνατος); death in peace, as sleep and with the just/holy, possibly implying a desirable afterlife (87-121; sjalom; ἐν εἰρήνῃ or μετὰ τῶν δικέων/ὁσίων ἡ κοίμησις αὐτοῦ); general belief in afterlife (122-149; εὐμοίρει; εὐλογία (πᾶσι); tomb ■ memorial: μημόριον *vel sim.*; God's remembering of the deceased; judgment; hope); specific belief in afterlife (150-173; (journey of the) soul; immortality; astral language and images; resurrection). In the final chapter (174-201) P. shows that the conceptions in inscriptions have much in common with those in Pauline literature. We mention some Greek inscriptions discussed in detail: *JIWE* II 91 (159-161; the name Ἀστήρ is probably no allusion to astral immortality); *JIGRE* 34 (31/32 and 82) and 36 (148/149); *SEG* XVI 829 (*GV* 2037 a; Merkelbach-Stauber, *SGO* IV 21/01/02; 146-148); XXXIII 1276 (67-70; cf. also 96/97; contra E.Puech, P. argues that this text reflects a general 'Epicurean' adhortation to enjoy life rather than ■ reference to actual funerary banqueting; Puech's readings are dubious).

2344. Religion. Jewry: titles of synagogue officials. K.Hedner-Zetterholm in B.Olsson et alii, *op.cit.* (cf. our lemma no. 1414) 138/139, briefly reflects on the meaning of ἀρχισυνάγωγος, γερουσιάρχης, *pater* and *mater synagogae*.

2345. Religion. The Imperial cult in the province of Asia. On the basis of archaeological finds, literature, inscriptions and coins, S.J.Friesen, *Imperial Cults and the Apocalypse of John* (Oxford 2001), examines the role of the Imperial cult in the *Revelation of John*. On 23-131, he gives an overview of the different forms of the cult for the emperors, i.e. provincial cults, municipal cults, cults of groups and individuals, from the time of Augustus to the early 2nd cent. A.D. He quotes (in part) the following inscriptions (English translation): *SEG* XXXI 913 (Aphrodisias); *IGR* IV 454 (Pergamon); Maiuri, *Nuova Silloge* 680 (Kos); *Aphrodisias and Rome* 54; *I.Ephesos* 233; 412; *I.Ilion* 88; *I.Pergamon* 36; L.Robert, *Hellenica* VII (Paris 1940) 206/207 LL. 1-11 (Miletos). Of the following texts, only (partial) English translations are given: *I.Ephesos* 17; 213; 275; 3801; 4337; *I.Pergamon* 374; *OGIS* 458 (cf. *SEG* XLIII 1232; Priene).

On 58, F. prints a list of the citizens of Asian cities, attested in inscriptions, who contributed to the temple of the provincial Imperial cult at Ephesos. On 77-103, he presents two case studies of municipal Imperial cults: the Sebasteion at Aphrodisias (77-95) and the Augusteion at Ephesos (95-101).

2346. Religion. The Imperial cult in the provinces of Asia and Bithynia-Pontus. D.Campanile, *Mediterraneo Antico* 4 (2001) 473-488, reflects on the Imperial cult, mainly on the basis of literary sources (the only inscription she mentions is *RDGE* 60).

2347. Religion. Magic: the language of defixiones. J.B.Curbera - D.R.Jordan in A.F.Christidis (ed.), *op.cit.* (our lemma no. 2296) 1006-1011, discuss the language of Greek *defixiones* and republish the texts of *SEG* XXXV 213 (cf. XLIX 313) and XLVIII 357.

2348. Religion. Magic: inscriptions on nails. G.Bevilacqua, *ArchClass* 52 (2001) 129-150, publishes the drawing of a bronze nail inscribed with magic signs found in Caere in illegal excavations (now lost). On 134-140 she presents a catalogue of 15 similar nails, all known from 19th cent. publications, and mostly of unknown provenance and undated. Greek inscriptions other than magical signs and symbols or incomprehensible sequences of letters are Ιαω Σαβαωθ (134/135 no. 1; ph.; dr.), εἰκών (134/135 no. 2; dr.), τοῦ Σολωμονε (139 no. 10), and πῦρ (140; from Paros); for an ineditum see our lemma no. 1462. B. comments on the apotropaic force assigned to nails even when not inscribed.

2349. Religion. Nabataean religion. J.F.Healey, *The religion of the Nabataeans* (Leiden-Boston-Köln 2001), briefly comments on Δουσάρης, identified with Zeus (*Milet* I 3 no. 165: Ζεὺς Δου[σάρης σωτήρ]) and Helios (101-103); ἅγιος Πακειδάς, partner of Ἥρα in Gerasa (cf. the proper name Πακειδοκοσος in *I.Délos* 2311; 142); θεὸς or Ζεὺς Ὀβοδα (149); family deities like θεὸς Αμερου (or Ἀρκεσιλάου, Αυμου, etc.; 152) and Ζεὺς Βωμός (159).

2350. Religion. Roman army, 64 B.C.-305 A.D. O.Stoll, *Zwischen Integration und Abgrenzung: Die Religion des Römischen Heeres im Nahen Osten. Studien zum Verhältnis von Armee und Zivilbevölkerung im römischen Syrien und den Nachbargebieten* (St. Katharinen 2001), examines the question of how Roman soldiers influenced the religion and the cults of the communities near their stations, and to which extent a separation between the military and the local population is to be supposed. The study is restricted to Roman Syria, Arabia, Syria Palaestina, Osrhoene, and Mesopotamia, and it includes the period between 64 B.C. and the reign of Diocletian (284-305 A.D.); however, most of the sources (inscriptions, papyri, coins and archaeological objects) are from the 2nd and 3rd cent. A.D. S. divides the sources into different categories and argues that the language used (Greek or Latin) depended on these categories. In votive inscriptions, Latin and Greek are equally used (60-64); in honorary inscriptions from soldiers for soldiers and Roman officials (65-67) and in funerary inscriptions of soldiers (74-76) Latin is predominant; honorary inscriptions from soldiers for civilians and from civilians as well as civilian institutions for soldiers are more often in Greek than in Latin (67-74). There was not a single 'religion of the army' throughout the whole empire; instead, one has to distinguish different 'religions of the army' between the provinces (429). As a general result, S. concludes that we have to do with a symbiosis of army and provincial society, and that the evidence speaks in favor of integration rather than dissociation ('Abgrenzung'; 418).

For a review see M.M.Sage, *CR* 52 (2002) 429-431; for the influence of the Roman army on cults in Palaestina see also our lemma no. 2015.

2351. Religion. Cult of Roman magistrates. G.Thériault, *CEA* 37 (2001) 85–95, places the cultic honors awarded to Roman magistrates in the context of divine honors for benefactors (cf. his forthcoming book *Bienfaiteurs grecs et romains et les honneurs cultuels dans la cité grecque*). The first Roman who was awarded such honors was not the proconsul M.Marcellus in Syracuse, since the *Marcellia* were not established for him, but for C.Claudius Marcellus (79 B.C.; cf. Cic., *Verr.* 2.51), but T.Flamininus in Gytheion (*SEG* XI 923), Argos (Migeotte, *Emprunt* no. 20), and Chalkis (Plut., *Flam.* 16.5-7); other Roman magistrates who were awarded cultic honors by Greek cities include L.Mummius (see our lemma no. 1102 bis), Manius Aquilius (*IGR* IV 292 LL. 38–40) M.Annius (*Syll.*^{3} 700 LL. 36–40), Q.Mucius Scaevola (*OGIS* 437–439), Sulla (*IG* II^2 1039 L. 57; *SEG* XIII 279), Lucullus (Plut., *Luc.* 23.2; App., *Mithr.* 76), Pompey (*IG* IX^2 1 719 L. 8; *IG* XII 2 59 L. 18; *I.Délos* 1641, 1797; *I.Side* 54), Caesar (*IG* XII 2 25/26; *IG* XII 5 557; *IG* XII Suppl. 25/26; *IGR* IV 1728; *Syll.*^{3} 760; *Iscr.*

Cos ED 269; A.E.Raubitschek, *JRS* 44, 1954, 66 no. I), P.Servilius Vatia Isauricus (*I.Ephesos* 702), L.Munatius Plancus (*I.Mylasa* 135), M.Iunius Silanus (*IG* XII 9 916), and L.Sextus Appuleius (*I.Alexandreia Troas* 13). T. correctly stresses the extraordinary character of this honor, which expressed the gratitude of Greek communities for extraordinary services. This phenomenon declined when the emperor cult monopolized the divine honors for mortals (cf. Cassius Dio 56.25.6). The last testimonia concern the cults of C.Vibius Postumus (*IG* XII 6 1 365 = *OGIS* 469 = *IGR* IV 963; 6–9 or 12–15 A.D.), the procurator Geminus (*IG* V 2 435; 1st cent. A.D.?), and Cn.Vergilius Capito (*SEG* XXXIV 1186 A; *I.Didyma* 278)

2352. Religion. Cult statues. The epigraphic material is one of the sources exploited by T.S.Scheer, *Die Gottheit und ihr Bild. Untersuchungen zur Funktion griechischer Kultbilder in Religion und Politik* (Munich 2000), in her study dedicated to the function and perception of cult stutues and images of gods. We single out her discussion of the relevant terms (ἄγαλμα, ξόανον, ἕδος, βρέτας; 8-34), of the question whether the Greeks identified the image of a divinity with the divinity (44-54 and 96-130), and the ritual treatment of images of gods (54–95 and 136–146). For a review see R.Parker, *CR* 52 (2002) 111–113.

2353. Religion. Thanksgiving by people saved by deities. C.Habicht, *Hyperboreus* 7 (2001) 301-307 and 8 (2002) 340-344, collects inscriptions recording people who were saved (σῴζω; συνανασῴζω) by the gods from dangers (κίνδυνοι; in wars; at sea; illness).

2354. Religion. (Θεὸς/Ζεὺς) Ὕψιστος. M.Stein, *EA* 33 (2001) 119-125, discusses the cults of Ὕψιστος, Θεὸς Ὕψιστος and Ζεὺς Ὕψιστος and reaches conclusions which differ considerably from those of S.Mitchell (see *SEG* XLIX 2495; cf. 1796). According to S., the inscriptions testifying to these cults cannot be regarded as one and the same cult of pagan-Jewish character. One should rather distinguish between different cults of pagan origin, of Jewish origin and those which comprise elements of both; the θεοσεβεῖς are not to be identified with the adherents of Theos Hypsistos [See now also G.W.Bowersock, '*The Highest God with particular reference to North-Pontus*', *Hyperboreus* 8 (2002) 353-363, who also rejects Mitchell's views, Pleket]. See also our lemma no. 954.

2355. Sculptors. Phradmon. A.Corso, *NAC* 30 (2001) 53-71, briefly discusses the following inscriptions mentioning this specialist in bronze statues from Argos, whose *floruit* is to be dated to ca. 420 B.C. (cf. Pliny, *N.H.* 34.49 and 53; Pausanias 6.8.1): 1) inscription on the base of a bronze statue from Ostia made by Φράδμων Ἀργεῖος: see *SEG* XLVI 1325 (3 C); 2) a late 5th cent. B.C. base from Delphi; in the inscription the name [Φράδ]μων has been plausibly restored (*SEG* XXIV 387); 3) *IG* II² 1654: one of the Erechtheion accounts containing a list of workers, most of whom seem to have been sculptors. In LL. 1/2 the name [Φ|ρ]άδμονα Να[-

-] has been restored; S.Lambert suggested dating the text to 406/405 B.C. (see *SEG* L 69). C. now suggests identifying Phradmon with the Argive sculptor. He acknowledges the new reading by J.D.Morgan: [Εὔ|κ]αδμον Ἀνα[καιέα] (see *SEG* L 69 in fine); according to M. this Eukadmos may have belonged to the same family as the sculptor Eukadmos, active in Delphi in the 320s and a teacher of the Athenian sculptor Androsthenes (cf. Paus. 10.19.4). C. prefers reading the name of Phradmon, since a sculptor of this name is known to have been active in the late 5th cent. B.C. (see above sub 1/2), while a sculptor Eukadmos is not.

2356. Slavery. Asia Minor: the economy and demography of slavery. S.Bussi, *Economia e demografia della schiavitù in Asia Minore ellenistico-romana* (Milan 2001); brief introduction on λαοί and ἱερόδουλοι; long chapter (17-61) on the sources of slavery (prisoners of war; piracy; slave-trade; slave-breeding; exposure of babies); roles of slaves in the economy of Asia Minor (63-98): in agriculture and cattle-breeding (*I.Sardis* 1, λαοί and οἰκέται; the latter active in agriculture; *SEG* XXIX 1613; *IG* XI 4 1296 A LL. 2-8; *IG* XII 2 76 and 80; *IG* XII 3 343-349; *SEG* II 579; *Syll.*³ 1000; *OGIS* 215 with *SEG* XLI 994; inscriptions mention slave-herdsmen) and in crafts (ἐργαστήρια; *SGDI* 2001; *RC* 24; *SEG* II 551); taxes on slaves (sale of slaves: ἐπώνιον; tax on (possession or use of) slaves: *I.Stratonikeia* 502); prices of slaves (largely based on Egyptian papyri and Delphic manumission inscriptions); number of slaves in Asia Minor (*I.Erythrai* 22; B. interprets the 2,860 ἄνδρες as predominantly slaves; *Syll.*³ 742 = *I.Ephesos* 8); slavery in Asia Minor from Hellenistic to Roman times (99-130): Roman landowners in Asia Minor, with slaves/freedmen as managers (*IGR* IV 1302 = *I.Kyme* 19; *IGR* IV 1219 = *TAM* V 2 1031; the Plancii Vari from Pergamon, the Sergii Pauli, the Caristanii from Antiochia in Pisidia, the Catillii in Bithynia (*SEG* XXXV 1296); *IGR* IV 914 = *I.Kibyra* 41, mentions 107 slaves who worked on an estate). B. argues that the Roman presence in Asia Minor brought about an increase in the number of slaves both as managers and as workers.

In an Appendix on slavery in Hellenistic Egypt, B. briefly discusses some inscriptions mentioning fugitive slaves (δραπετικὰ σώματα): *SEG* XIV 686 (*I.Rhod. Per.* 357); *Syll.*³ 633 LL. 87-89 (*Milet* I 3 150). On 145-148 discussion of penalties for slaves (whipping; crucifixion).

2357. Slavery. North shore of the Black Sea. H.Heinen in H.Bellen – H.Heinen (edd.), *Fünfzig Jahre Forschungen zur antiken Sklaverei an der Mainzer Akademie, 1950–200* (Stuttgart 2001) 487–501, summarizes the research on slavery in the cities of the North Shore of the Black Sea drawing upon the epigraphical testimonia from Berezan (see our lemma no. 953), Chersonesos Taurica (see our lemma no. 957), Pantikapaion (see our lemma no. 988), and Phanagoreia (see *SEG* XLVIII 1024 and our lemma no. 989).

2358. Taxes. G.D.Merola, *Autonomia locale, governo imperiale. Fiscalità e amministrazione nelle province asiane* (Bari 2001), examines the relations between cities and non-urban organizations (ἔθνη, δῆμοι, διοικήσεις = conventus) on the one side and the Roman authorities on the other, with special reference to the imposition and collection of taxes (Roman; local).

Ch. I (13-99): diachronic survey of the origin and history of the province of Asia and of the administration of and the collection of taxes imposed upon the province. Analysis of the following inscriptions: *I.Pergamon* 249 (*OGIS* 338; *IGR* IV 289; 18-24); *OGIS* 435 (*IGR* IV 301; *SEG* XLV 2303; the so-called SC Popillianum; 25/26); *I.Smyrna* 589 (*IGR* IV 262; *SEG* XLVIII 1424; SC de agro Pergameno; M. does not accept a date in 101 B.C.; 27-34); *OGIS* 764 (*IGR* IV 292-294; cf. *SEG* XLIX 1770 and 1772; Diodoros Pasparos; 41-44); *OGIS* 436 (*IGR* IV 752; annexation of Phrygia; 44-49); on 89-99 discussion of the late Roman cadaster inscriptions from Hypaipa (*I.Ephesos* 3804-3806), Mylasa (*I.Mylasa* 271-282), Mytilene (*IG* XII 2 76-80 = *IGR* IV 109-113), Thera (*IG* XII 3 343-349 [add *SEG* XLVII 1273; L 745], Kos (*IGR* IV 1083), Chios, Tralles (*I.Tralleis und Nysa* 250), Astypalaia (*IG* XII 3 180-182 = *IGR* IV 1039-1041) and Magnesia on the Maeander (*I.Magnesia* 122).

Ch. II (101-141): the role of the city in the imposition and collection of both Roman and urban taxes. Analysis of: the *Monumentum Ephesenum SEG* XXXIX 1180 (L 1159*) LL. 40-42, 56/57 and 119/120 (on civic magistrates assuming the function of the *publicani* in the collection of the *portorium*, where stations of *publicani* were lacking; 109-113), *SEG* XXXV 1439 (see also XLIX 2412 in fine; inscription concerning customs dues in Lycian Myra: see our lemma no. 1830; 126-128); *SEG* XXXIX 1180 LL. 103-105 (Alexandria Troas enjoys the privilege of collecting the *portorium* on import and export for its own use; 128); *SEG* XIV 639 (XXXVII 865; customs dues in Kaunos; 129-132); *SEG* XXXVII 1234 (controversy between Kadyanda and Kaunos about customs dues; 132 note 135); *OGIS* 629 (*IGR* III 1056; *SEG* XXXVII 1458*; Palmyra; 133/134; see also our lemmata nos. 1972 and 2305); *I.Mylasa* 611 (*CIL* III 7151; 135-137 [on this late Roman text and on the problem of urban and imperial customs dues see M.'s contribution in *Atti del XIII Convegno Internazionale su 'Centralismo ed autonomia nella tarda antichità'*, Perugia-Spello 1-4 ottobre 1997 (Naples 2001) 271-285; *non vidimus*]).

Ch. III (143-181): role of the conventus (διοίκησις; ἀγορὰ δικῶν; ἡ ἀγοραῖος/ἀγοραία) in the tax system. Analysis of: *I.Priene* 106 (*Milet* I 2 3; letter of Roman magistrate to the Hellenic Koinon; 145-149); *I.Didyma* 148 (Robert, *Hellenica* VII 206-238; 149-151); *I.Ephesos* 13 (*SEG* XXXVII 884; XXXIX 1181; M. argues that we have evidence here for various local taxes: I LL. 24/25 (im- and export dues), II LL. 8/9 and 16 (tax on entrance to the γερουσία) and LL. 32/33 (sales tax); 152-159); *SEG* XXXIX 1180 LL. 88-96: in L. 91 M. apparently accepts the restoration of edd.pr. ε[ἰ τ'] αὗται ἀγοραί εἰσιν | [δικῶν], ἀγοραί meaning either 'center of gubernatorial jurisdiction' or 'festive market, fair' [but see our lemma no. 1574 for a different reading]; in L. 92 she prefers [εἰ (or ἐὰν) ἐντὸς, in L. 94 [εἰ τ' ἐκτὸς (or ἔξω) διοικήσ]εων ἐν ['Ασία]ι τῶν προγεγραμμένων ἕτεραι (i.e. nom. plur.) εἰσὶν ἐπαρχείαι (dative) προσνενεμημέναι: 'se altre (diocesi) sone aggiunte al l'Asia' or 'se altre comunità (evidentemente esentate) sono aggiunte all'Asia'. For the text of LL. 91-95 see our lemma no. 1574. On 172-181 reflections on the introduction of διοικήσεις in Asia.

2359. Vase inscriptions outside of Attica. In his monumental *Non-Attic Greek Vase Inscriptions* (Oxford 2001) (*NAGVI*), R.Wachter presents a massive compendium of more than 400 inscriptions of this genre, painted and incised, on non-Attic vessels prior to 400 B.C. He deals only with inscriptions added by potter or painter 'when the object was first made.'

Inscriptions incised later, such as dedicatory graffiti, are excluded, as are nonsense inscriptions and trade marks.

W. has divided his work into:

I. Catalogue (7–223), with an edition and commentary on each inscription, arranged in the same geographical sequence as *LSAG*², Euboia to the Doric Hexapolis. Within each geographic unit, inscriptions are in chronological order. Each entry consists of catalogue number (e.g., EUB 1) and present location of the vase; shape of vase; painter (if identified); time and place of discovery; bibliography; remarks on ph. available in print; autopsy by R.W.?; description of painted scenes; date; texts (a) in majuscule, (b) 'objective reading in transliteration' without breathings, accents, or word divisions, (c) restored text with all appropriate diacritical marks; 'epigraphy,' i.e., readings, interpretation, sometimes with translation added, and linguistic commentary. There are 32 pages of drawings and 32 plates. Inscribed Corinthian vases and pinakes are greatly in the majority, more than 130.

II. Analysis (227–342), including detailed chapters on Epigraphy and Spelling, Philological Analysis, Onomastics, Daily Life, Signatures, Erotica, Labelled Scenes and Their Interpretation, Literary Language.

Appendix (343–350), 'Microcatalogue,' a short version of all restored and interpreted texts from the Catalogue. Bibliography (351–362), Index of Words Including Names (363–371), Linguistic Index (372/373), Index of Inscribed Vases (374–384), Collections (385–388), Provenances of *NAGVI* texts (389), Ancient Authors (390–392), General Index (393–397).

2360. Vocabulary. Ἕλληνες and Πανέλληνες. J.-L.Ferrary in *The Greek East* 19-35, examines the meaning of these terms in inscriptions and literature of the Republican and Imperial period. The Ἕλληνες are foremost the members of the κοινὸν τῶν ἐπὶ τῆς Ἀσίας Ἑλλήνων, which included the Greek cities as well as the Hellenized peoples in the interior of the province (25). The *koinon* may have been founded in the context of the reorganization of the province of Asia by Lucullus after the Mithridatic War, and its title was possibly suggested by the Greeks themselves and approved by the Roman authorities (29). Later, the κοινὸν τῶν ἐν Βιθυνίᾳ Ἑλλήνων was modeled after the Asian *koinon*, perhaps also in connection with Lucullus. This early foundation date possibly explains the existence of two separate *koina* in the double province of Bithynia-Pontus (30/31). In other cases (e.g. in Cilicia), Ἕλληνες just means 'provincials', i.e. *peregrini*, as opposed to Romans (31/32). The term Πανέλληνες had only a non-technical meaning (= πάντες οἱ Ἕλληνες) before Hadrian founded the Πανελλήνιον as an organization which transcended the provincial boundaries (32-35).

2361. Vocabulary. The terms patria/πατρίς and the origin of *equites* and *senatores*, Roman Imperial period. On the basis of 67 Greek and Latin honorary inscriptions (list on 277-279), almost half of them from the Greek East, D.Erkelenz, *ZPE* 137 (2001) 271-279, convincingly shows that one cannot conclude from the word *patria*/πατρίς that the honorand originated from the honoring city. The terms rather refer to those who proposed the honors

and/or erected the monuments. This explains why these terms are used in several inscriptions for the same man but from different cities.

2362. Vocabulary. Σπειροκέφαλον. J.Flemberg, *Eranos* 99 (2001) 16/17, publishes an addendum to his earlier article (cf. *SEG* XLIV 2390) to argue, contra R.A.Tybout (*ibid.* in fine), 'that the Side inscription offers only a weak support for the view that *speirokephalon* could mean "capital with volutes" ' (17); βάσις, if correctly restored, is more likely to mean 'the plinth on which the whole column stands' (so G.E.Bean), i.e., the base of the whole monument (cf. *SEG* XXXVII 527 for the βάσις of a sundial); consequently σπειροκέφαλον can be interpreted as 'base and capital of a column' ('base' here in the sense of circular moulding at the lower end of the shaft of a Ionic or Corinthian column), in line with the six other inscriptions in which the term is assured to have this meaning [in the same sense *I.Side* 162, yet unknown to F., where, however, σὺν τ[ῷ βωμῷ καὶ] instead of σὺν τ[ῇ βάσει καὶ] is restored; translation: 'mit dem Sockel', Tybout].

2363. Vocabulary. Φίλος and composita with φίλος in Greek inscriptions of the Roman Imperial period. On the basis of numerous Greek inscriptions, C.Veligianni in M.Peachin (ed.), *op.cit.* (cf. our lemma no. 2325) 63-80, examines the meaning of φίλος and the various categories of composita, especially the new formations φιλόκαισαρ and φιλοσέβαστος. 1) 'Die älteren Begriffe' (63-65): A) terms bearing on family relations (φιλάδελφος, φίλανδρος, φιλομήτωρ, φιλοπάτωρ, and φιλότεκνος) occur in epitaphs of the lower classes, and in official or private honorary inscriptions of the upper classes (though rarely in those for members of local elites). Words like φιλόστοργος/φιλοστοργία belong to the same context. Besides family members, also friends and associations can be responsible for honorary inscriptions or the funeral and the tomb; B) terms concerning civic life: φιλόπατρις (used very frequently), φιλόδοξος, φιλότιμος (the last two are very close in meaning), φιλόδημος (rare), φιλόπολις (frequent, especially in Asia Minor), φιλοπολίτης (rare), φιλορώμαιος (for client kings, cities, persons; not a legal term, i.e., not meaning *amicus populi Romani*), φιλόκαισαρ, and φιλοσέβαστος [the last two terms feature, however, particularly in the second section]; 2) 'Die neuen Wortbildungen' (66-76): φιλόκαισαρ and φιλοσέβαστος, both very frequently used for persons, cities, and civic institutions, are distributed unevenly, the first one being often attested in Stratonikeia, on the islands and the Greek mainland, the second one in Asia Minor, especially in Ephesos. These terms do not translate *amicus Caesaris/Augusti*, for which we have the rare φίλος τοῦ Σεβαστοῦ, but are related to the imperial cult. In this context, V. on 71/72 discusses the chronology of the lists of Curetes *I.Eph.* 1005, 1008-1012, 1040, and 1047 (cf. our lemma no. 1575); 3) 'Verleihung der Ehrentitel' (76-79): the titles φιλοσέβαστος and φιλόκαισαρ are, like φιλόπατρις, granted to individuals by acclamation and not by the emperor.

For names derived from φίλος see our lemma no. 2325.

I.A. NAMES OF MEN AND WOMEN

Α-- 472.67; 1513 G, 1533 Bd.3; 1555.4/5; 1602 A?
Α.τιος 1459
Αβας 1497
Ἀβάσκαντος 1132 bis, 1764.10; Ἰούλ. 1804.3
Ἀβασκαντώ 1132 bis
Αββασοβ 2062
Ἀββέντος (Ὀκλατίνιος) 1778.8 (cf. app.cr.)
Αββοσοβος 2062
Αββοσουββος 2062
Αβδαως 1823 (or toponym?)
Ἀβιανία 1380
Ἀβρουλεία cf. s.v. Ζωπύρα
Ἀβρώ 318
Ἀγάθα, Μαρκ. 1365
Ἀγαθάγγελος 897, 1925-1933
Ἀγαθάναξ 1512 A
Ἀγαθεῖνος, Ἕπρ. 1825
Ἀγαθείων 1712.1
Ἀγαθήμερος 1685.5
Ἄγαθις 469.11
Ἀγαθοκλῆς 185, 210.5; 472.1; 934.1/2; 1073.7; 1076 A.14; 1555.28
Ἀγαθόπους 472.11
Ἀγαθὸς Δαίμων 2159.36
Ἀγαθόστρατος 1555.28
Ἀγαθοῦς 2173
Ἀγαθώ 1101
Ἀγάθων 946, 1103; Φιλοσέραπις 1483?
Ἀγάλλης 512
Ἀγάπητος 472.20
Ἀγασίας 207.5
Ἀγασικλῆς 147.9; 796.2/3
Ἀγείδας 1555.19
Ἀγεισαρέτα 684
Ἀγείσσας 711 A.85
Ἀγείτουρ 711 A.61
Ἀγεμάχα 1024
Ἀγήμων 946
Ἀγήσανδρος 1555.2
Ἀγήσαρχος 1555.31
Ἀγησίας 1061.5
Ἀγησίβιος 1555.32
Ἀγησίλας 1555.12
Ἀγησίνικος 1555.32
Ἀγίαρχος 468 Γ.11
Ἀγίας 478, 1555.19
Ἀγίς 732
Ἄγλαος 663, 1261
Ἀγλάων 663
Ἀγνόν 986
Ἄγνων 986
Ἀγοράκριτος 1057.2, 13; 1058.3
Ἀγοράστη 1380
Ἀγουσία cf. s.v. Τερτία
Ἀγούσιος 752, 1867; cf. s.v. Λούκιος
Ἀγροίτας 711 A.91
Ἀγροτέριν 806.5
Ἀγχίαρος 711 A.68
Αδα 1816
Ἀδαῖος 775
Ἀδάμαντος 1076 app.cr.
Ἀδάμας 711 A.56
Αδδη 2059?
Αδδος 2059?
Ἀδείμαντος 1076 app.cr.; 1103
Ἄδματος 764
Ἀδόλιος 621.3
Ἄδραστος 472.49
Ἄδυμος 776, 814
Αεδη 2059?
Αεδος 2059?
Ἀετίων 1017
Αζουμας 1958
Αθ-- 1408 (4)?
Ἀθα--, Αὐρ. Κελαινός 1649 (cf. app.cr.)
Ἀθάμας, Αὐρ. Κελαινός 1649 app.cr.?
Ἀθάμβητος 598
Ἄθαμβος 598

Ἀθαναγόρας 472.20
Ἀθανᾶς 1452?
Ἀθανάδας 532
Ἀθανάσιος, Αὐρ. Κελαινός 1649 app.cr.?
Ἀθανοκράτης 711 A.53/54
Αθαφενης 1989?
Ἀθη-- 1070 bis
Αθηακαβος 1986?
Ἀθην-- 147.34
Ἀθηναγόρας 472.20; 1516; 1534.12; M. Οὔλπ. Ἀ. Ἰουλιανός 1783 B/C9
Ἀθήναιος 611, 1114 app.cr., 2217
Ἀθηναΐς 1133
Ἀθηνᾶς 764
Ἀθήνιππος 946, 1093
Ἀθηνίων 1540
Ἀθηνόδωρος 328, 952 G, 1979?, 1981, 1983?
Ἀθηνόμανδρος 1823
Αι-- 1533 Ab.6
Αἰβουτιανός, Π. Αἴλ. Ἀπολλωνίδης 1783 B/C10
Αἴγλα 676
Αιδη 2059?
Αἰθέριος 377
Αἴλιος cf. s.v. Μάρων, Πόπλιος
Αἰλουρίων 2159.62/63
Αἰμιλιανή, Οὐαλερ. 2024
Αἰμιλιανός, M. Αὐρ. Ἰοῦνκος Αἰμ. Ὀνήσιμος 615.2/3
Αἰμίλιος cf. s.v. Κέλερ, Κόϊντος, Μάνιος
Αἰμυλία cf. s.v. Ἀμμία
Αἰνέας 674 app.cr., 1204, 1601 D?
Αἰνείας 2038?; Ἀ. Πάλμας 2038?; cf. s.v. Αἰνήας
Αἰνεσίδημος 1076 app.cr.
Αἰνήας 1544.2, 4
Αἰνησαγόρας 1320
Αἰνησίδαμος 1555.14
Αἰνησίδημος 1077
Αἰνιάδης 177
Αἴνων 1346
Αἰπολλοδότα 591 A
Αιρανης 1978
Αἴσαρις, Σαττάρας 1380
Αἰσχ-- 661
Αἰσχίνας 711 A.64
Αἴσχρα 712
Αἰσχρίων 112
Αἶσχρος 1057.1, 12; 1058.3
Αἴσχρων 334-336, 855, 904
Αἰσχύλος 80 I.26; 711 A.81; 1103, 1109
Αἰτερνιανή 2320
Αἰφικιανός 2320
Αἰχμέα 720
Αἰχμιάδας 664
Ἀκητανός 1262
Ἀκοινας 1263
Ἀκούιος cf. s.v. Αὖλος
Ἀκρόπολις 731, 1264
Ἄκτιος 1205, 1459?
Ἀκυιλώνιος 1571
Ἀκυίνιος 1570, 1605
Ἀκύλας, M. Οὔλπ. Τερτυλλιανός 833
Ἀκυλεῖνος, --λιος 1813 C.II.17
Ἀκυνέα Εὐτέλεια 1762
Αλαρεθος cf. s.v. Αρεθος
Αλαφαθην? (accusative?) 1980
Ἀλέξ-- 711 A.82
Ἀλεξα-- 1774
Ἀλεξάνδρα 199, 1463, 1708 bis.8; 1947
Ἀλέξανδρος 1699, 1708 bis.2; 1767, 1783 B/C.12; 1826, 1838.8; 1861; Αὐρ. 1628; Κλ. 2154; Σεπτίμ. 896; Τιβ. 689, 694, 696, 750, 775, 963, 1440
Ἀλεξᾶς 1265
Ἀλεξήνωρ 265
Ἀλεξίας 711 A.50
Ἀλεξικός 1004
Ἀλεξίλαος 663
Ἀλέξιππος 717
Ἄλεξις 57
Ἄληθις 2159.19
Ἀλιαρ-- 658
Ἀλίαρχος 658 app.cr.
Ἀλκέτας 2185

Ἄλκη, Κουσων. 885
Ἀλκιμέδων 1014
Ἀλκιμένης 471.11
Ἀλκῖνος 469.3
Ἄλκιππος 688
Ἀλκισθένης 795.22
Ἀλκίστρατος 1114
Ἀλκμέων 57
Ἀλλιδία 1847; cf. s.v. Παυλάς
Ἀλλιῆνος cf. s.v. Ἑλικών, Ἔνων, Καπίτων, Σεκοῦνδος, Σύλλας
Ἀλσήνωρ 1093
Ἄλτιος 1459?
Ἀλυπία 1743
Ἀλφία 793
Ἀμβείβιος cf. s.v. Ῥοῦφος
Ἀμε-- 1553.11
Ἀμεινίας 77.3; 2101
Ἀμεινοκλῆς 599 bis.2; cf. s.v. Ἀμινοκλῆς
Αμερος 2065, 2349
Ἀμινοκλῆς 692 app.cr.
Αμμαις 2023 A
Ἀμμία 718 B, 1720.1; 2038?; Αἰμιλ. 1010
Ἀμμωνάριον 2159.27
Ἀμμωνεῖνος 2159.36
Ἀμμωνίλλη 2159.37, 62
Ἀμμώνι(ο)ς 2068, 2134?, 2159.12, 41, 50; 2164; Ἀ. Τυρανκών 2164
Ἀμμωνοῦς 2159.53, 55
Αμος 2051
Ἀμπέλιον 1725
Αμριλιος 2073
Ἀμύμων 1614
Ἀμυμώνη 305
Ἀμύντας 585 bis, 775, 1142
Ἀμυντιανός, Αὐρηλιανός 832; Αὐρηλ. 832
Ἀμφικλῆς 112
Ἀμφίνοος 711 A.66
Ἀμφίων 210.8
Ἀμωμίς 1266
Ἄνα 1455
Ανα-- 1602 B
Αναaμος 2062
Ἀναδενδράς 1283
Αναμος 2053, 2062
Ἀναξαγόρας 67.3, 11; 1076 B.29; 1506.13, 17, 31
Ἀνάξανδρος 468 Γ.9
Ἀναξίδικος 913
Ἀναξίδοτος 1103
Ἀναξίκλειτος 1076 app.cr.
Ἀναξίνβροτος 1621
Ἀναξιπόλη 964
Ἀνάξιππος 747
Ἀναξίων 1555.4
Ἀνατόλιος 1628, 1823
Ἀνάχαρσις 69
Ἀνδρ. 759 (7)
Ἀνδρέας 381, 1447 (2)?
Ἀνδρίσκος 775
Ἀνδρόδικος 1000
Ἀνδρόκλεια 666
Ἀνδροκλῆς 75.6; 80 I.20; 94, 194
Ἀνδρόνικος 711 A.24/25; 902 H; 1533 Aa.19; 1534.3
Ἀνδροσθένης 1103, 1555.29
Ἀνδρω-- 1404 (18)?
Ἄνδρων 1506.5; 1555.13
Ἀνδρωνίδας 1404 (18)?
Ἀνδρῶχος 1404 (18)?
Ἀνείκητος 473.2; 1288, 2159.24
Ἀνειμ-- 1042 app.cr.
Ἀνεσα-- 1042 app.cr.
Ἀνθε-- 431
Ἀνθεμίων 144.11
Ἄνθεμος 2074?
Ἀνθέστιος cf. s.v. Φιλῖνος
Ἀνθέσφορος 1506.4
Ἄνθιμος 2217?
Ἀνίκητος 472.45
Ἀνίνιος 666
Αννα 1815
Ἀννία cf. s.v. Τυδδα, Τυδδανή
Ἄννιος cf. s.v. Ἄππιος, Νεμωνιανός, Πλόκαμος, Πυθόδωρος

'Ανουβᾶς 2113-2118
'Ανουβιαίνη 2159.36, 56
'Ανουβίων 2159.17, 26, 45, 63
'Ανταῖος 1017
'Αντανδρίδης 1103
'Αντηιανός 1823
'Αντι-- 147.23
'Αντίας 638
'Αντίβιος 2322
'Αντιβίων 2322
'Αντιγενείδας 711 A.13, 89/90
'Αντιγένης 693, 1096
'Αντιγόνη 833, 1776
'Αντίγονος 472.61; 775, 831, 1487.10; 2260 C?
'Αντίδωρος 788
'Αντικράτεις 679, 711 A.43
'Αντιμαχίδης 725
'Αντίμαχος 92.1; 1501.2
'Αντίνοος 209.3
'Αντίνους 750
"Αντιος 1459?
'Αντιοχιανός, Π. Αἴλ. 'Απολλώνιος 1783 B/C.11/12
'Αντιοχίς 1537
'Αντίοχος 585 bis, 1103, 1114, 1487.7; 1766, 2047/2048; cf. s.v. Φιλόπαππος
'Αντιπάτρα 1901/1902
'Αντιπατρίδης 795.6, 20
'Αντίπατρος 91.5; 711 B.29/30; 775, 795.13/14; 946, 1487.11; 1722, 1846 bis, 1901
'Αντιφάνεις 711 A.91; 1498.1; 1533 Aa.16
'Αντιφάνης 795.16, 24/25
'Αντίφιλος 164, 698
'Αντόνιος, Γ. Μ. 2030?
'Αντωνεῖνος 1911, 2048; Π. Οὐενέρ. 895
'Αντωνία cf. s.v. Δελλία
'Αντωνῖνος 2047, 2271?; Οὐήδ. 1577
'Αντώνιος 1394 (7/8), 1479, 2260 C?, 2271?; cf. s.v. Βαρήιος, Γερμανός, Σκόρπος
'Αξίων 2217?
Αουιδη 2059?
'Αούιτος 2242; Λολλιανός 458 B.22; 882
'Απατούριος 946
"Απεις 2159.62
'Απελινάριος 2320
'Απελλαῖος 793
'Απελλᾶς 787, 1103, 1267
'Απελλῆς 1076 app.cr., 1487.1; 1556.5
'Απημαντοκλῆς 67.6; 1506.22
'Απήμαντος 946
'Απία 2159.43
Απισιμυ-- 1513 J
'Απίων 2159.40
'Απο-- 1533 Aa.34; 1553.12
'Απολινάριος 2159.49; cf. s.v. 'Απελινάριος
'Απολλ-- 1206, 1567
'Απολλοδότα cf. s.v. Αἰπολλοδότα
'Απολλόδωρος 133, 814, 826, 1103, 2152; M. Αὐρ. 915.10/11; 940, 946; Κλεωνυμιανός 833
'Απολλοφάνης 287, 1497, 1534.2
'Απολλω-- 1207
'Απόλλων 2159.41, 58
'Απολλων-- 1553.2
'Απολλωνιάς 1994, 2159.21
'Απολλωνίδας 1510 A; 1511 A
'Απολλωνίδης 67.12; 283, 473.11; 946, 1461 bis?, 1506.32?; 1553.6, 14; 1775; Π. Αἴλ. 'Α. Αἰβουτιανός 1783 B/C.10; Π. Αἴλ. 'Α. Αἰβωνιανός 1783 B/C.13
'Απολλωνίη 1088 app.cr.
'Απολλώνιος 274, 472.66; 826, 844, 885, 946, 1088 I, 1103, 1208?, 1268, 1321, 1495.1, 4, 6; 1499.1; 1533 Bd.9, 11; 1539, 1563, 1565.4; 1783 B/C.11; 1827, 1861, 1887, 1904, 2094 II.3-5; 2129, 2159.8, 45; 2217; Π. Αἴλ. 1783 B/C.11/12; Γν. Τεάντ. 1684.3
'Απολλωνοῦς 2159.57
'Αποτιζεσος? 1933 (1)
'Απουλήϊος, Γν. "Αρρ. 'Α. Αὐρηλιανός 1786
Απρας 2220

"Αππιος, "Ανν. Φοῦσκος 1847
'Αππoίτας 764
'Αππολήιος cf. s.v. Σέξτος
'Απφή 1709 bis.2
'Απφία 1697, 1770
Αρ-- 1533 Ab.24
'Αραβιανός 798
'Αράβιος 798
'Αρβινας 1824
'Αρβουξηιανός 2320
'Αργιάδας 1538
"Αργουν 711 A.25
'Αργυρίς 890
'Αρεανός 1791.5
Αρεθατος 2055
Αρεθος, αλ 2072
'Αρέσκουσα, Οὐλπ. 810.1/2
'Αρεστίδης 806.3
'Αρέτη, Καμερ. 891
"Αρην 207.6
'Αρήτη 847
'Αρι-- 952 A, 1512 B
'Αρια--, Αὐρ. 806.1
'Αριάγνη 806 app.cr.
'Αριούκης 1866
'Αρισ-- 147.32/33, 209
'Αριστ-- 147.32/33; 952 B/C; 1001.42; 1533 Bd.27; 1555.7
'Αριστ[....]ος 1001.42
'Αρίστα 1313
'Ἀρισταγόρας 946
'Ἀρισταίνετος 273, 1555.6
'Αρίστανδρος 914
'Αρίσταρχος 1210, 1500.5, 10; 1555.20
'Αριστέας 607.2; 1497
'Αριστείδας 469.12; 1114, 1555.21; cf. s.v. 'Αρεστίδης
'Αριστένοτος 1693
'Αριστεύς 424, 664, 827.1
'Αριστία 1310
'Αρίστιος 468 B.13
'Αρίστιππος 468 Γ.2; 473.13; 1533 Bd.32
"Αριστις 1263
'Αριστίων 252, 373, 1555.6; 1566.5
'Αριστο-- 952 D
'Αριστοβ-- 651
'Αριστόβουλος 1211
'Αριστόβωλας 512
'Αριστογείτων 1123
'Αριστογένης 902 I
'Αριστόδαμα 498
'Αριστόδαμος 1322
'Αριστόδημος 215.4; 474.2; 1533 Bd.32
'Αριστοκ-- 1418 (1)
'Αριστόκλεια 461, 666
'Αριστοκλῆς 663
'Αριστοκλῆς 472.57/58
'Αριστοκράτης 13, 327, 6[illegible]2, 946, 1495.1, 6; 1891
'Αριστολαΐς, Φλ. 1532.8
'Αριστόλαος, T. Φλ. 1532 app.cr.
'Αριστολᾶς 1510 B
'Αριστομαχίδας 472.46, 65
'Αριστομένης 147.6, 7, 13; 468 A.13; 471.3; 472.21, 34, 36, 56/57; 473.5; 1553.4
'Αριστόνομος 57
'Αριστόνους 358
'Αριστοτέλης 795.11, 15, 24, 26; 978
'Αριστοφάνης 267, 280, [illegible]5.16, 20; 1267
'Αριστοφῶν 147.11; 946
'Αριστύλις, Κασσ. 136[illegible]
'Αριστώ 161
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(Cf. also Index VIII for references to kings etc. without Greek titles)

Ada, dynast of Karia: Ἄδα 1504 app.cr.
Agrippa I, king of Judaea: βασιλεὺς μέγας Ἀγρίππας 2020
Agrippa II, king of Judaea: Ἀγρίππας 2031?
Alexander II, king of Epeiros: βασιλεύοντος Ἀλεξάνδρου 1059. 4; βασιλεὺς Ἀλέξανδρος 1059.8/9
Antigonos Gonatas, king of Macedon: βασιλεὺς Ἀντίγονος 796.2
Antigonos Doson, king of Macedon: Ἀντίγονος 737
Antigonos Monophthalmos: Ἀντίγονος 1103
Antiochos I Soter, king of Syria: Ἀντίοχος Σωτήρ 1914?
Antiochos III the Great, king of Syria: βασιλεὺς Ἀντίοχος 1496; βασιλεὺς μέγας Ἀντίοχος 1840 bis
Antiochos VIII, king of Syria: βασιλεύς 61 A
Archelaos, king of Kappadokia: βασιλεὺς Ἀρχέλαος Φιλόπατρις καὶ Φιλόκαισαρ 1005
Artemisia, dynast of Karia: Ἀρτεμισία 1504 app.cr.
Asabithys, ruler of Bastarnians or the Getians: Ασαβιθυς 944
Demetrios the Besieger: Δημήτριος 1103
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Dionysios II, king of Syracuse: βασιλεύς 1410?
Hekatomnos, dynast of Caria: Ἑκατόμνως 1504
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Philip V, king of Macedon: Φίλ(ιππος) 871?; βασιλεὺς Φίλιππος 1496
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Ptolemy (uncertain), king of Egypt: 1533 A app.cr.
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Ptolemy VI: βασιλεὺς Πτολεμαῖος θεὸς Φιλομήτωρ ὁ Πτολεμαίου καὶ Κλεοπάτρας θεῶν Ἐπιφανῶν 2213
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Saumakos, king of Bosporos: Σαύμακος 957
Seleukos I Nikator, king of Syria: Σέλευκος Νικάτωρ 1852; Σέλευκος Νικάτωρ 1914?
Stephanos, king of Makouria: Στέφανος βασιλεύς 2203
Tarkondimotos II Philopator, king of Tarsos: Ταρκονδίμοτος Φιλοπάτωρ 1848/1849
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(Cf. the remark of the heading of Index II)

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3061	9	3690	218	4651–4653	17
3063-3072	9	3739	17/18	4655	230
3073	9, 194	3740	17	4683	17
3077	194	3744	17/18	4711	237
3083	9	3796	204	4714	17
3089	195	3874	219	4763	232
3091	9	3890	1023	4832	17
3092	9, 196	3924	17	4841/4842	17
3093	197	4008	220, 221	4854	236
3094	9	4035	228	4926	229
3098	9	4202	1592 app.cr.	4960/1	233
3101	198	4274	216	4962	10
3105	17	4356	17	4963	233
3106	9	4359	17	4969	233
3109	17	4384	17	5005	234
3112	200	4387/4388	17	5010	234
3113	206	4402	17	5096	14
3114	20	4423	17	5102	14
3115	207	4426	17	5116	235
3116	208	4434	67	5145	14
3117	209	4473	2342	5181 (2)	160
3118	210	4482	17	5221	17
3119	211	4509	2170 bis, 2342	5222	17, 44
3120	213	4510	204, 2342	5276	17
3121	212	4533	2342	5376	17
3130	17	4538	10	5391	17
3155	199	4544	204	5462	17
3157	201	4545	17	5468	17
3173	14	4546	17	5568	17
3183	329	4547	47	5601	17
3211	2279	4548	17	5653	205
3301	662	4558	17	5693	249
3315	18	4577	17	5701	17, 250
3430-3432	214, 1005	4585	17	5718	255
3462	17	4588	229	5727	255
3464	216	4589	19	5848	258
3532-3534	14	4589	10, 20	5895	17/18

IG II²	*SEG* LI
6000	125
6019	260, 409
6052	261
6154	247
6304	17
6582	17
6586	265
6673 (4)	249
6775	267
6815	267
6945	17/18
7033	75
7163	17
7365	268
7414	17
7495	270
7564	17
7636	247
7640	247
7695	17
7711	17
7793	17
8106	275
8347	249, 257
8388	17
8390	248
8400	303
8440	19
8501 a	17
8935	17
9010-9015	662
9204	662
9206	662
9301	19
9599	17
9788	249
9803	17
9898	17
10023	17
10036	284
10482	284
10561	17

IG II²	*SEG* LI
10569	17
10637	17
10665	19
10679	17
10770	926
10781	17
10864	17
11037	17
11103	252
11114	17
11169	291
11379	17
11414	278
11574	17
11655	17
11725	19
11832	17
11883	287
11990	19, 292
12111	294
12129	17
12147	17
12158	17
12196	17
12248	17
12300	19
12358	17
12418	17
12426	17
12449	17
12495	17
12658	17
12749	300
12761	247
12846	17
12876	17
12912	302
12963	V
13013	17
13030	19
13037	17
13200	306

IG III	*SEG* LI
3837	207
3874	220

IG III.3	*SEG* LI
praefatio p. xiii	570
praefatio p. xiv	569
34	9
94	328

IG IV	*SEG* LI
14	2334
137	332
197	17
203	523
360	662
558	2279
591	416
541/2	420
571	17
574/575	17
591	416
676	17
825	429
853	430
1396	2334
1398	2334

IG IV².1	*SEG* LI
2	431
28	431
71	434
75	426, 431
95	1448
98	432, 2280
102	433
122	434
126	2133
128-132	435, 2342
137	332
175	431

IG IV².1	*SEG* LI
276	623 app.cr.
428	17
436	17
497	17
499	17
560	17
570/571	17
592	2334
596/597	2334

IG V.1	*SEG* LI
1	439
18	1837 app.cr.
20	2281
120	450
213	9
723	1129
725	1129
817	17
948	17
1145	2317
1152	17
1167	329
1219	236
1349	437
1426	469
1428	463
1438a	471, 489
1448	329
1449	483
1454	475
1455	458
1457	481
1461	492, 2094 (II 4)
1471/2	493
1533-1558	502
1564	1000
1568	535

IG V.2	*SEG* LI
21	515, 1103
118	516
146/147	2334
262	505
268	2286
344	2285
357	513
469	507, 508

IG VII	*SEG* LI
18	2334
83	2334
190	9
268	2334
311	2334
331	2334
414	377
435	2351
507	1119
540	9
571	2334
579	17
1735	9
1735 a	2279
1760	2279
1762	595
1764	571
1773	2281
1779/1780	606 app.cr.
1788-1790	2302
1890	17
1892	2279
1965	17
2129	17
2413/2414	339, 2279
2447	2279
2505	2334
2711	571
2712	642 app.cr.
2723-2724 b	571
2729	17
2871	571

IG VII	*SEG* LI
3166	1119
3172	2309
3175	571
3195-3197	9
3210	9
3225	17
3408	9
4240	17
4248	17
4262	1919

IG IX.1	*SEG* LI
5	637 app.cr.
86	606 app.cr.
278	2279
488	2282
534-983	662
722/723	2334
877-879	1009
973	597
984-1061	662
1075	662

IG IX².1	*SEG* LI
2	2285
3	599 ter
17	599 ter
25	599 ter
135	599 ter
175	2279
188	1606
192	2279
229	662
231	662
233	662
417	1606
470	662
477	651-661
519	654 app.cr.
551	651-661
583	534, 1103
609	2285

IG IX².1	*SEG* LI
718	639, 642 app.cr.
719	2351
1201	744
1224	223
1225	222
1226	597
1228	2221
1229	2223
1230	2224
1474	1059
1475	467
1571	752
1583	466

IG IX.2	*SEG* LI
103	723
133	1004
199	995
203	995
234	2285
260	995
507	723 app.cr.
508	723
524	711
583	17
663	17
1057/1058	725/726
1057-1064	671
1060-1064	725/726

IG X.2.1	*SEG* LI
60	885
69	798
624	1650 app.cr.
772	884
244	789 app.cr., 885
259	885
278	883
431	884
461	885
480	889
484	885
499	884
608/609	885
632/633	884
772	884
1019	2276

IG X.2.2	*SEG* LI
15	776
18 A	777
18 C	777
20	776
25	776
53	776
73	776
75	776
101	776
180	776
232	776
320	882

IG XI	*SEG* LI
105-133	9
145	997
1149	9

IG XI.2	*SEG* LI
161 B	999
199	998
203	998
205	998
233	998
287	998

IG XI.4	*SEG* LI
452	999
596	2327
649	1119
759	1074
1056	2302
1059–1061	2279
1065	1103
1136	2279
1296 A	2356

IG XII.1	*SEG* LI
40	1014
46	1552 app.cr., 1555 app.cr.
47	1565 app.cr.
68/69	9
71	9
106	2094 (II 6/7)
125 a+g	1440
125	9
127	1014
155	1014
199	1565 app.cr.
383	9
385	9
709	1020
736	1014
1032	2317

IG XII.2	*SEG* LI
25/26	2351
35 d	1027
58 b	1026
59	2351
66	1847
76	2356, 2358
77-79	2358
80	2356, 2358
135	1026
140/141	1594 app.cr.
151	1026
156	1026
163 a	1594 app.cr.
165 a	1594 app.cr.
202	1594 app.cr.
242	1028
251	1028
360	2313
526	1025
537	2313

IG XII.3	*SEG* LI
87	1071, 2308
180-182	2358
343	1392, 2356, 2358
344-349	2356, 2358
1030	2325
1096	17
1126	17

IG XII.5	*SEG* LI
2	17
99	2282
107	1071 app.cr.
109	2328
147	17
229	2342
305	2275
530	9
544	9
557	2351
593	1071, 2308
677/678	1725
712	1725
733	1073
756	2334
816/817	1074
940	2334
1027	1071 app.cr.

IG XII.6.1	*SEG* LI
12	2317
14	1084
17	291
146	1084
150	1081/1082
151	1081, 1084
169	1081, 1085
172	1081, 1083
182	1081, 1084
224	1086
365	2351
462	1086
583	1087 bis

IG XII.6.2	*SEG* LI
583	1087
610	1087
1288	1088

IG XII.7	*SEG* LI
36	1499 app.cr.
53	1783
67	2309
69/70	2309
228	9
246	9
282	314, 2282
387-389	9

IG XII.8	*SEG* LI
61/62	2282
158	1091
163	2279
197	1092 bis
206	2094 (II 5)
242 (a)	2334
262	1096
540	2097

IG XII.9	*SEG* LI
11	152, 2217
187	1103, 2282
189	1106 app.cr.
190	1105
191	2312
192	1103
195–212	1103
195	519, 1103
204	1106, 1108 bis
207	9, 2279
214/215	1103
216	1103, 1115
217	1103, 465
218	1103, 1115
219/220	1103
221	358
222	1103
225–227	1103
228	1112
229	465, 1103
230	1103
231	1117
235	786
238	1119
239	786
249 A	1103
281	17, 1119 bis
449	1120 bis
795	859 app.cr.
824	1116 app.cr.
894	314, 2282
910	2279
915	2279
916	2351
972	1101
1108	1111 app.cr.

IG XII.9 Suppl.	*SEG* LI
178	9

IG XII Suppl.	*SEG* LI
25/26	2351
40	1594 app.cr.
83	1837 app.cr.
116	1495 app.cr.
275	2334
337	53
357	9
400	9
549–552	1103
555	1103

IG XII Suppl.	*SEG* LI
644	644 bis, 744
691	1029
p. 92 no. 1123 B	2279
p. 118 no. 712	1725
***IG* XIV**	***SEG* LI**
12/13	2279
331	1391
352	2285
402	1380
404	1380
408	1380
416	1380
419/420	1380
448	1193
461/462	1199
478	1199
520/521	1199
543	1199
552	1199
612	1411 (7)
614	1411 (7)
615	2279
616	1411 (7)
629	1181
636	1409
639	2305
645	1411 (2), 2285
661	1461 bis
668	1411 (9)
672	1412 (11)
715	1411 (5)
723	1411 (5)
730	1411 (5)
739	2281
741-744	1411 (5)
747	1413
748	1411 (5)
759	1411 (5)

IG XIV	*SEG* LI
783	1411 (5)
926	2021
951	1427
990	1428
1077	2334
1102	2281
1122	2334
1253	1442-1444
1529	1431
1745	1199
1839	1433
1852	1199
1919	1199
1981	1199
2000	1435
2393 (372)	1385
2394 (1/2)	1380
2415 (6)	1395
2415 (19)	1384
***SEG* I**	***SEG* LI**
131	17
149/150	2334
152	603, 2334
328	934
366	2311
383	2334
405	1087 bis
***SEG* II**	***SEG* LI**
415-417	773
446	934
551	2356
579	2356
580	2279
675	9
817	2290
874	2088 (4)
***SEG* III**	***SEG* LI**
42	640
116	17

SEG III	*SEG* LI
122	117
335	2281
354	571
367	571
401	2279
421	2218
448-451	662
497	2170 bis
***SEG* IV**	***SEG* LI**
47	1380
71	1409, 1411 (1)
72	1408
73	1411 (10)
74/75	1409
94	1411 (5)
381	1497
433	1103
594	2313
604/605	2334
626	2170 bis
660	2334
707	2278
***SEG* VI**	***SEG* LI**
167	2278
629/630	2094 (II 6/7)
646	2334
814	2279
***SEG* VII**	***SEG* LI**
7	1913
64	1392
133	1970
135	1919
138	1971
139	1970/1971
152	1970
164	1970
1239	2049
1241	2049

SEG VIII	*SEG* LI
95	1919
244	1919
246	1919
269	1919
354	2088 (4)
368	2088 (9)
463	2087
467	2087
484	2088 (12)
497	2088 (11)
504 a	2087
642	2170 bis
649	2164
703	2163
768	2129
770-772	2129
784	2087
803	2088 (8)
806	2093
***SEG* IX**	***SEG* LI**
1	2208/2209, 2211
3	642 app.cr.; 797, 2206, 2209, 2285
[illegible]	1427
13	9
50/51	2208
56	2334
72	2210
356	2276
358	2213
893	2252
***SEG* X**	***SEG* LI**
22	28
***SEG* XI**	***SEG* LI**
61	2281
188	2282
273 a	236

SEG XI	*SEG* LI
314	413
377	426, 431
458	1103
460	450
468	451
565	450
922	329
923	329, 2288, 2351
1005-1024 a	502
1045	504
1055	515
1183/1184	518
1186	518
1227	2281
***SEG* XII**	***SEG* LI**
166	17
217	1606
377	662
***SEG* XIII**	***SEG* LI**
279	2351
369	599ter
384	662
394	711
403	774
483	1467
556	2279
586	2279
614	2135
***SEG* XIV**	***SEG* LI**
39	67
61	91
307	2282
337-345	502
465	2279
479	836
557	2334
560	2334

SEG XIV	*SEG* LI
639	2358
639 C, E	1515
644/645	2334
647	2334
649 b	1515
650	2334
686	2356
871	2088 (10)
***SEG* XV**	***SEG* LI**
112	114
113	129
253	518
319	1111 app.cr.
387 A	743
393	743
394 B	743
386	744
400	744
589	2279
630	1478
662	2334
713	776
714	1687
762	1694
849	1919
***SEG* XVI**	***SEG* LI**
288	538
569	1189
575	1383
829	2343
***SEG* XVII**	***SEG* LI**
143	423
247	662
250/251	662
253-261	662
263	662
297	773
299/300	671, 725/726
315	2305

SEG XVII	*SEG* LI
382	2278
490	1468 (8)
570	1717
755	1919
901	1823
903	1823

SEG XVIII	*SEG* LI
36 A	297
143	344, 1832
153	428
235	2279
260	662
332	2334
380 a	1725
384 A	1103
433	2313
474	2127
578	1896
592	1900
622	1919
632-634	2087
636/637	2093
640/641	2093

SEG XIX	*SEG* LI
96	96
222	226
335	9
392	642
408/409	662
427	744
429	744
569	2331
622	1411 (5)
624	1440
875	1851 bis
876	1856 bis

SEG XX	*SEG* LI
180	2279
389	1919
394	2049
396	2049
398	2049
447 a	2323
496-499	2093
502	2093
698	2093
739-741	2208
752	2207

SEG XXI	*SEG* LI
298	83-89
447	262
527	859 app.cr.
537	114
607	146
644	153
695	192
843	262
949	277
1015	267
1093	66

SEG XXII	*SEG* LI
94	76
128	122
129	123
148	7
159	67
263	413
336	530
338	518
469	602
495	1103
505	2334

SEG XXIII	*SEG* LI
102	46
103 a	9, 17

SEG XXIII	*SEG* LI
126	2342
178	356
180	357
208	493
210	489
219	492
220	482, 490
221	489
225	492, 2094 (II 5)
359-363	662, 1009
364-387	662, 1009
388-393	662
443-445	671, 725/726
448	723
474	745
475	743
489	599, 764
514	1006
547	1131
620	2282

SEG XXIV	*SEG* LI
22	34
102	83-89
154	105
298	550
302	552
387	2355 (2)
517	2307
1025	2334
1028	943
1095	2285
1166	2093/2094 (I 1)
1167	2093
1169-1171	2093
1230/1231	2093
1217	2085
1225	2152

SEG XXV	*SEG* LI
89	193
155	110
158	129
177	80
186	144
200 (1)	156
205	176
407	432
539	1103
607	662
610-614	662
623 A/B	648
636	534

SEG XXVI	*SEG* LI
51	48
98	95
202	2282
220	9
290	307
340	17
346	252
401/402	2282
451	431
456	221
461	449, 2324
525	2218
551	571
624	600, 1130
845	953
1034/1035	1102 bis
1049	1168
1123	1390
1139	1186
1141	1410, 2285
1238	1561, 2331
1457	2278
1474	1871
1641	2290
1646	1919

SEG XXVI	*SEG* LI
1684	1919
1713/1714	2093
1728	2138
1806	2203
1825	2334
1902	2133

SEG XXVII	*SEG* LI
12-19	9
115	2279
168-179	662
181-182 bis	662
510	1084
518	93
545	1085
547	1088
589	662
657	1194
771	2313
788	2313
929	1824
932	833
942	1840, 2287
947	2278
973 bis	1919
977	2289
991	1970
1029	2093
1139	2276
1247	2282

SEG XXVIII	*SEG* LI
12	28
25	48
37	1195
107	122
212	9
225	2342
337	354

SEG XXVIII	*SEG* LI
392	400
461	571
659-661	969
686	1008
722	1102 bis
725	1116 app.cr.
852	2328
856	1103, 2334
1047	1716
1123	2313
1224	1824, 1835, 2311
1251	1861
1485	2170
1566	2206
1568	833
1574	923

SEG XXIX	*SEG* LI
116	95
165	205
166	213
195	17
291	213
348	357
349	363-397
349 a	377
349 b/c	364
349 e	381
349 g	377
349 h/i	376
349 j	396
470	648
483	662
741	1026
872	1194
985	2279
992	2334
1032-1062	1478
1129 bis	1586, 2334

SEG XXIX	*SEG* LI
1130	1587, 2334
1183/1184	2278
1186	2278
1191	2278
1195	2278
1198	1683 app.cr., 2278
1297	2278
1514	1813 (cf. A.I app.cr.)
1596	1919
1613	1919, 2356
1666	2093
1808	1919

SEG XXX	*SEG* LI
34	209
35	48
127	9
129	206
130	207
132	209
133	210
156	221
377	423
391/392	1508
403	450
410	450
422	518
423	1385
433	2334
465	572
516	662, 752
517	662
519-526	662
546	786
580	848
581	849
583	842
682	773
798	938
1000	1009
1117-1123	1185
1223	1411 (9)
1382	2278
1543	1844
1648	1898/1899
1687	2383

SEG XXXI	*SEG* LI
118	123
156	176
161	179
167	146
208	269
277	142
335	221
356	518
395	574
498	572, 574
507	574
702	949
751	1919
752	1083
825	1191, 2285
835	1380
875	2325
881	1412 (10)
894	1478
913	2345
920	1202-1373
924	1202-1373
1026	2278
1036	2278
1320	1861
1358	2334
1478	2077

SEG XXXII	*SEG* LI
118	94
130	96
169	144
204	176
239	190
243	176
247	202
270	232
329	320
366	376
434–438	2279
456	571
491	2279
794	949
825	2334
857	9
914 p. 252	1185
918 b	1195
1052	1433
1086	1468 (4)
1149	1783
1206	1614, 2334
1234	2278
1237	1624
1243	1568, 2286
1275	1777-1781
1282	1808
1310	1835
1380	1896
1536	2049
1542	2049
1604	2208
1691 D	662

SEG XXXIII	*SEG* LI
37	51
115	93
145	111
165	49
187	219
254	306

SEG XXXIII	*SEG* LI
288	432
444	662
491	2279
538	773
639	1548
670	2317
717/718	1131
861	1502
896	2313
938	1579
956	2313
999	1012
1017	2278
1036/1037	2286
1056	1847
1156	1808
1165	2278
1184	1840 bis app.cr.
1247	1936
1266	2020
1276	2343
1325	2152
1357	2087

SEG XXXIV	*SEG* LI
41	54
122	141
128	145
144	17
150	149
261	76
288 A	403, 405
288 B	406
345	2307
473-475	662
487	711
558	723
664	869
750	955
756	966
770	970, 978
771	970, 979
906	1120
939	1195
974	2279
1012	2334
1019	273
1020	1449
1022	1450
1042	1478
1094	2278
1186 A	2351
1198	1495 app.cr., 1621
1244	1694
1265	1710 app.cr.
1449	1919
1553	2127
1557	2154
1595	2155
1596	2157

SEG XXXV	*SEG* LI
2	27
95	95
213	2347
213-227	15
239	77, 81
337	423
389	518
483-485	662
505	711
747	777
820	901 app.cr.
823	1519 B app.cr.
882	1004
949	2313
999	1185
1025-1028	1404
1045	2288
1053	1411 (8)
1075/1076	1478
1109-1111	2278
1124	2334
1167	2313
1267	2313
1296	2356
1427	1823
1439	1830, 2305, 2358
1497	1971
1521	2335
1600	2121
1606	2170
1716	2334
1719	2208

SEG XXXVI	*SEG* LI
213	205
242	198
267	188
271	226
305	2282
310/311	2282
331	358
333	376
336	414
373	492, 2094 (II 5)
524	613, 616
540	662
548	711
620/621	777
693-694	969
774	1615-1619, 1619 app.cr.
780	1550 app.cr.
954	1468 (6)
970	1643 app.cr.
973	2331

SEG XXXVI	*SEG* LI
983	67, 1506 app.cr.
984	2302
987	1598 app.cr.
1045	2302
1052/1053	2278
1141	1410, 2285
1199	2313
1210	2313
1216	1824
1244	1861
1252	2282
1258	2334
1397	2158
1504	2163

SEG XXXVII	*SEG* LI
56	4
100	102
102	76
195	346
249	28
275	364
340	506
527	2362
529	762
540	777
562	773
574	773
618	2225
674	949
764	1385
816	1412 (6)
843	1643 app.cr.
859	2331
861	2094 (II 1)
865	2305, 2358
884	2358
958	1591, 2334
959	2334
963	1591

SEG XXXVII	*SEG* LI
966/967	1591
994	2331
1010	2331
1186	1812
1229	1835
1234	2358
1246	1846
1296	1853
1333	1848
1350	2278
1403	1971
1458	1919, 1972, 2305, 2358
1552-1616	2022
1674	2208
1736	2219

SEG XXXVIII	*SEG* LI
29	44, 2293
31	141, 327
127	113
157	141
158	144
258	314, 2282
272	2
356 bis	516
364	518
432	662
434	662
489	770
582	141
607	773
619/620	2311
656	773
658	870
755	982
851	1096
852	2328
997	1411 (4)
999	1411 (5)

SEG XXXVIII	*SEG* LI
1014	2285
1020	943
1059	67, 1506 app.cr.
1077	2334
1198	1103
1244	615 app.cr.
1259	1694
1296	1760
1299-1312	1760
1338	1817
1410	1822 app.cr.
1458	2125, 2159
1476 A	1012
1553	1936
1881	2211
2019	1705
2032	1824
2037	1550 app.cr.
2116 bis	141

SEG XXXIX	*SEG* LI
42	58
166 B	1023
168	139
207	194
208	205
228	213
285	297
324	67, 81
342	376
352	418
370	439
377	462
380	466, 467
380 B	662
485/486	662
488	662
598/599	773
729	1022
861	2334

SEG XXXIX	*SEG* LI
967	1168
1044	1408
1003 (3)	1195
1055	1411 (5)
1093	1478
1094	1478/1479
1094 app.cr.	1478
1095/1096	1478
1177	1573
1180	1574, 2358
1181	2358
1243	1427, 1495 app.cr., 1584; 2286, 2334
1244	1427, 1495 app.cr., 1584/1585, 2334
1283	1012, 2331
1340	1707 bis
1414	1824
1503	1550 app.cr.
1513	1855
1744	662
1825	2217

SEG XL	*SEG* LI
28	2293
42	43
69	79
137	120
148	138
156	319
167	191
171	145
287	258
297 ter	145
318	363-397
340	414
388	441
396	2334

SEG XL	*SEG* LI
466	662
486	2285
507	662
530	799
539 a	773
539 b	773, 828/829
511	2285
543	2315
615/616	955
634	977
823	1406, 1421
869	1435
870	1436
909	1412 (5)
919/920	1478
959	1508
962-966	1518
991	1496 app.cr.
1045	2278
1063	2278
1088	2278
1184	1760
1187	2278
1214	1783 app.cr.
1236	1777-1781
1279	1824
1392	2047
1431	2049
1449	2020
1568	2159
1599	2207
1699	1519 B app.cr.
1728	216
1770-1772	1991

SEG XLI	*SEG* LI
58	431
74	133
87	121
90/91	126
92	113, 128
103	102

SEG XLI	*SEG* LI
107/108	7
141	9
174	188
184 bis	232
185	2282
191	46
197	291
225	19
238	305
276 bis	376
284	415
320	456
321	469
322	457
326	464
330	462
335	490
358	363-397
387	520
400	518
530	662
572 A-C	773
612	969
709	2334
731	1130
742	1048, 1130
743	1131
886	1411 (10)
930	1506 app.cr.
965	1132
971	2313
975	1578
994	2356
1003	2279, 2331
1005	2279
1082	2313
1108 bis	1723, 2338
1168	2313
1200	1785
1201	2278
1268	1829 app.cr.
1270	1829 app.cr.

SEG XLI	*SEG* LI
1280-1282	1829 app.cr.
1285/1286	1829 app.cr.
1289	1829 app.cr.
1300	1829 app.cr.
1330	2278
1336	1823
1379/1380	1824
1382	1824
1390	1813/1814
1401	1846
1407	1853
1574	2311
1588	2049
1599	2087
1608	2093
1840	1643 app.cr.
1863	232
1967	1698

SEG XLII	*SEG* LI
24	27
155	208
166	218
207	306
229	76
238	218
244	45
272 G & L	407
272 H	408
330	1103
351	506
370	523
373	529
447	611
549	2285
608 A-B	773
634	918
661	908
693	2285
710	970
711	972
712	969
722	984
737	2302
785	1095, 2310
837	1390
876	1194
869	1378
870	1380
905	1410/1411 (3)
916	1414
956 (20)	1412 (12)
956 (52/53)	1412 (6)
956 (64)	1412 (10)
956 (72)	1412 (8)
956 (90)	1412 (3)
956 (91)	1412 (4)
956 (94)	1412 (1)
956 (112/113)	1412 (3)
1034	2313
1062	2313
1088	1687
1232	1823
1245	1824
1319	1871
1439-1454	1919
1455	2030
1477	1927
1478	1933 (2)
1498	2383
1692	1478
1751	450
1801	200

SEG XLIII	*SEG* LI
25	116
28	106
29	104
35/36	111, 129
38	127
40	131
41	113
43	113, 121
67	182
135	456
209/210	1103
217	601
227	534
228-230	662
311	671
318-320	743
322	743
326	743
328 B	743
329-337	743
330	744
442	823
458	2315
486	929
510	990
558/559	2334
620	1194
630	1387
644	1405
655	1411 (5)
661	1430
688	1478
775	2334
812	2278
868	1625
900	1734
930	1760
961	1823
995	2331
1184	2209
1232	2345
1235	413
1271	534
1301	1478
1311	1698

SEG XLIV	*SEG* LI
59	105, 121
239	320
240	162
255	111
293-296	350
330	430
389	521
426	534
555	896
651	969
659	959
706	2334
741	1397
749	1185
750	1186
775	2334
782	1397
854	1478/1479
867	1495 app.cr., 1554 app.cr.
893	1515
942	2287
960	1622
963	2313
1021	1725
1042	1778
1043	1777
1108	1561, 1835, 2331
1205	1832
1227	1860
1232	2279
1391	1930
1393	1932 (4)
1404	2022
1455	2147
1529	2201
1554 b	2225
1563/1564	2261
1593	2151
1647	1642 app.cr.
1689	534, 537
1736	105
2390	2362

SEG XLV	*SEG* LI
59	70
70	74
80	83-89
118	102
172	169
206	140
231	67, 81
249-253	403-408
290	457
302	485
306-308	488
320	494
343-348	507-509
403	530
411	521
412	541
529-537	662
541	662
543	662
775	773
850	919
875	2225
985	958, 960
1000	971
1066	1023
1128	2334
1133	2313
1347	1183
1373	1396
1374	1193
1391	504, 1386
1392	1185
1447	1411 (4)
1462	1425
1475	1448
1476	2285
1495	1468 (3)
1501	2331
1505	2278
1515	1495
1529	1517
1557	1530
1574-1576	2334
1588	1570
1608-1611	1643 app.cr.
1644	2313
1647-1649	1625
1696	1723
1702	1740 app.cr.
1728	777
1744	2313
1778	1824
1816	2334
1869	1871
1918	1427, 1919
2004-2011	1993
2026	2290
2097	2165, 2168
2149	2201
2265	105
2303	2358

SEG XLVI	*SEG* LI
9	48, 188
10	27
61	44
73	50
137	93
138	94
169	131
170	127
172	134
243	148
250	196
252	192
272	218
337	347

SEG XLVI	*SEG* LI
358	381
369	428
414/415	486
416	490
421	492, 2094 (II 3)
446	511A, 512
447	511 D
448	511 C
450	513
453	521
466	533
616-619	662
729	774
949	949
1017	1015
1073	126
1088	1427
1193	949
1264	1380
1318	1186
1325 (3 C)	2355 (1)
1378-1380	1478
1434	1561, 2331
1472	1604
1518	1625, 1663
1519	2331
1524	2278
1559	1688
1565	2334
1656	2278
1657	1786
1681	1813 A.II app.cr.
1682	1813/1814
1707	1832 C app.cr.
1720	1824, 1840
1721	1840 bis app.cr.
1797/1798	1919
1818	2019
1970	1971
2054	1925
2066	2049
2078	2049
2130	2159
2179 (43)	2088 (5)
2198	2208
2206	2206
2214	2213
2245	1478
2340	357
2368	1625, 1673 app.cr.

SEG XLVII	*SEG* LI
19	148
26	111
46/47	50
93	53
106	80
124	75
127	90
146 bis	73
151	107
159	116
165	93
196	19
200	197
206	195
268	138
275	314, 2282
296	138
338	433
346	431
348	439
381	456
390	477
395	493
404	486
406	493
407	495
438	511 A, 512
439	511 A
440	511 D
441	511 C
442	511 E
443-445	511 F
447	521
449	521
480	581
484	556
518	195
556	534
604-655	662
657	662
659 (1)	662
660/661	662
661 (1)	662
671	672
827	752
906	833
932	856
947	878
1074	925
1125	930 bis, 2331
1218	994
1232	1008
1256	1813 A.I app.cr.
1273	2358
1330	194
1418/1419	1185
1421	1185
1423	1194
1427	2285
1449	1194
1464	1390
1486	1414
1500	1437
1503	1430
1533	1468 (3/4, 9, 11)
1546/1547	1478

SEG XLVII	*SEG* LI
1609	2334
1656	1680, 2278
1669	1694
1699	1742 app.cr.
1702	1753 app.cr.
1735	1784, 1794
1745	1795, 2311
1806	1783
1810	1825
1836	1849 bis
1936	1970
1958	1970
1982	2020
2033	2383
2129	2093
2131	2169
2147	2192
2157	2201
2176	2207
2275	2228-2243
2278 bis	1070 bis
2357	129, 134, 2311

SEG XLVIII	*SEG* LI
10	36, 93
11	213
12	306/307
27	45
38	50
49	31
56	33
58	55
69	38
123	132
160	142
168	162
174	316
199	197
286	254
293	307
321	287
354-356	328
357	2347
421	482
406	415
487	485
490	458
494-496	475
526	507
528	538
531	511 F
536	521
553	2281
557	521
560	566
588	457
592	615 app.cr.
604-653	662
743	800
783	796
797	773
829 bis	856
834	773
906	148
908	928
1024	2357
1039	997, 1003
1104	1049
1130	2331
1236 bis	1186
1240	2285
1270	1410/1411 (3), 2285
1297	1446
1305	1463
1313/1314	1478
1315	1478, 1480
1316-1318	1478
1334	2334
1344	1533
1345	1537 app.cr., 1543/1544
1350	1604
1404	1583
1405	1584
1424	2358
1425	1725
1437	1806/1807
1460-1462	2278
1464	2278
1484	1704
1490	1704
1536	1810
1560	27
1580	1832 C app.cr.
1620	1825
1741	1824, 1840
1838/1839	1913
1914	2049
1971	2113-2118
1973	2275
2103	146
2127	432
2198	2311
2202	1794
2208	192
2153	1495 app.cr.
2168	1705

SEG XLIX	*SEG* LI
3	247
4	53, 104-106, 110/111, 113, 116/117, 120-123, 126/127, 129, 132/133, 149, 169, 176, 179, 182, 226
24	212
47	32

SEG XLIX	*SEG* LI
54	428
62	43
64	43
97	75
132	98
136	116
138	104
147	110, 114
149	128
152	134
184-186	316
186	269
188	224
202	169
219	2170 bis
220	204
226	169
231	233
237	247
285	247
290	306
297-312	315
314-318	327
319	66
334	344
338	347
345	356
347	381
370 N	425
377	434
392	449
414	535
420	457, 466/467
421	482
423	466/467
434	476
459	522
469	521
478	535
484	556
489	518

SEG XLIX	*SEG* LI
490	565
491 (4)	356
491 (11)	533
562	611
567	637
575	640 bis
590	534
647	759, 761
706	773
719	776
722	774
743	881
814	886
833	902
855	774
856/857	821
1031	60
1116	515, 1103
1146	1081
1187–1189	1103
1277	1185
1295	1185
1358	328
1387	1445
1412	1478
1451	1575
1453	1578
1478	2313
1506/1507	2334
1509-1511	2334
1515/1516	2334
1552	2331
1556	2305
1564	1918
1599	1679
1770	1704, 2358
1772	2358
1805	1760
1805 (p. 571/572)	1806-1808
1836	2278

SEG XLIX	*SEG* LI
1853	2275
1862	1811
1874	1783
1885 app.cr.	1823
1928	1831
1943	1846 bis
2003	2049
2032 (4/5)	2049
2069	2028
2071	2029
2099	2022
2118	2292
2135	2135
2201	2136
2249	2150
2322	2086
2359	2206, 2209, 2285
2368	2282
2412	2358
2426	1472
2448	2088 (8)
2453	105
2455	2311
2457	1840 bis
2477	450
2495	2354
2502	534
2512	344

SEG L	*SEG* LI
1	92, 176
4	55
8	35, 216
13/14	29
17	134
30	25
31	26
36	55
38	36
43	30

SEG L	*SEG* LI
49	35
62	33, 37
66	39
69	2355 (3)
77	43
89	55
104-107	56-60
129	61 C
136	68
148	125
160	109
177	139
178	143
186	163
189	174
194	194
202	225
214	926
243	250
245	268
277	328
336	345
343	358
372	431
388	441
420	232, 458
424-426	488
430	494
432	500
436	531
448	505
453	515
455	524, 531
456	2337
459	531
460	532
463	541
467	540
507	1606
530	727
558	61 B
575	797

SEG L	*SEG* LI
599-601	834
618	773
683	930 bis
699	969
745	2358
994	2285
997	1185
998	1186
1021	1387
1025	2279
1040	1411 (2), 2285
1090	1478
1096	1491, 2305
1103	2331
1159	1574, 2358
1175	1495 app.cr.
1176	1584
1189	1624
1200	1698
1211	1832
1218	1706
1349 bis	1832 B app.cr.
1350	1824 bis, 1832 A app.cr.
1353	1831
1355	1514 app.cr., 1834
1462	2335
1480-1496	2022
1501	2025
1521/1522	2049
1638	2210
1672	2247
1696	534
1697	148
1712	537/538
1718	35
1725	2320
1750	2291
1759	33
1762	344

CIG	*SEG* LI
34	1428
1623	2334
1695	2334
1878	2334
1880	2334
1997 d	813
2283	1005
2509 (a)	2313
2619/2620	2279
2971	2313
3063	2279
3064	1615 app.cr.
3067–3070	2279
3072	2279
3081-3083	1615 app.cr.
3089	9, 1615 app.cr.
3090	9
3200	2281
3373	2313
3422	2278
3531	2334
3534	2313
3537	2279
3622	2334
3663 (a)	1501 app.cr.
3902 (g)	2313
4082	2278
4155	1450
4158	2127
4341b	1819
4345-4347	1823
4352-4361	1823
4353	2281
4380 (g)	2281
4677/4678	2093
4684 (e)	2093
4789 (a)	2175
5362 (b)	2276
add. 5762	2279
6812	1478
6822	2279

CIG	*SEG* LI
6971	2307
8883/8884	1823
9595 (a)	1437

Agora XV	*SEG* LI
44	145
47	140
330	205
333	205
369	146

Agora XVI	*SEG* LI
71	73
81	144
94	83-89
147	101
237	144

Agora XVII	*SEG* LI
83	255

Agora XIX	LI
H23/4	156
P24/5	157
L4 (a-b)	859 app.cr.

Agora XXV	*SEG* LI
347	57
360	57
464	57
568	57

Corinth 8.1	*SEG* LI
137	346

Corinth 8.2	*SEG* LI
1	339
2-5	343
7/8	343
13	343
17	329, 343
50	343

Corinth 8.2 (cont.)	*SEG* LI
53	343
68	329
70	343
86	343
110	343
122	343
131	343

Corinth 8.3	*SEG* LI
40	339, 2279
50	343
56	343
69	343
71	329
77	343
81	343
152	343
539	346
620	346
643/644	346

IvO	*SEG* LI
9	531
10/11	518
16	518
38/39	520
47	423, 533
54	2281
77	527
83	527
110	527
120	527
155	538
170	1049 bis
224	662
243	1429
245	547
247	546
254	544
255	549
256	543
315	536, 1005

IvO (cont.)	*SEG* LI
316	537
328	2334
366	329
370/371	2334
397-400	478
405	2279
656	539
697	545
698	551
699	548

I.Oropos	*SEG* LI
1–3	585 bis
7	585 bis
17/18	17
210	1919
292/293	585 bis
298	80
330/331	1103
341/342	585 bis
344	10
349/350	585 bis
371/372	586 bis, 1023
383	1023
444	2334
446/447	2334
520	585 bis
521	585
525	585
543 a	586
584 a	586
745 γ	586
762-765	2282

CID I	*SEG* LI
9	2308

CID II	*SEG* LI
129	599 ter

CID III	*SEG* LI
1/2	611

CID IV	*SEG* LI
12	2279
31	2279
42	2279
45	2279
47/48	2279
53	2279
55	2279
70–72	2279
97	2279
114–117	2279
120	2279

CID V	*SEG* LI
1341	605–607

F.Delphes III.1	*SEG* LI
p. 85	2279
99	1103
140	633
209	1450
351	2279
469	609, 613-631
477	2279
491	662
521	662
531	605–607
534	604
551	616
555	608

F.Delphes III.2	*SEG* LI
25	601
47–50	2279
68–70	2279
134	2279
137	611, 2279
138	611
143	632
148	632
192	2342

F.Delphes III.2 (cont.)	*SEG* LI
356	2279

F.Delphes III.3	*SEG* LI
92	571
94	571
218 B	2279
237	2302

F.Delphes III.4	*SEG* LI
209	1023
252	2334
253	1619 app.cr.
286	605–607
356	2279
469	605–607
470	2334
503	605 app.cr.
513	632

F.Delphes III.5	*SEG* LI
20	1106 app.cr.
58	1106 app.cr.
60 A	1106 app.cr.
92 A	1106 app.cr.

F.Delphes III.6	*SEG* LI
6–9	605–607
43	607 app.cr.
61	633

I. Thessaly	*SEG* LI
I.64	17

Gonnoi	*SEG* LI
147-150	671
226	671

I. Apollonia	*SEG* LI
193 a-c	769
323/324	662

I. Épidamne	*SEG* LI
520	662

EAM	*SEG* LI
59 b	833
87	774
109	823

Dimitsas, *Ἡ Μακεδονία*	*SEG* LI
3	813
126	777
366	837
682	808
920	773
978	773

I.Beroia	*SEG* LI
4	774
16	799
41	800
46	790 app.cr.
49	777
53	798
55	798
59	2334
84	801
112	798
117	2305
142	798
261	804
301	803
319	798
339	798
341	803
381	2307

I.Beroia	*SEG* LI
445	806

I.Leukopetra	*SEG* LI
5	833
7	832, 1697
12	833
17	832
43	833
26	833
45/46	833
47	777
51	833
53	833
57	832/833
58	833
59	832/833
60-62	832
63	833
64	832
71	832
74	832
78	833
83	777
90	833
93	833
99	777
115	833
116-118	777
120	832
134	777, 833
&136	833
150	833
160	833

Philippi II	*SEG* LI
160 a	869
161	870
250	776
469/470	823
596a-599	773
602/603	773
606/607	773
609-615	773
610	861
618	773, 828
619	773
622-625	773
626	829
629-636	773
638-642	773
643	773, 817
718	789 app.cr.

IGBulg. I²	*SEG* LI
13	930 bis
43-45	930 bis
307	930 bis
308 quater	930 bis
314(a)	930 bis, 2334
320	930 bis
390	930 bis
392	930 bis
395	930 bis

IGBulg. III	*SEG* LI
1553/1554	915 app.cr.
1571	915 app.cr.
1730/1731	908

IGBulg. IV	*SEG* LI
5895	836

IGBulg. V	*SEG* LI
5011	931
5038	947 app.cr.
5074	947 app.cr.
5409	1813A.I app.cr.
5557 ter	929
5612 bis	908

I. Byzantion	*SEG* LI
316	2275
372	918

I.Perinthos	*SEG* LI
3	928
22	2313
308	927
380	1092 bis

I.Histriae	*SEG* LI
1	930 bis, 933
2-3	933
4	932, 934
8	930 bis, 932 bis
12	930 bis
15	930 bis, 932 bis, 2285
16	934
18	932 bis
19	930 bis
26	2317
31	930 bis
36	936
54	930 bis
56	930 bis
59	930 bis
61	930 bis
67/68	932 bis, 2305
70/71	930 bis
89	2288
105/106	938
112-114	932
116	932
125/126	932
131	932
169/170	932
173	932
191	930 bis
238	932
242	932
245	932
248	932
254	940 bis
255	932
268	932
283	932

I.Histriae	*SEG* LI
290	932
303	932
313	932
353	932
363	932, 937
374	932

I.Kallatis	*SEG* LI
2-4	930 bis
7	930 bis, 944
15	942
26	930 bis, 942
27	930 bis
40-45	930 bis
51-56	942
57	930 bis, 2334
106	942
187	945
237	942
241	942

I.Tomis	*SEG* LI
6	930 bis, 948
129	1725
237	948 bis
256	1725

IOSPE I²	*SEG* LI
2	1783
24	949
25	949, 967
26	967
31	949
32	967
34	967
43/44	968
47	968
157	973
174	1725
188	967
240	967
270	975
327	969
352	957
354	956
357	956
359	956, 1783
362	956
364-369	956
383	956
401	955, 2285
403	955
418	955, 2285
423	2275
425	956
687	977

IOSPE IV	*SEG* LI
36	975
63	969

CIRB	*SEG* LI
145	988
192	985
254	987
486	986
896	990
918	964
1113	951

IGDOP	*SEG* LI
5	949
9	970
10	949
23	953
24	970
51	969
53/54	969
57/58	969
88	975
90	969
97	970, 978
98	979

I.Olbia	*SEG* LI
5	984
28/29	967

I.Délos	*SEG* LI
87	1000
89	999
93	999
97/98	999
100	999
104–22–24	1001
104-128	999
104-129	998
142	997
145	997
154	997
199	997
349	998
372	997/998
376	1001 app.cr.
409	998
425	1074
440	997, 1003
441-455	997
456	997, 1003
461	2332
503	1524
1400	995, 998, 2280
1409	995, 998, 2280
1429A	1074
1430a	1074
1531	998
1634	1005
1641	2351
1700/1701	2334
1731	993
1734	993
1738	993
1741	1809
1744-1750	993
1764	993
1783	17
1797	2351

I.Délos	*SEG* LI
2311	2349

EAD	*SEG* LI
4	1009
8	1009
10	1009
12	1009
25	1009
28-31	1009
35	1009
38	1009
48	1009
51/52	1009
70	1009
72/73	1009
88	17
92	1009
95	1009
110 bis	1009
118	17
122	1009
126	1008
142/143	1008
146	1009
158	1009
182	1009
184	1009
186	1008
212	1008
219	1009
224	1009
226	1009
259	1009
261	1008
270	17
274	1009
276	1009
278	1009
282	1009
303	1009
307	1009
314	1009

EAD	*SEG* LI
323	1009
330	1009
332	1008
335	1009
337	1009
342	1009
347	1009
391	1009
403	1009
418	1009
436	1009
473	1008
482/483	1009

I.Lindos	*SEG* LI
2	1016
88	2327
103	1023
190	1555 app.cr.
205	2093
251	1014
252	1555 app.cr.
264	2279
292	1014
303	1014
323	2313

PH	*SEG* LI
20	1058
24	2279
53	1515
187/188	2313
256	2313
291	662

Iscr.Cos	*SEG* LI
ED 7	2279
ED 57	1049 bis
ED 77	1060
ED 79	2279
ED 84	1049
ED 111	1049
ED 136	9
ED 141	2279
ED 145	1049
ED 150	776
ED 192	1503
ED 201	1049
ED 228	1809
ED 229	1049, 2275
ED 269	2351
ED 272	1049 bis
EV 193	1049
EV 211	1049
EV 225	2334
EV 375	1048

Maiuri, *NS*	*SEG* LI
46	1014
474	1094
492	1048
680	2345

Tit.Cal.	*SEG* LI
141	2334

Tit.Cam.	*SEG* LI
3 Da	1556 app.cr.
41	2094 (II 6/7)
160	1020

Samothrace II	*SEG* LI
29 a	1809

I.Cret. I	*SEG* LI
II 1	1131
VII 4	1131
VIII 12	1131
VIII 13	1168
IX 1 A	1131
XVI 1	1048
XVI 5	1131, 1168

I.Cret. I	*SEG* LI
XVI 17	1048, 1130
XVIII 9 C	1131

I.Cret. II	*SEG* LI
XI 1	1131
XVII 1	1129, 1131

I.Cret. III	*SEG* LI
II 2	2342
III 3 A	2327
III 4/5	1168
III 8	1168
IV 1	1168
IV 8	2285
IV 9	1130, 1168
IV 10	1168

I.Cret. IV	*SEG* LI
42 B	2310
46 B	2308
64	2285
72	2310
76 B	2308
174	1131, 1168
182	1130
186 A	1130
289	2334
293	2334

IGDS	*SEG* LI
169	1187
175 (b)	1194
190	1383
196	2285
197	1191, 2285
204-212	1185

IGDGG I	*SEG* LI
44	1467
167	991 app.cr.

IGDGG II	*SEG* LI
93/94	1409
100	1409, 1411 (1)

Arena I	*SEG* LI
152	1187

Arena II	*SEG* LI
2	1411 (8)
75	1194
112/113	1194

Arena IV	*SEG* LI
32	1411 (6)
51	1409
52	1409, 1411 (1)
53	1409

Arena V	*SEG* LI
2	1412 (2)
5	1412 (1)
28	1412 (9)
33	1412 (11)

I.Napoli	*SEG* LI
2	1411 (5)
9	1411 (5)
11	1411 (5)
29-32	1411 (5)
42-44	1411 (5)
46	1411 (5)
51	1413
52	1411 (5)
137	1411 (5)

IGUR	*SEG* LI
1	1427
71	1725, 2334
167	1428
223-230	1440
246	1450
247/248	2251
404	1450
432	2018
567	2275
628	2018
670	1199
720	2018
787	1199
815	2275
836	2018
865	1199
923	1199
1187	1431
1204	2275
1233	2275
1268	1433
1288	2275
1326	1435
1361	2275
1470	1725
1567	1429
1571	1442-1444
1580	1442-1444

ICUR	*SEG* LI
26493	1439

TAM I	*SEG* LI
65	1824

TAM II	*SEG* LI
1	1835
226	1840 bis app.cr.
437	1822 app.cr.
586	2281
905	1830
1173	1813 C.II app.cr.
1221	1832 C app.cr.

TAM III	*SEG* LI
4	2278
26/27	2094 (II 6/7)

TAM III	*SEG* LI
62	2278
114	2278
872 A IX no. 30	2278

TAM V.1	*SEG* LI
79-86	2278
146	2278
154	1623
185	1828 app.cr.
332	2340
444	1495 app.cr.
490	1829 app.cr.
611	1679
745	2313
822	1813 C.II app.cr.

TAM V.2	*SEG* LI
862	2278
914	2278
919	2334
921	2334
932/933	2278
935/936	2278
945	2278
965/966	2278
972	2278
978	2278
986	2278
989	2278
991	2278
1002	2278
1019	2278
1029	2278
1031	2356
1081	2278
1099	2313
1119	2313
1124	1681
1133	2313
1168	2278
1319	2313
1346	2278
1366	2334

MAMA I	*SEG* LI
170	2340

MAMA III	*SEG* LI
105	752, 1853 bis
530 a	1858
538	1859
770/771	2278

MAMA IV	*SEG* LI
52	2334
53	2313
68	2281
80 (A)	2313
81	2313
113	1574
275-277	777
317	1759

MAMA V	*SEG* LI
202	2313

MAMA VI	*SEG* LI
18	2313
180	786, 2278
218	1691 app.cr.
258	2334

MAMA VII	*SEG* LI
97	1783
305	2340
461	1756

MAMA VIII	*SEG* LI
30	1843 bis
327	1809
409	1783
519	2278

MAMA IX	*SEG* LI
8	2313
49	2278
416	1760 bis
421	1760 bis
448	1760 bis (B)
479	1760 bis
490	1760 bis

MAMA X	*SEG* LI
275	1788

IGR I	*SEG* LI
118	1427
139	2334
153	2281
239	1431
346	1435
399	2334
433	1411 (5)
436	1411 (5)
439	1411 (5)
446	1413
484	1380
486	1380
531-536	1478
599	937
654	2334
839	1939
1012	1919
1030	1970
1032/1033	1970
1040	2334
1045	1970
1048	1970
1054	1970, 2093
1102	2156
1142	2123
1154	2170 bis
1258	2164

IGR I	*SEG* LI
1275	2132
1290	2136
1393	1478

IGR III	*SEG* LI
33	1717
137	1723
139	1723
267	1691 app.cr.
328	1811
360	2278
387	2021
412	2281
472	1833 app.cr.
488	1830
500	1833 app.cr.
576	1833 app.cr.
704-706	1827 bis
717	2334
777	1818 bis
800	2286
807	1823
810/811	1823
868	752, 1857
869	1594 app.cr., 2334
888	2334
896	2278
901/902	1855
970	1717
1056	1919, 1972, 2305, 2358
1057	1925-1933
1102	2334
1119	1919
1143	1919
1160	2049
1215	2049
1235	1919
1484	1843 bis

IGR IV	*SEG* LI
33	1027
109-113	2358
134	1495 app.cr., 1701, 2334
144	2278
200	2334
204/205	2334
223	2334
253	2334
262	2358
271	2334
289	2358
291	1612
292	1704, 2351, 2358
293/294	2358
301	2358
305	2334
384	1717
399-401	2334
433	1832 A app.cr.
435	2334
454	2345
643	2278
662	2313
675	2313
701	2334
711	2313
719	2313
733	2313
752	2358
778	2313, 2334
788-791	2278
879	2313
901	2334
902	1832 C app.cr.
914	2356
928	2334
946	1618 app.cr.
963	2351
968	2334
970	2334

IGR IV	*SEG* LI
1039-1941	2358
1083	2358
1123	1832 A app.cr.
1192	2334
1219	2356
1302	2356
1338	2334
1355	2334
1368	1623
1377	2313
1558	1614, 2334
1568-1570	1615 app.cr.
1571	1622
1577	2313
1684	2334
1692	1495 app.cr., 1694, 2279
1696	2278
1700	2313
1709	2334
1716	1592 app.cr., 2334
1719	2334
1725	1087 bis
1727	2351

Aphrodisias and Rome	*SEG* LI
2	2318
3	2318, 2334
4	2318
6-8	2318
25	2318
54	2345

I.Adramytteion	*SEG* LI
21	776, 1687

I.Alexandreia Troas	*SEG* LI
13	2351
123	1691 app.cr.
151-153	2278

I.Amyzon	*SEG* LI
1	2331
2	2287
14	2331
15	2287, 2331
15 B	2287
19	2331

I.Anazarbos	*SEG* LI
3	2278
39	1847
115	1847
120	1847
123	1847
227	1847
229	1847
237	1847
294	1847
301	1847
314	1847
399	1847
431	1847
439	1847
447	1847
449	1847
455	1847
497	1847
598	1847
604	1847
619	1847
639	1847

I.Apameia und Pylai	*SEG* LI
32	1809
35	17

I.Arykanda	*SEG* LI
1	1824

I.Assos	*SEG* LI
18	2313
24 (a)	2334
70/70 (a)	2313

I.Didyma	*SEG* LI
11	1603
17	1603
38	1607
56	2313
107	2278
147	1606, 2334
148	2358
218	1610
254	786
261	1568
278	2351
488	2302
492 (b)	2311
522	2278
525	2313

I.Ephesos	*SEG* LI
8	2356
13	2358
17	1573, 2345
18/19	1573
20	2278, 2305, 2325
27	1783
29	2313
37	2313
201	1561
212	1579
213	2345
215	2278
232	1618/1619
233	2345
251	1572
255/256	2313

I.Ephesos	*SEG* LI
262	2313
275	2345
283	2313
285 a	1576/1577
295	2278
296	2313
402	2313
404/405	2313
407	2313
425	2278
431	1576
438	1576
444/445	2278
454 (a-c, e/f)	2278
459	2313
460	1576
509	2313
517	2313
544	2313
547	2278
549	2278
553	2278
585/586	2278
596	2278
614 (a)	2334
617	1570
617a	1571
620	2313
630 (a/b)	2334
636	2278
646	2278
647	2313
651	2313
663	2334
676a	1576
679	2278
680	2313
702	2351
705 A	2313
718	1847; 2313
727/728	1576, 2278

I.Ephesos	*SEG* LI
729	1576
732	1576
734	2313
811	2313
851/852	2313
857/858	2313
1005	1575, 2363
1006-1054	1575
1008-1012	2363
1060/1061	1575
1040	2363
1047	2363
1285	1571
1302	2127
1384	2278
1384	2278
1392	1783
1442	571
1489	1576
1491-1493	1576
1501	1598 app.cr.
1503	2278
1505	1576/1577
1522	2313
1540	2313
1542/1543	2313
1564	2313
1631/1632	2313
1636	2313
1638/1639	2313
1665	2313
1687 (7)	1570
1799	2313
1961	2313
2064/2065	1576
2067	1576
2076	2278
2078-2081	2278
2103	2313
2115	2278
2210	2313
2212/2213	2278

I.Ephesos	*SEG* LI
2240 A	2313
2244 D	2313
2266	2313
2272 B	2313
2280 A	2313
2324	2313
2402	2278
2441	2278
2446	2278
2480	2313
2551 B	2313
3003	2313
3006	2313
3025	2278
3035	1576
3059	1578
3063	2278
3065	2313
3075	1576, 2278
3077	1576
3079	2278
3081	1576
3092	2313
3216	2278
3274	1576
3335	2313
3447	2313
3449	2313
3501	2313
3801	2345
3803 (d)	2278
3804-3806	2358
3862	2313
3902	2334
4110	1576
4118-4123	2313
4337	2345
4354	2313
5102/5103	2313

I.Erythrai	*SEG* LI
22	2356

I.Erythrai	*SEG* LI
35	599 ter
74	2278
205	2170 bis, 2342
430	1616 app.cr., 2313
503	1105
504	1832 A app.cr.
516	1616 app.cr.

I. Hadrianoi	*SEG* LI
1	2313
24	1698
47	2313
141	1697

I. Hierapolis	*SEG* LI
40-42	2278
50	2278
133	2278
195	2278
218	2278
227	2278

I.Iasos	*SEG* LI
1	1506 app.cr., 1508
3	2331
4	1506 app.cr., 1509, 1572
24	1508
27	1508
30	1508
36	1506 app.cr.
52	1551
56	1506 app.cr.
73	2331
152	2279
160-218	9
402	49
612	1495 app.cr.

I.Ilion	*SEG LI*
25	1105
33 (b)	2311
52	1689, 2304
75/76	2334
81	1690
82	1690, 2334
83	1690
86/87	1690, 2334
88	2345
91	1690
171	2278

I.Iznik	*SEG LI*
73*	2278
197	2278

I.Kibyra	*SEG LI*
1	1519 B app.cr.
36	1832 C app.cr.
37	1596 app.cr.,
	2334
41	2356
63	2278
66	1813 A.II
	app.cr.
93	1825
106	2313
117	1827
292	1825
447	1826

I.Kios	*SEG LI*
1	1603

I.Knidos	*SEG LI*
31	1517
33	1519
41	2334
43	2334
51-55	1518
165	2093

I.Kyme	*SEG LI*
12	2286
16	2334
18	1594
19	2356

I. Kyzikos I	*SEG LI*
97	2278
126	2313
211	2278
260	2278
269	2313
291	2278
358	1702
380	2313
389	1702
395	2313
409	2278
433	2313

I. Kyzikos II	*SEG LI*
24	1589 app.cr.
26	2313
121	1702

I.Labraunda	*SEG LI*
4	2331
6/7	1524
8	1524, 2331
44	2302
46	2331
63	2334

I.Lampsakos	*SEG LI*
4	1692

I.Laodikeia am Lykos	*SEG LI*
1	1824
24	2313
32/33	2278

I. Laodikeia am Lykos	*SEG LI*
46	1794
48	2313
50	2278
85	2313
117	2313

I.Magnesia	*SEG LI*
35/36	662
44	662
48	1103
54	2279
89	2279

I.Magnesia am Sipylos	*SEG LI*
18	2278
77	2334

I.Manisa	*SEG LI*
69-74	1806/1807
206	2307
225	2313
231	2313
254	2313
431	2278
520	2313

Milet I.2	*SEG LI*
3	2358
12 (b)	2334
20	1598 app.cr.

Milet I.3	*SEG LI*
31a	1603
33 (e)	1501 app.cr.
122/123	1603, 2287
124-129	1603
131	1603
132 a	1603
133	1603/1604

Milet I.3	*SEG LI*
136/137	1603
141	1603
143	1603
145	1607, 2304
146	1603
148	1103, 1609,
	2311
149	1608
150	1603, 1608,
	2356
154	1103
165	2349
173	2334
178	1603

Milet I.6	*SEG LI*
187	1603

Milet I.7	*SEG LI*
253	2334
255	2334

Milet I.9	*SEG LI*
306	1589, 2302

Milet III.1	*SEG LI*
140	1130

Milet VI.1	*SEG LI*
p. 161	1501 app.cr.
pp. 168/169	1604
p. 178	2302
253	1589
402	2313

Milet VI.2	*SEG LI*
514	1605
519	1605
563	2313
572	1605
628	1605
645	2313

Milet VI.2	*SEG LI*
773	1605, 1762
855	2313
935	2278
939	2278
940 I (a-d)	2278

I.Mylasa	*SEG LI*
31	1528
109	2334
135	2351
143	1528
151	1528
222	1523
271-282	2358
301	1554 app.cr.
330	1548
334	2278
337	1528
361-376	1526
373/374	1528
509	1528
522	1783
531-539	1528
582	1528
611	2358
801-854	1524
807	1497 app.cr.

I.Nikaia	*SEG LI*
276	1691 app.cr.
298	1691 app.cr.
1509	1777-1781

I.Parion	*SEG LI*
5/6	2278

I. Pergamon	*SEG LI*
36	2345
161	623 app.cr,
163	2279

I. Pergamon	*SEG LI*
224	1703
249	2358
279	2278
374	2345
381	1589 app.cr.
383a	1589 app.cr.
406	2334
410	2334
423	2334
637	2313

I.Perge	*SEG LI*
5	2317
180-182	1821
249	1821
276	1821

I.Pisid. Cen.	*SEG LI*
105	1809

I.Priene	*SEG LI*
2-4	2287
6-8	2287
53	2331
82	2331
106	2358
108	2302
111	1611
244	1591 app.cr.,
	1612
533	790

I.Prusa	*SEG LI*
2	1714
12	1717

I.Prusias	*SEG LI*
1-13	1715
T 1	1725

I.Rhod. Per.	*SEG* LI
357	2356
753	1486
755	1566 app.cr.
756	1549
781-784	1487 app.cr.
805	1497

I.Sardis	*SEG* LI
1	2311
9	1783
10	2313
18	2278
168	2278
187	2313

I.Sestos	*SEG* LI
1	1495 app.cr.

I.Side	*SEG* LI
28	2334
30	2278
54	2351
105-110	1833 app.cr.
121	2281
162	2362
206	2097
220	1822 app.cr.

I.Sinope	*SEG* LI
85	1729
115	1725
173	1730
197	1727
207	1731
215	1809

I.Smyrna	*SEG* LI
204/205	2278
210	2313
218	2278
381	2313
426	2313
442 b	1725
471-473	2313
478	2313
589	2358
619	2313
712/713	2278
715	2278
719	2278
721	2278

I.Stratonikeia	*SEG* LI
3/4	2331
8	1531
50	1497
147	1532 app.cr.
179	1532 app.cr.
216	1532 (cf. app.cr.)
217-219	1532 app.cr.
242	786
256	1532 app.cr.
289/290	1532 app.cr.
310	2340
325	2288
502	2356
509	2334
706	1532 app.cr.
1010	2334
1101	2340
1124	1532 app.cr.
1206	2275
1321	2334

I. Sultandagi I	*SEG* LI
29	1803
66	1804
420	1804 app.cr.

I.Tralleis (und Nysa) I	*SEG* LI
3	2287
31	1560
79	2278
103	1691 app.cr.
148	2313
162	2278
192	2313
214	2313
250	2358

I.Tyana II	*SEG* LI
Test. 112	1560

I.Salamis	*SEG* LI
5/6	2279

IGLS	*SEG* LI
718	1427, 1919
770/771	1632 app.cr.
1073	1392
1183	1919, 2335
1184	1919
1261	1919
1265	1919
1302	1919
1614	1964
1620	1949
1676-1713	1939-1946, 1949-1963
1998	1919
2479	1969
2549-1551	1918
4028	1919
9088	2039
9092	2049
9176	2049
9178	2049
9181	2049
9183-9185	2049
9191	2049
9195	2049

IGLS	*SEG* LI
9270	2038
9310	2049
9318	2038
9391/9392	2049
9397	2049
9399	2049
9411/9412	2049
9419/9420	2049
9515	2049
9526 (a)	2049
9680	2049
9825	2049, 2051
9859	2049
9891	2049

IGLS XIV	*SEG* LI
40	2049
98	2049, 2053
250	2049
269	2049
353	2049
443	2049/2050
495	2049
507	2049, 2055
510	2049, 2056
519/520	2049
564	2049
615	2049
618	2049, 2054
623	2049
443	2049

IGLS XV	*SEG* LI
91	2049
125	2049
140	2049
201	2049
210	2049
241/242	2049
322	2049
370	2049
389	2049
467	2049
469/470	2049
527	2049
543	2049

IGLS XVI.1	*SEG* LI
41	2049
43	2049
46	2049
61/62	2049
80	2049
127	2049
221	2049, 2057
229	2049
289	2049
346	2049
403	2049
414	2049
417/418	2049

IGLS XVI.2	*SEG* LI
523/524	2049
531	2049
552	2049
850	2049
852	2049
891	2049
944	2049, 2052
1070/1071	2049
1125-1128	2049
1130/1131	2049
1133	2049
1139	2049
1146	2049
1163	2049
1193	2049
1229/1230	2049
1232	2049
1282	2049
1343	2049
1455/1456	2049
1459	2049, 2059
1465	2049, 2058
1472	2049
1474	2049

IGLS XX.2	*SEG* LI
153	2022

IGLS XXI.4	*SEG* LI
99/100	2067
116	2081

SB	*SEG* LI
171	2091
243	2018
307	2093
327	2093
328	2093/2094 (I 4)
336	2093
403	2093/2094 (I 3)
589	2093
596/597	2093
607	2093
623	2138
724	2091
729	2091
1152	2093
1323	2097
1394	2093
1481 (5)	2125
1730	2093
2100	2093
2103	2093
2135/2136	2093
2238	2093
2240	2093
2264	2152
2654	2096

SB	*SEG* LI
2674	2093
3443	2093
3466	2093
3661	2093
3897	2203
3996	2093
4031	2137
4049	2137
4050	2091, 2137
4052	2137
4084	2152
4244	2087
4245	2153
4321	2093
4528	2093
4961	2154
4965	2126
4980/4981	2093
5021	2093
5068/5069	2093
5072	2093
5629	2088 (9)
5719	2088 (13)
5829	2088 (11)
5864	2093
5892	2207
6043	2145
6178	2088 (12)
6701	2088 (4)
7172	2087
7289	2088 (8)
7321	2143
7332	2093
7539	2163
7904	2088 (3)
8036	2152
8164	2164
8232	2087
8267	2161
8274/8275	2093
8316	2091
8381/8382	2137
8392	2136
8398	2152
8404	2152
8468	2135
8473	2135
8508	2135
8549	2093/2094 (I 2)
8777	2093
8582	2164
8828	2132
8849	2093
8851	2093
8854/8855	2279
8858	2087
8861	2093
8865	2093
8867	2093
8904	2150
8921	2093
8924/8925	2093
8931	2093
8933/8934	2093
8960	2088 (11), 2097
8963	2093/2094 (I 1)
9299	2093
9300	2093
9738	2093
9777	2159
9809-9812	2093
9823	2093
10039	2087
10040/10041	2093
10075	2211
10680	2093/2094 (I 1)
10681-10684	2093
10712	2093
15161	2093

Lefebvre, *Recueil*	*SEG* LI
227	2127
423	2088 (13)
785	2142
787	2140
788	2141
806	2193
807	2194

I.Akoris	*SEG* LI
44	2092
98	2092
107	2092
161	2092
167	2092

I.Alex. Ptol.	*SEG* LI
passim	2093
2	2094 (I 1)
29	2094 (I 2)
66	2094 (I 3)
68	2094 (I 4)

I.Fayoum	*SEG* LI
9	2138
25	2145

I.Hermoupolis	*SEG* LI
81	2088 (2)

I.Ko.Ko.	*SEG* LI
45	2164

I.Pan	*SEG* LI
18	2164
20-22	2164
24	2164
28-32	2164
51-53	2168
65	2135

I.Philae	*SEG* LI
9	2093
19	2093
52/53	2085, 2152
56	2085, 2152
57/58	2085
61	2085
128	2169
149	2085
168	2340
178	2340
180	2340
197	2340
201	2340
203	2340

I.Portes	*SEG* LI
10	2124
49	2152
61	2153
67	2150
69	2154
103	2151
114-116	2135

JIGRE	*SEG* LI
15	2096
29	2088 (3)
31	2088 (12)
34	2343
36	2343
127/128	2195

Bernand, *Inscr. métriques*	*SEG* LI
2	2088 (1, 6)
3	2088 (1)
4	2088 (1, 10)
5/6	2088 (1), 2129
7	2129
8	2088 (1)
10	2088 (1, 11)
12	2088 (1, 12)
13	2088 (1, 7)
19	2088 (10)
20	2088 (12)
23	2088 (2, 7)
24	2088 (1)
27	2088 (7)
35	2129
38	2088 (7)
39	2088 (4)
43/44	2088 (7)
46	2088 (11), 2097
47	2088 (7)
49	2088 (7)
57	2088 (7)
60	2088 (13)
63	2088 (9)
68	2088 (7)
70	2088 (3)
83	2088 (12)
84	2088 (10, 12)
91	2088 (8)
123	2127
157	2137
158	2091, 2137
159	2137
163/164	2137
176	2170 bis

IThySy	*SEG* LI
251	2136
321	2170

I.Louvre	*SEG* LI
92	2091

I.Prose	*SEG* LI
8-10	2087
12-14	2087
16-18	2087
26	2093
46	2085
49	2161

Syll.[3]	*SEG* LI
1	2201
47	639
67	2285
105/106	1103
119	1000
141	797, 2285
192	2277
205	2277
218	949
270	2342
283	456
312	291, 1508
323	1832 A app.cr.
360	2285
399	2279
407	423
411	599 ter
421	599 ter
424	2279
457	2279
460	2279
489	2279
490	2285
507	2279
526	2285
543	2287
565	2279
567-569	1049
577	1607, 2303
578	1613, 2302
588	1103, 1609
633	2356
644/645	2302
656	910, 1614, 2334
665	533

Syll.^{3}	SEG LI
671/672	2302
690	2279
692	2279
694	1495 app.cr., 1694, 2279
698	2279
699	2279
700	2351
704	339, 2279
705	339, 2279
709	957, 1012
711	2279
715	1411 (7)
728 K	2279
742	2356
750	2334
752-754	1026
760	2351
764	1027
774 (a/b)	2334
776	2334
801 A	605–607
825 A	599 ter
837	2305
903D	610
952	501
968	1392
976	1083
1024	1012
1073	2281
1080	516
1093	2279
1214	1409
1215	1012
1218	2308
1219	1071
1220	2308
1229	502

OGIS	SEG LI
1	2277
2	456
8	1026
21	2093
24	2094 (II 1)
32	2093
50	2279
51	2170 bis, 2279
55	1835
56	2087
65	2093
77	2093
79	1119
83	2093
90	2087
99	2093
124	2213
161	2279
163/164	2279
166	2279
169	2093
186	2152
190	2152
193	1610
195	2093
202	2202
225	2311
323	1703
325/326	2279
329	2331
332	1593 app.cr.
335	2311
338	2358
339	1495 app.cr.
435/436	2358
437–439	2351
448	2334
452	2334
458	2345
460	2334
463	2334
469	2351
484	2278
491	2278
495	2278
551	1832 A app.cr.
587	615 app.cr.
629	1919, 1972, 2305, 2358
630	1970
640	1970
646	1970
648	1970
654	2169
674	2150
701	2123
725	2093
729	2093
731	2093
739	2093
741/742	2093
746	1840 bis app.cr.
748	2302
755/756	2278
764	2358

GIBM	SEG LI
893	1503
986	1898/1899
1054	2334
1077	2088 (1)

CIJ^2	SEG LI
86	1424
108	1424
173	1436
201	1424
210	1629 app.cr.
283	1424
284	1426
291	1424, 1426
296	1424, 1425
300	1425
301	1426
317	1426
319	1424

CIJ^2	SEG LI
325	1425
333	1629 app.cr.
335	1425
338	1426
343	1426
349	1424
361	1425
365	1426
368	1426
369	1425
370	1424
374	1425
381	1425
385	1425
397	1424
402	1426
406	1425
416/417	1426
425	1426
451	1425
496/497	1424
503	1426
510	1426
513	1424
523	1426
533	1414
535	1426
540	1425
650 (a)	1199
650 (b)	1200
650 (e)	1183
662-664	1470
675/677	1478
693 b/c	884
732	1424
733 (e)	1424
754	1637 app.cr.
755	1651 app.cr.
794	1629 app.cr.
805	1669 app.cr.
1209	2082
1432-1434	2093
1435	2195
1438	2096
1451	2088 (3)
1508	2088 (12)

ISE	SEG LI
22	117
25	110
32	129
51	1105 app.cr.
91	662
110	774
114	774

JIWE I	SEG LI
13	1414
144	1183
146	1199
147	1199/1200

JIWE II	SEG LI
33	1424
38	1199
47	1424
91	2343
115/116	1199
183	1424
186	1424
292	1436
535	1424
545	1424
551	1424
552	1424
560	1424
596	1424

LSAG^2	SEG LI
113 no. 13	662
168 no. 8	413
202 no. 62	1000
202 no. 66	1467
211 no. 16	553
215 no. 11	504
220 no. 8	518
220 no. 12	518
220 no. 14	518
220 no. 17	518
229 no. 1	662
229 nos. 5-7	662
229 no. 9	662
233-234 nos. 1-5	662
234 nos. 8-18	662
240 no. 12	2308
261 no. 28	1409
261 no. 29	1409, 1411 (1)
261 no. 30	1409
283 no. 1	1412 (1)
284 no. 5	1412 (1)
284 nos. 11/12	1412 (9)
284 no. 13	1412 (10)
305 no. 38	1088
306 no. 54	1088
358 no. 48	2201
349 no. 15	1020
440 A	1407
446 no. 8a	562 bis
449 no. 26a	504
450 no. B	518
452 no. 7a	662
453 no. 14b	662
453 A	662
456 no. 1 (a)	1411 (8)
462 B	1467

LSCG	SEG LI
64	2308
77	2308
94	1019
96	1012
97	2308

LSCG Suppl.	*SEG* LI
45/46	1103
115	2210
120	2308

LSAM	*SEG* LI
15	54
16	2308
24	2170 bis
45	1603
50	1604

CEG	*SEG* LI
143-146	662
173	975
391	662
453	662
337	17
518	17
548	252
592	291
739	951
740	1823
884	949
888/889	1824

GV	*SEG* LI
42	662
52	662
67	662
73	662
102	662
122	2049
264	2049
266	2049/2050
270/271	2049
453	662
510	977
552	2088 (6)
654	2313
655	2049
757	2088 (4)

GV	*SEG* LI
803	662
832	1478
846	2088 (2)
857	1870
880	662
912	2088 (8)
922	662
978	1870
1019	2276
1049	1435
1077	662
1138	2129
1150-1152	2129
1153	2088 (11)
1156	2275
1164	1433
1172	975
1238	2088 (12)
1288	662
1322	662
1334	662
1349	662, 1009
1475	988
1511	662
1620	2088 (9)
1635	2088 (13)
1806	1849 bis
1853	1478
1875	2088 (11), 2097
1885	2275
1978	662
1983	2049
2002	662, 1009
2006	2313
2017	662
2030	1725
2037 (a)	2343
2049	2049
2071	1823

Clairmont, *CAT*	*SEG* LI
267	261
1.797	17
2.188	296
2.335	304
2.417 a	248
3.454	295
4.445	252

Kaibel, *EG*	*SEG* LI
257	1870
385	206
794	1870

Merkelbach-Stauber, *SGO* I	*SEG* LI
passim	2291
01/09/01	1515
01/20/26	1727 app.cr.
02/01/07	2207
02/02/05	1691 app.cr.
02/09/28	1437
02/12/06	1794
02/14/04	1794
03/02/47	1582
03/02/65	2313
03/06/04	2313
04/24/02	1849 bis
06/02/28	2207
06/02/34	2207
07/05/01	1691 app.cr.
07/05/02	2207

Merkelbach-Stauber, *SGO* II	*SEG* LI
passim	2292
08/01/30	1693
08/01/43	1693
08/03/02	1696
08/04/01	1693

Merkelbach-Stauber, *SGO* II	*SEG* LI
08/06/09	1700
09/04/06	1707
09/04/09	1707
09/04/12	1707
09/05/07	1730 app.cr.
09/05/10	1691 app.cr.
09/05/16	1707
09/05/28	1802 bis app.cr.
09/05/32	1713
09/05/36	1710
09/05/37	1711
09/05/38	1712
09/05/40	1709 bis
09/06/05	1768 app.cr.
09/09/01	1707 bis
09/09/14	1708
09/10/01	1708 bis
09/11/01	1722, 1727 app.cr.
09/12/03	1707
09/12/06	1707
10/02/03	1699
10/02/29	1733
10/05/03	1733
10/06/02	1726
10/06/03	1728
10/06/11	1728/1729
10/06/12	1728, 1730
10/06/98	1728, 1731
10/06/99	1727/1728
11/07/15	1718/1719
11/08/03	1718
11/08/04	1720
11/15/01	1724

Merkelbach-Stauber, *SGO* III	*SEG* LI
passim	2292

Merkelbach-Stauber, *SGO* III	*SEG* LI
13/07/02	1802 bis app.cr.
14/02/04	1802 bis app.cr.
14/04/02	1802 bis app.cr.
14/07/03	1841 bis
14/07/06	1841 bis
14/07/07	1758
14/09/01	1844
15/02/02	1738
15/02/07	1738
15/02/08	1738
15/02/98	1802 bis app.cr.
15/03/02	1747
16/25/03	1758
16/31/10	1758
16/31/14	1758
16/31/93	1758
16/32/04	1788
16/32/97	1789
16/32/98	1790
16/33/02	1791
16/33/98	1793
16/33/99	1792 bis
16/34/04	1763
16/34/15	1767
16/34/18	1766
16/34/22	1768
16/34/27	1773
16/34/31	1771
16/34/32	1764
16/34/33	1769
16/34/34	1770
16/34/38	1772
16/34/94	1774
16/34/95	1775
16/34/96	1776
16/35/01	1801
16/35/04	1802
16/35/99	1802 bis
16/36/01	1798

Merkelbach-Stauber, *SGO* III	*SEG* LI
16/36/02	1797, 1802 bis app.cr.
16/36/99	1796
16/37/01	1799
16/37/99	1800
16/41/06	1758
16/55/04	1803
16/55/05	1804
16/55/99	1805
16/57/96	1782

Merkelbach-Stauber, *SGO* IV	*SEG* LI
18/01/28	2207
20/15/01	2289
20/15/04	2289
21/01/01	2014, 2017
21/01/02	2014, 2343
22/11/01	2049
22/13/01	2049/2050
22/14/02	2049
22/15/02	2049
22/21/01	2049
22/23/01	2049
22/32/01	2049
22/33/01	2049
22/33/04	2049
22/34/01	2049
23/11	1691

Merkelbach-Stauber, *SGO* V	*SEG* LI
16	1691

Pfuhl Möbius	*SEG* LI
633	2313
1260/1261	2307

Tod, *GHI*	*SEG* LI
99	1000
191	1025

Meiggs-Lewis, *GHI/GHI*²	*SEG* LI
20	639
74	642
82	1103

RC	*SEG* LI
11	796, 2311
18	2311
24	2356
36	2331
45	2287
51	1561
75	1901

Staatsverträge	*SEG* LI
429	1103
480 A	599 ter
501/502	1168
523	1103
545	1105
551	1168
564	1606

CIL I²	*SEG* LI
588	1427
2662	339
2937 (a)	2170

CIL III	*SEG* LI
186*	1478
363	2313
409	2313
421-423	2313
436	2313
438	2313
440	2313
447	2313
456	2313
3986	1478
4075	1478
4327	1478
6009 (2)	1478
6014 (1)	1478
6082	2313
7043	2313
7049	2313
7051	2313
7057	2313
7091	2313
7094/7095	2313
7102	2313
7117/7118	2313
7123	2313
7139	2313
7146	2313
7151	2358
7156	2313
7161	2313
7532	1725
10302	1478
10599	1478
10611	1478
10716	1478
11293	1478
12014 (740)	1478
12024	1478
12026 (b/c)	1478
12030 (2)	1478
12035 (1)	1478
12117	1514 app.cr.
12236	2313
12241	2313, 2334
12262-12264	2313
13382	1478
13552 (131)	1478
13656	2313
13659	2313
13665*	2313
14116 (11)	1478
14147	2313
14192 (2, 15/16)	2313
14194	2313
14195 (3, 6)	2313
14355 (4)	1478
14359 (10 f–i)	1478
14359 (10 k/l)	1478
14359 (10 n/o)	1478
15219	1478

CIL V	*SEG* LI
1002	1810
1615	1401
8110	1847

CIL VI	*SEG* LI
1508	2334
20616	2018
37231	1437
40890	1427

CIL VIII	*SEG* LI
4576	1605
8956	1847

CIL IX	*SEG* LI
5221	1792 app.cr.

CIL X	*SEG* LI
1430	2334
2405	2334
6119	1315

CIL XI	*SEG* LI
5185	1605

CIL XII	*SEG* LI
4127	1792 app.cr.

CIL XIV	*SEG* LI
2109	2334

ILS	*SEG* LI
38	1519 B app.cr.
891	1592 app.cr.
1862	2313
3986	1430
4069	1725
5194	1429
8780	2334
8812	2334
8836	1717
8995	2169
9257	1478